THE LIVES OF SAINTS

Written in Spanish, by the learned and Reuerend Father

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Diuine, and Preacher.

Tranſlated out of Italian into English, and conferred with the Spanish.

By
W. & E.
K.
B.

Rom. 8. v. 17.
Si tamen compatimur, vt & conglorificemur.
Yet if we ſuffer with him, that we may be alſo glorified with him.

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To the Reader.

WE preſent the now at length, deere Chriſtian Reader, with the foure laſt moneths of heyre glorious liues, whoſe names, as renowned Saincts of God, are in the Roman Calender. This debt, I muſt confeſſ, hath bin due this long time: but could not be diſcharged, vntill this preſent; wherein the grace of God hath freed our paſſage through a maine ſea of difficulties. For ſuch is the nature of all Catholiq; writings in oure diſtreſſed countrie. what through penurie, preſſure, and long impriſonment of theyre authors at home; ignorance neglect & careleſnes of ſuche as are put in truſt abroade; wee muſt wynde oure ſelues out of a laberynth of croſſes, before wee can bring to light oure laboures. And euen then muſt they runne ſo manie hard fortunes, and haue ſuche bad welcome and entertainment, that only this were able to check all endeuoures, not ſtrengthned by the hand of God. And yett could I neuer finde anie reaſon, why this worke of oures ſhould not be wellcome to people of all ſorts and conditions. For yf the liues of thoſe auncyent worthies, whoſe higheſt ayme was a fayned, shadowed, tranſitorie glorie, or els the loue and renowne of theyre natiue countrie, be ſo gratefull to moſt men, principally ſuche as follow theyre ſteppes: they, who, taking vp theyre croſſe and following CHRISTE, did beate the narrow path, that leadeth to ſaluation; they whoſe ayme was euerlaſting glorie, whoſe loue Hieruſalem theyre mother citty in heauen; they whoſe valour and violence did winne the Kingdome purchaſed for them with the bloud of CHRISTE; why ſhould not theyr liues be acceptable to all, whoſe name doth wittneſſ theyr profeſſion, to be nothing els but a following of CHRISTE? Or why ſhould wee gleane, with a hungrie delight & greedie appetite, ſome few barren eares of morall vertues, ſcattered in the liues of Heathnish authors; & care not for the chiefe croppe and principall harueſt of all naturall & ſupernaturall vertues, which are to be found in that hundreth-yielding

ding field of the Churche of CHRISTE? Eſpecially ſeing, that, what is moſt eminēt in ſuche as only walked by light of reaſon, may nowayes compare with the verie beginnings of thoſe ſainctes, that were guided by the light of faith. Theſe God therefore hath placed in the churches firmament, to ſerue vs as light to guide oure ſteps: theſe hē did leaue vs as patternes and myrrhoures, wherein wee might behold oure offences, to shunne them; theyre vertues, to embrace them. In them all callings & profeſſions shall finde how to rule and ſquare theyre actions, to the honoure of God, and profit of theyre ſoules. They will teache vs how to wage warre with oure enemies, VVorld, Flesh & Deuill: how to preuent theyre wiles & trappes, when they goe about to win vs with coloure of ſanctity: how to arme, order, & ward oure ſelues, when they aſſaile vs with open force and hoſtility. There wee ſhall ſee howe to behaue oure ſelues in the boyſterous ſtormes of aduerſitie, how in the deceytfull calme of proſperitie. Finally theyre liues will be oure card and compaſſe, teaching vs how to direct oure courſe, that without ſuffering shipwracke of oure ſoules wee may arriue at the hauen of health & ſaluatiō. VVherefore, deere Chriſtian Reader, doubt not to wellcome & entertain that ghueſt, whoſe preſence with pleaſure will affoord thee ſuch profitt. And when thou doeſt finde ſome few ſuche things as are more to be admired then imitated, paſſ not thy iudgement vpon thē with paſſion: meaſure not the vertues of God his Sainctes by thy owne feeblenes: goe not about to weaken or diſcredit the promiſſes of CHRISTE, nor confine the omnipotēt hand of God within the narrow bounds of humaine reaſon. for the holie Gheſt hath all ready fore told vs, that God is admirable in his ſainctes: and CHRISTE did promiſe, that his diſciples should worke greater wonders, then theyre maiſters.

SEPTEMBER.

The life of S. Giles Abbot.

WE READE *in the beginning of* Geneſis *that when our Lord God would forme man, he ſaid theſe wordes*: Let vs make man vnto our image & ſimilitude, who shal rule ouer the fishes of the ſea, the foules of the ayre, and beaſtes of the earth. Gen. 1. *The holy Doctors ſay: that if the firſt man had perſeuered in the ſtate of innocency, and had conſerued original iuſtice, in the which God created him, all the creatures had acknowledged him for their Lord, and had bene obedient vnto him; but for that he was diſobedient vnto God, all creatures were diſobedient, and became foes vnto him.*

The ſame thing happened vnto man which befalleth vnto a hunter, who going out to hunt, all the dogges leap about him, and fawne and lick him, but if he should put on a viſard, it is likly inough they would not acknowledg him, but would look angerly, grin, and ſnarle at him. Euen ſo befell it vnto our firſt father Adam; *after that he put the viſard of diſobedience on his face; Before that all creatures eſteemed and ſerued him, and acknowledged*

him for their ſuperiour, but afterward, they all rebelled, making warre againſt him, as againſt their common enemy.

Neuertheles, God being merciful (to the end, that ſome ſigne of that happy eſtate might be ſeene) permitted, that there ſhould be ſome ſo holie and faithfull, that vnto them many creatures ſhould ſerue, and be obedient. As we haue an example of S. Giles. *Who was cherished by a hinde a while, and maintained by her milk, the time he remained in a caue, of a ſoltary and craggy mountaine. The life of this holy Abbot and Confeſſor, was written by* Gilbertus. *B. of* Carnotum, *and other Authors in this manner.*

SAINT *Giles* was borne in *Athens* of the Royall blonde. His father was called *Theodorus*, and his mother *Pelagia*; From his childhood he was inſtructed in the ſtudies of humanity, and diuinity alſo, and in the ſame age he gaue himſelf vnto the ſeruice of God, exerciſing himſelf in good workes. He was of ſingular charity, and gaue much almoſe. He went one day vnto the church, & ſawe a poore ſick man in the ſtreet, who asked an almes of him, and he taking the garment he wore, gaue it to the poore man, who took it, and put it on, and forthwith, he became perfectly whole. Not long after this, his father died, and he diſtributed al his patrimony (which was very great) amongſt the needy.

God shewed many miracles by the meanes of this holy Saint: one was, when he healed a man that was bitten by a venemous ſerpent, ſo that he was at the point of death. Another was, he being one ſonday at a Church, there came in a man poſeſſed with the diuell, and made ſuch a noiſe that

the deuine office could not be heard. The holy man praied for him, and not only obteined that the deuill in him did hold his peace, but alſo did depart out of him & left him free. Through all *Greece* the fame of *S. Giles* was ſpred, wherupon he fearing to be honoured and reputed for a holy man, tooke ſea, intending to go into ſome countty, where he ſhould not be knowen. The bark was not far from the ſhore, but a huge tempeſt aroſe, ſo that euery one made accoũt to perish in the ſea. *S. Giles* praied, and the ſtorme ceaſed, by which all the mariners and paſſengers wel perceiued, that the ſtorme ceaſed by his praiers, and they yelded vnto him many thankes for the ſame.

After a fewe daies the barck arriued at a hauen in *France*, where *S. Giles* took land, and went to the city of *Arlez*, where a holy man called *Ceſarius* was Bishop. The holy Saint ſtaied in his company two yeares, to the great content of them both, for that all their conference and conuerſation was of heauenly matters. In that place *S. Giles* by his praiers healed a man, which had bene ſick of a feuer three yeates; And becauſe that deed, and the comendations of *Ceſarius*, cauſed him to be had in great reuerence, and that euery one called him the holy man, he reſolued to depart, and to fly from the reputation and honor of the world (though the conuerſation and company of *Ceſarius* pleaſed him much.) So he paſſed ouer the riuer of *Rhoſne* which is wel knowen in that realme, & he founde on the bank therof, a holly hermit called *Veredemius*, liuing a ſolitary life; with whom he ſtaied and continued certaine daies: And wheras the countrey

naturally was barren, it became fertile and fruitfull, by the praiers of *S. Giles*.

It happened, that on a time a ſick man was carried vnto the cell of *Veredemius* to be healed by him, but it falling out that he was not at home at that time, *S. Giles* praied for him, and healed him. There was neuer man that auoided to be contemned and deſpiſed, as S. *Giles* laboured to ſhunne, and to repell the eſtimation & honor of the world; and therfore he departed from that place, & went vnto an other which was more ſolitary, and fuller of woode, toward the mouth of the Riuer. In that place he found a caue among certein thornes, and other wild plantes, nere vnto which ſprang a cleare and pure fountaine. In it he alſo ſawe a hind, which made ſignes, to be content that he ſhould lodge with her: ſo the holy man reſolued, to make his abode in that place. His food was the rootes of herbes, and running water, and ſometimes the hind permitted him to milk her, and in that ſort, he ſpent part of his life, paſſing the time in praier and meditation.

It befell afterward, that the king who then reigned in *France*, (being a Chriſtian) went one day on hunting, and his houndes found the hind of S. *Giles*, and purſued her hard to kill her. Shee with a ſwift courſe ranne back vnto the caue, where the holy man remained, and lay at his feet, as it were, to demaund ſuccor and help at his handes in that danger. when the hind came into the caue, S. *Giles* was at his praiers on his knees; & though he ſawe his hoſteſſe that gaue him lodging, in manifeſt daunger, he did not therfore ariſe from his exerciſe,

but

but he beſought God to defend and deliuer her. The praier of the holy Confeſſor was hearde, for by the power of God, the dogges could not enter into the caue, but ſtood a good way of and barked.

At this noiſe the king & the other hunters came in, but they being not able to enter the caue, one that caried a crosbowe, put a quarell therin, which he shot of toward the caue; determinating to make triall what was within: and the quarell, or arrowe, (be what it was), lighted vpon the holy Saint, and wounded him, who patiently tollerated the wound which was made. The hunters paſſed through the thornes and braunches, determining to ſee what was in the caue, and at the laſt they came to the place where S. *Giles* was. It ſeemed vnto euery one of them a ſtrange ſpectacle, to ſee him at the mouth of the caue, on his knees, with a graue and venerable aſpect, and nothing tronbled; looking with his face and eyes, and likewiſe his handes lifted toward heauen; The wound had made him al bloudie, and the hind lay cloſe by his ſide.

Theſe thinges put the King and all his people in great dread; wherfore he went vnto him, and reputing him a holy man, made obeyſaunce and craued pardon of him, becauſe his bowe-bearer had wounded him, & gaue order, that prouiſion should be made for his cure, though the holy Saint made therunto deniall, wishing that the wound and the ſore might continew all his life, that it might be an occaſion wherby he might haue more merite. The king offered vnto him great ſommes of mony, to the end he should pray vnto God for him, but

the holy Saint would not accept any guiftes, but perſwaded him, to lay out that which he deſired to beſtow on him, in building of a monaſtery, in which religious men might dwell, that should pray vnto God for him and for his kingdome. The king was well pleaſed therewith, & cauſed a monaſtery to be builded: of the which, the holy man was compelled by the importunity of the king, to take on him the gouernment with the title of Abbot.

S. Giles liued in this monaſtery certain yeares, and all that time he ſpent in praiers and faſtinges; endeuouring that euery one should fly from ſinne, and attend to the ſeruice of God. This may euidently appere by the ſame king, who was obſtinate in a certaine ſinne he had committed, and therof had ſmall remorſe and greefe, and leſſe wil to confeſſe it, yet ſo much the praier of *S. Giles* preuailed, that the king confeſſed it with great ſorrowe of mind, and repentance for his treſpaſſe, and all other offences committed in his life. It is ſaid: that the holy Saint went vnto *Rome*, and at his returne brought many indulgences and pardons, graunted vnto him by the Popes, for his monaſteries, aſwell for them that dwelt therin, and wore his habite, as alſo for them that viſited it.

S. Giles hauing gouerned his monaſtery (no leſſe religiouſly then holylie,) certain yeares, the time of his death approched, which was agreable vnto his good and vertuous life, leauing behind him a holy enuy vnto all them, that were preſent at that time, for it was apparant and euident, that he went to poſſeſſe the kingdome of heauen, where was for him prepared a moſt honourable place. His

glo-

glorious death was on the first day of *September*, and theron the Church celebrateth his feast.

In the history of the life of this holy Saint it is written, that *S. Giles* liued sometime with *Cesarius* Bishop of *Arlez* as I haue said before, who (after *Trithemius*) liued in the yeare of our Lord. 660. and adding the time, this holy Saint liued after his death, he died in the yeare of our Lord. 700. or there aboutes. *The Spanish originall saith: 720. vpon a Sunday.*

The tvvelue brethren Martyrs.



ON THE same day that the Church celebrateth the feast of *S. Giles* it also maketh a commemoration of the twelue brethren martirs. The martirdome of these twelue holy men, was written in heroicall verse by *Alfan* monke of *Monte Cassino* who liued in the yeare of our Lord. 1108. That which we can extract out of this Author, and out of other martyrologes concerning the life of these holy Saints, is: That they were martirized in *Beneuento*, in the time of *Valerian* Emperour of *Rome* in the yeare of our Lord. 258.

The names of the holy martires were thes: *Donatus, Felix, Acontius, Honoratus, Fortunatus, Sabinianus, Septimius, Ianuarius, Felix, Secundus, Vitalis,*

Satyrus, and REPOSITVS. They were in bloud noble, and all of them had bene well instructed in humanity & diuinity. They all preached the Ghospell of IESVS CHRIST and many were conuerted vnto the faith of CHRIST by their doctrine:

They were all layed in most dark prisons; Then were they taken foorth, and brought into the high street, where they thrust their handes hard into certain pieces of wood, and afterward made fier vnderneth them. Then in the presence of the same *Valerian* they bound them vnto certain cordes, and ropes, which ranne in polleis, and so hoised them alofe into the aire, then they let them falle on a soodaine, and gaue them the most cruell strappado.

This sufficed not, but they also scourged them, and then tore and rent their flesh with hookes of Iron, to the excessiue paine & torment of the holy martires; the officers herin displaying their cruell mindes. Then they put them to the fier again, and set the kindled torches to their bare sides: but the holy Saints endured and abode all very constantly: which the tyrant seing, and awearied in putting them vnto so many torments, did lastly cause all of them to be beheaded; and by this martirdome their mortall liues ended, and their soules went to the ioyes of heauen.

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The Natiuitie of our B. Ladie.

THE *ſacred ſcripture in the booke of* Exodus *recounteth; that* Moyſes, *being borne, his father and mother knewe not howe to deliuer him from death; for that king* Pharao *had made a decree; that all the male children that were borne of the* Hebrewes *ſhould be put to death. The reſolution of his parents was this. They made a baskett of Rushes and dawbed it ouer with claye, wherein they put* Moyſes, *and laying him thus in the Ryuer* Nylus, *they let him go to take his aduenture. By this inuention he eſcaped death: for the daughter of* Pharao *ſeing him, cauſed him to be taken out, and to be brought vp as if he had bene her owne ſonne. After this he came to be the captaine of the Hebrewes.* Cap 2.

Moyſes *was a figure of* Iesvs Christ, *who for that he was to becaſt into the water of this world which is full of ſtormes, there was made a litle basket wherein he was put, which ſignifieth the bleſſed virgin his mother, who is a basket annoynted ouer on the outſide. The holie virgin is like vnto the rushes, for she had no bark of Actuall ſinne nor no knott of Originall ſinne. She remained neere vnto the torrent of waters for that she enioyed thoſe goodes, that ſpring from that liuelye fountaine of God in great aboundancy: for that she is neere conioyned vnto his maieſtie. This litle basket hath the claie without, which*

was the grace wherwith God preserued and defended her, that her soule could receaue no damage, neither after she was borne into the world, nor in the wombe of her mother Anna. *God was put in this basket, being made man, in her sacred and holie wombe, and for that respect that she was to be his mother, God bestowed graces, and fauours vpon her aboundantly. And that we may see for what reason the church celebrateth the feast of the natiuity of this glorious virgin, before that we recount the history therof, it shalbe well done for vs to consider the dignity for the which shee was borne, the worthy and eminent estate shee ought to haue, and her great familiarity with God.*

I SAY then, that though this virgin had diuers names and titles all maiesticall and stately, yet are none to be equalized to the name of the *Mother of God.* for this cause, alweis when the euangelists name her in the discourse of the ghospell, they call her the *mother of God.* The Euangelist S. *Matthew* fetching the pettigree of her most noble linage from *Abraham*, when he cometh to name her, and her spouse *Ioseph*, forthwith he addeth *of whom Iesus that is called Christ was borne.* When he writeth of the commyng of the three kings or sages to adore *Iesus Christ*, he saith: they found him with *Mary* his mother. *S. Luke* also writing howe the B. Virgin went to visitte S. *Elizabeth* her cosin, saith; the good old woman resaluted her with thes words; *Howe haue I deserued this, that the mother of my Lord cometh to visite me?* The same S. *Luke* saith: that when *Iesus* was. 12. yeres old, and staied behind her at *Ierusalem*, and was found after three daies, his mother said vnto him: *Sonne, why hast thou done this vnto me?* S. *Iohn* speaking of the wedding in *Cana* of

Math. 1.

Math. 2.

Luc. 1.

Luc. 2

Ioa. 3.

Galilee,

Galilee, where *Ieſus Chriſt* and the glorious virgin were preſent, he repeateth twiſe the name of the mother of *Ieſus*. The ſame Euangeliſt writing alſo of the myſtery of the paſſion, ſaith: that *Ieſus Chriſt* being on the Croſſe, there was his mother preſent, in ſuch ſort that in this, and the other places of the ghoſpel, the Euangeliſts always giue vnto her, this moſt noble name of the mother of God. The ſame *Chriſt* our Lord, as often as he nameth himſelf, is called the ſonne of man, which words meane (after the opinion of many holy doctors) the ſonne of the virgin. *Ioan.* 19.

The holy church hath alwaies had ſuch care of that name, that in the *Epheſine* councell, which was one, and the third of the ſame generall counceles (which was celebrated in the time of Pope *Celeſtinus* and of thempeior *Theodoſius*) where *Cyril* the great was preſent and. 200. Bishops were aſſembled: the principall thing that was determined therin, and for which thy were aſſembled was; that it ſhould be helden for a Catholike verity, and an article of faith; that the glorious virgin *Mary* was, and is, the very true mother of God; as truly, and verytably, as other mothers are to their true and naturall children. The ſame was confirmed in the time of Pope *Leo* the firſt & *Martian* themperor in the Councell of *Chalcedon*. *Cyrill. in tract. pecul. Dam. l. 4. c. 15. de fide orthod.*

Some holy doctors, as *S. Cyrill*, *S. Iohn Damaſcen*, *S. Auguſtine*, and *S. Thomas*, declare the maner therof. The ſubſtance of that which they ſay is this: that the bleſſed virgin, hauing conceiued IESVS CHRIST our Lord, shee was his mother, for that her moſt chaſt, pure, and more then illuſtrious *Aug. in c. 2. Ioan. D. Tho 3. p. q. 31. ar. 4.*

bloud,

bloud, ſerued for matter. of which the holy Ghoſt by his deuine vertue, formed the body of IESVS CHRIST, for which cauſe, shee became a true and veritable mother, as any other mothers be. Hauyng layd this foundation of truth, I ſay; that to be the mother of God, argueth the great noblenes and worthynes of this holy damoſell.

This is proued by a principle, the phyloſophers hold, to wyt: that there is not only a proportion betweene the cauſe and the effect, but alſo, if the cauſe be not empeached or hindered, it produceth a like effect to it ſelfe, euen to the Indiuiduum, and the accidents: as a lyon, that hath ſpots, produceth not only another lyon, but alſo with the ſame ſpots. This being graunted: I ſay; that if the naturall guifts of the wyt, complexion, and proportion of members, & naturall condition of CHRIST were tranſcendent, and excellent in the hieſt degree, as it is apparant by the ſacred ſcripture, & alſo ſaid by the holy doctors: we are by great reaſon to find all the ſame in the B. virgin, as in his true and veritable mother, to witt, that shee was of an excellent wyt, an amyable complection, of an admyrable beauty, & abſolute proportion of limmes, and moſt goodly naturall condition. So that ſaying that IESVS CHRIST Was *the faireſt of all men*, the ſame may be affirmed of the B virgin. wherfore, we may well ſay thus: O lady vnto whom shall we liken thee? what goodlines shalbe like vnto thyne, who is ſo beutifull as thou art? The ſonne compared vnto thee is foul and vgly, the moone is dark and obſcure, and the ſtarres are as clouds? The Angels are far inferior, and the Seraphins come not

Pſal. 44. 7. 3.

nere

nere vnto thee. vnto whom shall we liken thee, but euen vnto IESVS CHRIST thy ſonne? will you haue (ſaith S. *Gregory.*) a liuely pattern of the glorious virgin? fixe your eys and behold IESVS CHRIST. Behold the ſonne, in him you shall ſee a picture of the mother: note you that there is litle difference betweene the mother and the ſonne. Such a ſonne, and of ſuch and ſo great perfections, was fit for ſuch a mother, and ſuch a mother, endued with ſo many graces, was fit for ſuch a ſonne. yee ought alſo to conſider a heuenly workmanship betwene the B. Virgin, & her ſonne. for she gaue him one thing, which was the humain nature. & he gaue vnto her another, to wit the fulnes of grace. The mother gaue vnto him that which she had, to wit the humanity, and CHRIST being God, and fountein of grace, gaue it vnto his mother.

Of this groweth two admirable things: The one is, that as the glorious virgin, for his nature is his mother, ſo is shee his daughter in reſpect of grace, ſo that the mother is daughter, and the ſonne is father, and that which other mothers ſay in ſport to their ſonnes, calling them: my king, my prince, my father, and my treaſor, the glorious virgin might ſay it in truth and verity. This alſo ariſeth betwene the mother and the ſonne, That as the ſonne for his humaine nature is made like vnto his mother, ſo the mother in reſpect of grace is like vnto the ſonne. Shee was humble (in proportion, not in equality) as he, charitable as he, obedyent as he, and in her proportion full of grace, as he, ſo the Angell called her, *Aue, full of grace.*

The conſideration of this mother and ſonne *Luc. 1.*

goeth

goeth further: The virgin in his conception, beſtowed the bloud of her vaines, of which to forme his body, and in the nyne moneths, that she caryed him in her wombe, ouer & beſide the giuing vnto him, her moſt chaſt bowells, for his rich pallace, and the couerings and pannycles of her hart to be the tapiſſery of his chamber, shee alſo gaue him, the very ſame meate, shee took her ſelf: ſo that like a bliſſed doue, with her bill, shee put the nutriment in the mouth of her ſonne: After he was borne, the armes of his mother, was his cradell, & holding him vnto her breſt, she warmed him better, then *Abyſac* warmed *Dauid*. IESVS being growen vp; his mother gaue him, her handes her care and diligence, to the end all things shee had might ſerue him. After he was dead, & taken from the croſſe, shee took him alſo in her armes, and embraced him with tender affection. All this gaue the mother vnto the ſonne.

The ſonne gaue vnto the mother, grace in her conception, in preſeuring her from ſinne; he gaue vnto her the vſe of reaſon before the ordinary time, and at three yeres old, he conducted her as his owne vnto the Temple. Then he aduaunced her higher, vntill he made her his mother & moſt fit for ſuch a ſonne, in ſuch maner, that shee is no reproch vnto CHRIST before his eternall father, the Angels and all men. Yea he glorieth and ioyeth to haue ſuch a mother as *Mary* is. IESVS CHRIST and his mother were in this as other things, moſt faithfull louers; for the preſents and gifts the one had from the other liked them ſo well, that they neuer left them. IESVS had his humanity of his

mother,

mother, and he ſo firmely embraced it, that as the deuines ſay, that which he once vnited to himſelf, he neuer laſt. He loſt his life in his paſſion, and in the three dayes he lay in the ſepulcher, the humane nature was not there: for his parts, to wit the body and the ſoule were ſeperated aſunder; but the parts were neuer ſeperated from the diuine *Suppoſitum*. It is alſo very cleare, that the iewels with which this infant was borne, and were beſtowed on her in her conception, were neuer loſt. for shee neuer commytted any mortall ſinne.

Let vs then conclude this firſt tretiſe to wit of the nobility which accrewed and aroſe vnto the virgin, in being the mother of God, with the words of S. *Auguſtine*, to wyt: That to be the mother of God, is ſo great a dignity that by it shee ſurpaſſeth not only all mankind, but alſo all the Angels: Aſmuch, as it is more to be the mother, rather then the ſeruant, ſo much is the dignity greater to be the mother of the prince, then to be his ſeruant. This reaſon alſo conuinceth it, for that ſo much the more is a thing aduanced in perfection, the more or nerer it is vnited to God, who is the hieſt perfection. This is the daughter, that is borne this day, the infant, whoſe feaſt the Catholike Church celebrateth: a litle infant, but a great Lady. An infant whoſe graces cannot be expreſſed, but by him, that created her. This is a day of great deſart, a day whoſe memorie reioyceth both heauen and earth. This is the day, in which shee is borne, of whom would be borne IESVS, that is called CHRIST. By the things before reherſed, you may know, how reaſonable it is to celebrate the

Natiuitie of this Virgin, for that her deſarts and graces be ſo great, as is aboue mentioned.

Aug: de ſanct: ſer: 11. tom. 10. The Church in auncient time did not ſolemnize this feaſt, which is proued by the words of S. *Auguſtine*, who ſaith in one ſermon: that the Natiuity of IESVS CHRIST, and S. *Iohn Baptiſt* be only celebrated. By this you may vnderſtand; that this feaſt was not kept through the vniuerſall Church, at that time, though it be thought, that from the time of the Apoſtles, it was celebrated in ſome particular Churches. In the time of Pope *Innocent*. 4. it was ordeined; that this ſolemnitie should be celebrated vniuerſally, by all the faithfull, in the Catholike Church: about the yeare of our Lord. 1250.

The occaſion to celebrate this feaſt was; in one yeare and 8. moneths ſpace, no Pope was choſen, after the death of Pope *Celeſtine*. 4. which was the cauſe of infinite ſcandals through all Chriſtendome, but eſpeciallie in *Italy*, for that the Emperor *Frederick* who rebelled againſt the Church, euerie day vſurped, and got ſome of the lands belonging vnto the Church. The Cardinals who were in the Conclaue deſired to make the election, but they could not agree. At laſt, they treated among themſelfs (it being propounded by ſome deuout perſon vnto our Lady,) to make a vowe, that if any of them were made Pope in a short ſpace, for a remedy of thoſe great damages and loſſes of the Church, he should ordeine the celebration of the Natiuitie of our Ladie, and should make it a feaſt with octaues, through al Chriſtendome. The vowe being made, forthwith enſued the election of Cardinall *Sinibaldus*, who was called *Innocent* 4. who

ordeined

ordeined the Natiuity of our Lady to be kept on the. 8. day of *September*, through all Christendome.

This election reioyced the wholle world that had longed for a pope, and for that the cause of this was ascribed vnto the newe feast of the most B. virgin, he ordeined that in the office, they should sing this *Antheme* which beginneth: *Natiuitas tua, dei genitrix virgo gaudium annunciauit vniuerso mundo* &c: That is to say: Thy birth ô virgin *Mary*, mother of God, brought ioye to the wholl world.

Some Authors seeme to say: that a relligious man liuing in contemplation, hard euery yere on the. 8. day of *September* the Angels to make melody and triumph; and demaunding of one of them, what was the cause of such ioy in heauen, he was answered; that on that day, was celebrated the Natiuity of the mother of God, and that then vpon the credit of that relligious man, this feast began to be celebrated. It may be true, that this relligious man, had that before remembred vision, but the occasion to promulgate the solemnity of this feast, is that, which I rehersed first. *Vinc. in spec l. 7. c. 119.*

And to the end, some thing may be spoken concerning the history, collecting it out of that, which S. *Ierome*, S. *Iohn Damascen*, *Gregory of Nissen*, *and Simeon Metaphrastes* write therof, I say; that the father of the Virgin *Marie* was called *Ioachim*, and her mother *Anna*: Thy were both of the tribe *of Iuda*, and of the house and family of *Dauid*, and this is to be holden as an Article of faith, for there be many prophecies in the holy writ, which say, that the MESSIAS should be borne of the tribe of *Iuda*, and of the house and family of *Dauid*, And he

being to be borne of the glorious virgin, it followeth; that the father and mother of her, were to be of that tribe, and of that family. S. *Ierome* nameth some patriarches, which must of necessity, be the same, which S. *Luke* nameth in his Gospell. He saith then, that *Iannes* begot *Melchi*, and *Melchi* begot *Leui*, and Leui begot *Mathan*, and *Mathan* begot *Heli*, who is also called *Ioachim*, who (as he saith) was naturall father vnto the Virgin *Marie*, and legall father vnto *Ioseph*.

Hier. de ort. B Vir.

Luc. 3.

See Iohn lucid. l. 2. de temp. hebr.

Ioachim took *Anna* vnto wife, and both of them dwelt in *Nazareth* a citty of *Galilee*. They were very rich, and bestowed part of their goods vpon the poore, and other pious vses. S. *Ierome* saith also; that they continued together. 20. years, and neuer had children, for which *Issachar* the priest, not only would not receue the offering of *Ioachim* in the temple of *Ierusalem*, vpon a feast, which was kept there, and was called *Encenia*, but bad him to depart out of the temple, for that assuredly he had some secret sinne for the which God punished him, and did not graunt him the fruit of benediction. So that *Ioachim* all afflicted and ashamed, departed from the temple. *Gregory Nizen* and *Simeon Metaphrastes* say: that S. *Anna* vpon the like solemnity came from *Nazareth* vnto *Ierusalem*, and like the other *Anna* the mother of *Samuel* lamented, wept, and sighed, in the Temple, desiring God to graunt her children, and euen as *Anna* the mother of *Samuel* did, shee vowed to offer in the temple, vnto the seruice of God the sonne or daughter, that God would be pleased to giue her.

1. Reg. 1.

They say also, that afer shee had made the vowe,

shee

shee lay with her husband *Ioachim*, and conceiued, and was deliuered of the Queene of Angells, the Virgin *Mary* our aduocate. And though vsually, when daughters are borne, the father and mother do not reioyce so much, as if it were a sonne; for that the daughters are trobleſome to bring vp, and to mainteine, & more chargeable to ſet forth in marriage, yet when the B. virgin was borne, the father and mother felt, and taſted infinite ioy, as of a thing, they had long deſired. They alſo reioyced, for that they had ſome kinde of knowledg, that this their daughter ſhould not be any charge to them for a dowry in mariage, but alſo by her meanes God would showe many fauors, and bleſſings vpon all the world.

S. *Bernard* made this ſpeech vnto the B. virgin in theſe wordes: Happy art thou O Virgin *Marie*, more then any other creature, ſince of thee, in thee and by thee, God hath recreated the wholle world, which he hath created. In that we haue ſaid before, we haue in part ſeen the great worth of the Queen newly borne, the order of her birth, & her coming into the world: Now it remaineth (as the vſage is) to gratulate & reioice with her father and mother, ſaying vnto them:

O Holy and happy Patriark *Ioachim* and *Anna*, happy may the birth of your daughter be, wee pray God, yee may ſee her brought vp, and well married: without doubt it ſhalbe ſo: for God will giue vnto her for ſpouſe *Ioſeph*, one of the holieſt men, that ſhall be in the world. He ſhalbe her guard, and help; he ſhall not take of her the pledge dewe vnto ſpouſes, but rather by theſe eſpouſalls,

shee shall remaine moſt pure and chaſt, as she was before, and euer shallbe. Shee shall haue another ſpouſe in heauen, which shalbe God himſelf, to wit The *Holy Ghoſt*, the third perſon of the holy *Trinity*. He shall be her ſpouſe, and by him shee shall conceiue, without loſſe or dammage vnto her virginity, and hauing conceiued, shall bring forth into the world, our *Sauior* and *Redeemer*.

After we haue thus reioiced with *Ioachim* and *Anna*, for that thy haue ſuch a daughter borne vnto them, we may alſo reioice with their other kinsfolke, for that they haue gotten nowe ſuch a kinſwoman. Let vs reioice alſo with the ſinners, for that nowe this day is borne their aduocate. Let vs reioice with the Angels, ſince that on this day is borne their Queene: let vs reioice with God, ſince on this day is borne his mother, daughter, and ſpouſe. And at the laſt, let vs reioice with the virgin her ſelfe, ſince God hath elected her to ſuch gretnes and dignity: And the occaſion of this being, for that we be ſinners; for if ſinne had not bin God had not bin made man, and if he had not bin made man, shee had not bin his mother, Therfore without doute, ſhee being aduaunced to this gretnes by our occaſion, will remember vs, and obteine for vs, of the ſame God who is her ſonne, pardon and mercy for our ſinnes & tranſgreſſions, and alſo his heauenly grace, that we may be partakers of his glory.

The life of S. Adrian Martir.

THE *worthy king* Dauid *ſpeaking with God in one Pſalme ſaid*: I haue inclined my hart to do iuſt and good workes for retribution ſake: *that is hauing regard vnto the reward which ariſeth in doing them. It is not euill to exerciſe and do good and holy workes in hauing regard vnto that which is gained therby in doing them: The reaſon hereof is: that the guerdon or reward which is expected, is God himſelfe. In ſuch ſort that he who for that reſpect doth good workes, doth them for the loue of God:* Pſ. 118

In the number of thoſe, may the glorious martir S. Adrian *be accounted, who by hearing of the greate guerdon, the martirs expected, did voluntarilie offer himſelfe vnto martirdome. His life was written by* Ado. *B. of* Triers: *and it was in this manner.*

THE Emperour *Maximian* commaunded; that the Chriſtians that were in the citie of *Nicomedia* a city of *Bithinia* ſhould be diligently ſought out. Many were apprehended, and after that the Emperour had admonished, and willed them to adore the Idoll, and ſawe them conſtant and firme in the profeſſion of the faith of IESVS CHRIST, he bad them all to be chained vnto wodden poſtes, and to be beaten with the rawe ſinewes of beaſtes: and when he heard them in theyre tormentes to

praiſe the name of IESVS CHRIST, he cauſed their tounges to be cut out, and theire mouthes to be beaten with greate ſtones. The number of theſe martirs was 23.

Adrian was preſent there, as an officer, to attend and ſee, that the commaundement of the Emperour should be executed. He was an Idolater, and a man of good account with *Maximian*: And when he ſawe howe patiently the holy martirs tollerated thoſe terrible tormentes, wondering therat he ſaid vnto them: I conjure you by the God which you adore, and for whom you ſuffer theſe torments, to tell me truly, what guerdon or reward you expect, for I ſuppoſe it to be very greate. The holy martirs, though they had no tonges, by the permiſſion of God anſwered him thus: The reward we expect is ſuch & ſo greate, that eyes neuer ſawe it, nor eares haue hard it, nor the hart of man cānot conceiue it, for it is an vnſpeakable good, which God hath prepared for his frends: *Adrian* hearing this, deſired not to heare any more, but being inſpired by God, and shewing himſelfe deſirous to be partaker of ſo greate good, entred into the midſt of the martirs, and ſaid to the Regiſter, (before whom the matter was handled): write alſo my name with theſe ſoulders of CHRIST: for I will be a Chriſtian alſo, as they be.

The Emperour was certified hereof: and when the name of *Adrian* was read vnto him, among the other Chriſtians which were priſoners: he cauſed him to be called, & ſaid vnto him. O *Adrian*, what, art thou become foolish, that thou ſeekeſt to loſe thy life wretchedly? *Adrian* aunſwered: I haue

bene

been, but nowe I am not a foole, for that I am a Christian, and no more an Idolater, as I haue bene before time. The'mperour being desirous to make him alter his purpose, discourſed, and conferred long with him, but seeing his words did not preuaile, in rage and fury he causeſd him to be chained and fettered and put in prison.

Adrian was about 28. yeares old, & had to wife a woman called *Natalia*, who was a Christian. When shee heard what had befallen vnto her husband, shee went with greate ioy vnto the prison, and fell at his feet, and kissing his fetters wherewith he was gyued, said vnto him: Blessed art thou, ô *Adrian* my husband, and my Lord, nowe thou hast found the riches which thy father left not vnto thee: Passe securely vnto IESVS CHRIST, in whom thou hast reposed thy treasure, which thou shalt find herafter in the time of necessity, when no man shall be able to deliuer from punishment the wretch which shalbe condemned. The father shall not be able to deliuer the sonne, nor the mother the daughter, nor the transitorie riches of the world, nor the ambition to haue many seruants, and a great patrimony, the freind shall not be of ability to help the freind, only the deedes which a man hath done, shall do a man good and pleasure. Thou (my Lord) hast IESVS CHRIST in thy company, in whom thou hast deposed and laid vp thy treasures: walk in the way thou hast begon, be not wery therof, to the end thou maiest enioy the promises. Take heede, let not the remembrance of earthly and momentary things moue thee, to turne backward from thy way begon, nether let

thy kinsfolks, nor the wailings of thy father and mother, nor the flattery of thy freinds, nor the menaces of thy enemies moue thee. Let not the torments of the tirant put thee in feare, but fixe thy eyes vpon the conſtancie & patience of theſe holie martirs, which be with thee. Imitate them in life, and thou shalt be rewarded with them in death.

The bleſſed woman hauing ſaid theſe words, went vnto the holy martirs, one by one, and kiſſed their gyues and fetters, ſaieng: I beſeech you, ô ſeruants of IESVS CHRIST, to animate and encourage my husband, gaine you his ſoule, Be vnto him a father, that by your meanes, he may be regenerated vnto euerlaſting life. *Adrian* ſaid vnto his wife: Goe home from hence, my deare and chaſt ſiſter, for when the time shall come, that we shalbe examined and iudged, I will bring thee notice therof, that thou maieſt be preſent, and ſee the end of this work.

Certein daies after, *S. Adrian* vnderſtood that they reſolued to heare and determine the cauſes of him, and of the other priſoners which were with him: wherupon he gaue a large ſome of mony vnto the keepers of the priſon, (ſome of his acquaintance interceding and being his ſuerties) that he might go home vnto his houſe, promiſing to retorne back with ſpeed. *Adrian* was ſo well beloued of all men, that they ſeemed not to deſire his returne vnto the priſon; they let him depart, and to eſcape if he would, though they knew and ſawe themſelfes in apparant daunger of life. And it is to be thought his ſuerties were in the ſame daunger.

Forthwith ſome ranne before him to giue notice

tice vnto his wife, that he canne home. Shee hearing this newes, did not beleeue it at the firſt, but ſaid: Who hath power to put of the gyues with the which I left him fettered: herewithall came thither a yong man theire ſeruant who told them; *Adrian* came home free and diſcharged. She imagining that he had yeelded, and now fled to eſcape Martirdome, was much troubled in mind, & began to weep: and when shee ſawe him to approch the gate of the houſe, shee threw her ſowing work (which shee had in her hands) on the ground, and running, locked the gate faſt and ſaid: I will not haue any thing to do with this vile & baſe daſtarly coward, that hath returned back, and forſaken the good way he had begon, and much les will I ſee him with mine eies: I will not heare him ſpeak word vnto me, neither will I liſten to that tounge, which hath dealt deceitfully in the ſight of his Creator.

When he came ſome what neerer, shee held the gate shut very cloſe all the while: and ſaid vnto him: O man of all men moſt miſcreant, and irreligious; what hath enforced thee to begin that courſe, which thou wilt not accomplishe? who is he that hath gotten thee out of the ſociety of the bleſſed men, with whom I left thee? who hath deceiued thee, and made thee to depart out of the company of peace and perpetuall ioy? Tellme, tellmee wherfore haſt thou tourned thy back, and fled before the conflict begin? Wherefore doeſt thou caſt downe thy armour on the ground like a daſtard, before thou ſaweſt thy enemy come to aſſaile thee? wherfore doeſt thou enroll thy name

among

among the wounded men, before there be a ſword drawen, or arrowe shot? what shall I do, wretch that I am? who was he that ioyned me to a faithles perſon? I haue not deſerued to be the wife of a martir; nay, nowe I shalbe called the wife of a Renegate. A ſmall time endured my ioye and gladnes; and long shall laſt my shame and reproche.

S. *Adrian* ſtaied with out the gate, very glad to heare his wife ſay thes things? wherfore he ſaid vnto her: *Natalia* my ſiſter, open me the dore, for I do not fly to eſcape death, as thou thinkeſt, but come to call thee, that thou maieſt be preſent at our martirdome, as I haue heretofore promiſed thee. *Natalia* did not beleiue him, but rather called him deceiuer. He auerred earneſtly vnto her, that his words were truth, and that if shee would not open the gate quickly, he would returne vnto the priſon, that he might keepe his word, and not be depriued of the crowne of martirdome. *Natalia* gaue him then credit, and opened the gate, and fell humbly at his feet, and he embraced her, and then both of them returned back vnto the Iaile.

By the way S. *Adrian* ſaid vnto his wife *Natalia*. Tell me my deareſt, what order haſt thou taken with thy goodes and patrymony, leſt after my death all be confiſcated and taken from the? *Natalia* made anſwere: my lord and husband, take no thought for the temporall and tranſitory goodes, leſt they do captiuate thy hart and deſire. Call to thy remembrance, and reuolue in thy mind, the goodes that be permanent and euerlaſting, vnto which thon draweſt nere to be partaker, together with the other holy men, in whoſe company thou

doeſt

doeſt deſire to dy for the loue of IESVS CHRIST.

They both being come vnto the priſon, all wondered that *Adrian* would returne, for they were aſſured, that he came back to his death. Then did *Maximian* comand: that all the Chriſtian priſoners should be brought forth before him. Some came with ther flesh wounded & putrefied; for in thoſe places where their Irons and gyues had bene, wormes were engendred, as was apparant to be ſeene. *Natalia* came cloſe vnto her huſband, and said vnto him; Be carefull, my lord, that thy ſoule be firme & ſtable in God: beware thy hart doth not wauer, when they preſent the tortures before thy corporall ſight: The preſent troubles shall endure for a ſmall time, but the guerdon, and the beatitude shall endure for euer.

The Emperour looked firſt vpon *Adrian*, and ſaid vnto him: wilt thou continue ſtill in thy folly? The bleſſed man anſwered: I am prepared to giue my life for this which thou calleſt folly. *Maximian* tooke ſuch indignation at this anſwere, that he cauſed him in his owne ſight, to be ſtripped out of his clothes, and to be cruelly ſcourged. The officere were tired, and changed they were, firſt one, and then another, but the tirant was not tired, but bid them ſcourge the holy martir in cruell ſort; and no leſſe the martir ſtroue to tollerat the torment, with a reſolute mind and greate patience.

Oh that one had then ſeene *Natalia*, howe often the collour chaunged in her face: ſometimes shee feared, that her husband should yeld, and shrink at the cruelty of the torments, and then shee was pale as a clothe, but when shee ſawe him endure all

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conſtantly and courageouſly, her liuely and cherefull colloure returned into her face. Sometimes *Adrian* looked toward her, and though nothing shee ſaid, yet only by her countenance he vnderſtood, howe shee bad him be valliant, and reſolute, and to haue conſideration that the more the torméts encreaſed, ſo much greater should his reward be. The holy martir was beaten with ſuch cruelty, that they hauing torne and rent his flesh, and laid his ribbes open to the view, might alſo ſee vnto his bowels.

The tirant nowe weary to ſee any more vſed on that fashion, at that time, commanded him into the ſame priſon, where he was before, in which place he remained certain daies in the company of the other Chriſtians, who had endured the ſame torment, and ſuffered the ſame moleſtation, as he had done. After this *Maximian* cauſed them to be ageine preſented vnto him, in the place of iudgment. The martirs were taken out of the dark priſon, where thy were brought vnto that ſtate, that it affrighted men, and moued them to compaſſion, to behold them, yet they remained conſtant, (as before) in the faith of IESVS CHRIST. The tirant commaunded the bones of all their legges to be broken to shiuers, and one of the hands of St *Adrian* to be cut of. The holy martirs in this torment paſſed from this vnto a better life, euen as they made their prayers vnto our Lord.

Then *Maximian* gaue commaundement, that their bodies should be burned, and whileſt the officers, hauing already gotten all their bodies together, prepared to performe it, and had laid wood

on

on the top of them, and put fire vnto them, behold on a ſodeine, the sky was couered with dark and black cloudes, and dredfull thunders were hard, and thunderboltes killed ſome of the Pagans, who were buſied in burning the bodies of the holy martyrs: and the other fled away to ſaue their lifes: wherat the Chriſtians took hart, and gathered together the reliques of the holy Martirs, taking them out of the fire which was alredy quenched: and putting them into a bark, ſailed with them vnto *Bizantium*, and there they buried them very honorably.

After a few daies, the couragious matrone *Natalia* deſirous to remaine in the ſame place, where the holy reliques were, paſſed from *Nicomedia*, vnto *Bizantium*, where shee made a bleſſed end in our Lord, and was buried at the ſide of S. *Adrian* her husband: whoſe body was in proceſſe of time caried vnto *Rome*, and buried in a Church builded to his name.

The death of S. *Adrian* was on the. 8. day of *September*: and the death of *Natalia* his wife was on the firſt day of *December*, in the yeare of our Lord. 306. vpon a munday as the ſpanish ſaith, *Diocleſian* raigning iointly with *Maximian*, on the earth; and IESVS CHRIST, with the father and holy Ghoſt, in perfect Trinity reigning in heauen, to whome be all praiſe and glory for euer. *Amen*.

* * *

The life of S. Gorgonius Martir.

Math. 10. IESVS CHRIST *speaking of his comming into the world, saith as* S. Mathew *writeth in his ghospell*: Doe not you think, that I am come to make peace in the earth: for I am come to set warre therin: *Although that the Angels sang when I was borne*: Glory be vnto God in the heauens, and in earth, peace vnto men of good will: *Although I am become man to treate and conclude peace betwene mine eternall father and men, and though my salutations when I rose from death, were nothing but peace, because I desire that euerie man should haue it; neuertheles, let not any man be deceaued, for I am come to make controuersie and variance betwene the wicked and the good: I am come to make a diuision betwene the father and the sonne, the mother & the daughter, the stepmother and the daughter in lawe: and I am come to make the houshold seruants, and familier freinds enemies vnto the master of the house.*

This is euident and apparant to be so, for when the father and the sonne, the mother and the daughter, the stepmother and the daughter in lawe, the master of the house, and his houshold people, and familiar freinds, be wicked and vicious, if God touch the hart of any of them, and they be conuerted vnto him, and the other continue in their wickednes, forthwith discord and dissension ariseth

among

among them, and they make war one against another, but this do the Wicked against the good, by persecuting them, euen to the taking away of their lifes, because they forsake and abandon their conuersation.

Of this We haue an example in S. Gorgonius *the martir, Who was chamberlain vnto the Emperour* Diocleſian, *who as long as* Gorgonius *was a* Gentill *and worshipped the Idols, liued quietly with him, and he shewed much kindnes vnto him, but When he vnderstood that* Gorgonius *was a Christian, forthwith he fell out with him, and vsed him With great tiranny, and lastly with greate cruelty put him to death. Howe it came to passe* Euſebius *Bishop of* Ceſarea *reherseth after this maner.* l. 8. c. 9.

SAINT *Gorgonius* was borne in the city of *Nicomedia*, and was chamberlein vnto themperour *Deocleſian*. This man hauing receiued the faith of CHRIST IESVS by the meanes of *Dorotheus* his fellowe & companion in the ſame office, Theſe two conferred what they might do, to get others of the Emperours chamber, to be made Chriſtians. It fell out that one day one *Petrus* that had receaued alſo the chriſtian faith, who was a man noble in bloud, & of high eſteeme in themperours Court, hauīg an honorable office in the ſame, ſawe in the city of *Nicomedia*, in the high ſtreet, an edict or proclamation ſet vp which was made againſt the Chriſtians, threatning death and torments to them that should be diſcouered.

This man vpon a greate zeale of our faith took downe the edict, and in the ſight of all the people, rent it in pieces. when this happened, *Diocleſian* and *Maximian* (whom the former had choſen to be his colleague and companion in the Empire, and

had

had giuen vnto him the title of *Cesar* were both together in *Nicomedia*, and vnto them it was tould, what *Petrus* had done, wherat both enraged and mad with fury, commanded he should be brought before theire presence. When he was brought, (and the other two also being there present,) he reproched and reuiled *Peter* out of measure, and gaue strict commaundment, he should not be fauored in his torments; which although they were excessiue, yet did he neuer showe in his countenaunce any signe, but of ioy, and neuer spoke word, but it declared a vallerous and inuincible mind.

Gorgonius was present at this spectacle, for he and *Dorotheus* had bene instructors of *Peter* in the faith of CHRIST. These two seeing the cõstancy of the B. martir, there grewe in them also a desire to die for the loue of IESVS CHRIST (this his example working much in them) and by accord betwene them, they spoke vnto the Emperour in this maner: what meanest thou, o Emperour, that thou tormentest *Peter* only for that thing, in which if it be in him any fault, we also are culpable? if thou putteſt him to the endurance of these torments, because he professeth the faith of IESVS CHRIST, the same faith we confesse also: The same intention he hath, we haue also, therfore reason willeth, that thou putteſt vs vnto the same torments, which thou hast made him to suffer.

when *Diocletian* heard them say this: he grewe into gret choller: The loue he bore towards them before, was not so greate, and the desire to do them good, as was nowe the indignation he cõceiued against them, and the determination he had to

handle

handle them euill, and in his fury and rage he ſaid vnto them: Since you ſeek the way like fooles (as this man is) to be tormented, you shall haue your minds ſatisfied. Then he commaunded they should be ſcourged without pitty, which was performed forthwith, ſo that their flesh was rent and torne in diuers places. Then the tirant commaunded the officers to lay ſalt, and power vineger into their wounds, and lay them on the gridiron, and vnder it a fire to be made, but not a greate one, to put them to the more torment.

Peter was nowe dead by this martirdome, and bicauſe *Gorgonius* and *Dorotheus* ſemed yet to liue, and the tirant was wearied to ſee their torment vpon the gridiron, he made them to be taken from it, and with a rope tied aboute their necks to be hanged, by which meanes the two holy martirs rendered vp their ſoules vnto their Creator. Their bodies being taken away, were buried by ſome Chriſtians.

But *Diocleſian* vnderſtanding, that the Chriſtians came ſecretly to make their praiers at the place, where the holy martirs were buried, cauſed their bodies to be taken out of their graues, and to be thrown into the ſea. At ſuch time, as *Diocleſian* commaunded it, he ſaid: Let them be caſt into a place, where they may be no more ſeen leaſt they be accounted for gods by the Chriſtians, who are ſo ignorant, that they do think it better to adore them that haue been our ſeruants, then thoſe whom we adore for our gods.

God Almighty did not permit thoſe bleſſed Relikes to ly hidden, but rather his pleaſure was, to

cauſe the ſea to do them honour, and to bring them vnto the ſhore. When the Chriſtians ſawe them, they tooke them vp with reuerence, and buried them in a place vnknowen vnto the pagans. Afterward in proceſſe of time, the body of S. *Gorgonius* was caried vnto *Rome*, and was buried in the way called *Lauicana*, betwen the two bay trees. The Spanish book ſaith *Via Latina*. After this, Pope *Gregory*. 4. cauſed it to be tranſlated into the church of S. *Peter*.

The church celebrateth their feaſt on the day of their Martirdome, which was on the 9. day of *September*, in the yeare of out Lord 280. in the time of the afore named Emperour *Diocleſian*.

The life of S. Nicholas of Tolentine.

Iac. 5. THE *Apoſtle* S. Iames *in his canonicall epiſtle, admoniſheth vs* to pray vnto God, one for an other, becauſe the cõtinuall praier of a iuſt man is of greate force. *But if it be ſo, as it is indeed, and that the praiers of the iuſt men, that be here vpon the earth, do help much, notwithſtanding that they be ſubiect, yea rather falling (as* IESVS CHRIST *ſaith) ſeuen times a day, though they be ſlight faults: howe much more, may we beleeue, the praiers of them, who do alredy enioy the viſion of God and the* diuine Eſſence, *and be confirmed in grace, and*

Prou. 24.

be

be certein, and assured neuer to loose it, nor neuer to sinne, do help, and do vs good. The holy saints gaue vp their lifes for Gods sake, some in effect, as the martires, and others by the way of good will, as the Confessors; and to be brief, they all offered it vp readily in the seruice of God, endeuoring all they might, not to offend him by any meanes. Such like as these without doubt, be hard of God, when they ask any fauour of him.

But omitting the examples and testimonies of the holy scriptures, which make this thing an Article of faith, we haue most euident examples in many holy saints, vnto whom God graunted many fauors and graces (which they requested of him) not only in their life time, in this world, but also after their passing into heauen, to possesse the euerlasting glorie. One of these was S. Nicholas *the Bishop and Confessor, by whose praiers, God graunted vnto a man and his wife, a sonne, who was also called* Nicholas, *and was a holy man, by whose merits God graunted many fauors and graces vnto them, that deuoutly recommend themselfs vnto him. His life was written by* S. Antoninus Archbishop *of* Florence, *and by a relligious man of his order, in this maner.*

SAINT *Nicholas* was borne in the *Marcha d'Ancona* in a village called *S. Angelo*, in the territorie of *Fermo*. His father was called *Compagnone* and his mother *Amata*. These two were borne of noble bloud, rich they were, and good Christians, but they liued in some discontent, for that hauing bene married together a good space, they had yet no children: They had a particuler deuotion vnto *S. Nicholas* the Bishop and Confessor, and him they besought continually that he would of God obteine that fauor for them, that they might haue a

fruit of benediction. With this entent they went to visite his church in the city of *Bari* in *Puglia*. In that place, the holy saint appeared vnto them, and did assure them, that they should haue a sonne, whom thy should name *Nicholas* after him, and also that he should be a blessed seruant of God.

Euery thing fell out iust, as the Saint said: for they being returned home, *Amata* conceiued, and at her due time brought forth a sonne, whom they called *Nicholas*: and as he tooke his name of S. *Nicholas* Bishop and Confessor, by whose intercession he was obteined, euen so he was like vnto him in many things. From a child, he was inclined to serue God, he frequented the Church, he hard masse and praied with greate deuotion, moreouer, he fasted, gaue almes and followed his study, so that as he encreased in age, euen so he did in vertue, learning, and science. and to be short, he determined to be a man of the Church.

He was already made a chanon of the church of S. *Sauiour*, in the place where he dwelt, and it happened, that a worthy and renowned father of the order of S. *Augustine*, came thither to preach: One day among others, *Nicholas* was at the sermon, in the which the preacher expounded these wordes of S. *Iohn*: *Do not you loue the world, nor the things, that be therin*, The preacher spoke such good matter vpon that text, that *Nicholas* resolued to abandon the world, and to take the habite of S. *Augustine* in that same cõuent, where the said preacher dwelt with whom he had bene acquainted before that time. When he entended to execute in deed the resolution he had made before time, he asked

Iohn 2.

leaue

leaue of his father and mother, who though they were aggriued to want the ſight of their ſonne, yet did they giue him licence.

Nicholas went vnto the conuent of *Tolentinum*, to craue the habite of S. *Auguſtine*, which was giuen him readily, for they had before then notice of his good life. Hauing receiued the habite, he proceeded from vertue to vertue, labouring to atteine vnto perfection. So that being a relligious man, he was a mirrour for other relligious men, and being a prieſt, he was a looking glaſſe for other prieſts, and when he was a preacher, a ſpectacle for other preachers, to behold their duety and function. In this holy ſaint, among other vertues, his abſtinence shined moſt clearly: for in. 30. years ſpace, that he continewed in the conuent of *Tolentinum*, he did neuer eat flesh, eggs, fish, milk, nor any thing made with milk.

He fell one time into a greuous infirmity, which brought him vnto deaths dore, wherupon the phiſitions told him; that if he would recouer his health, he muſt eat flesh, wherunto he anſwered: that in ſo doing, he should, by deſiring to auoid one danger, fall into another, and that in flieng the infirmity of the body, he should incurre the malady of his ſoule, by giuing liberty vnto his ſenſuallity and appetite. The prior of the conuent ſeeing the phiſitions to affirme, that it was neceſſary for the bleſſed man *Nicholas* to eate flesh, commaunded him in the vertue of holy obedience, to eate ſome. He, without any reply, bad the meat which he should eate, to be brought vnto him.

There was brought vnto him, (as it is ſaid) a

boiled chicken, or ſome other foule, whatſoeuer it was, and the bleſſed man hauing it before him, beſought our lord to do him that fauour, that he might not eat of that foule, and yet not to runne into the ſinne of diſobedience: wherupon the foule returned vnto life, and flewe away out of the platter, leauing all them that were preſent aſtonished, and the holy ſaint iocund and glad.

On the next night, the B. Virgin *Mary* accompanied with S. *Auguſtine* viſited him, and the glorious virgin bad him to ſend for a loafe of bread into the market place, and to put it in water, and to eate therof, in the name of IESVS CHRIST: and he should be cured of that infirmity. Herof cometh the vſage, that the bread, which is called the *breade of S. Nicholas of Tolentino*, is bleſſed on that day in the conuents of S. *Auguſtine*, that his feaſt is ſolemniſed, and this breade helpeth, and cureth many infirmities, as is to this day ſeene by experience, eſpecially the feuer tercian, which was his infirmitie as is thought.

S. *Nicholas* being healed, and cured of the aforeſaid infirmity, returned vnto his accuſtomed penance, and auſterity of life; he vſed to faſt three daies in the week, which he had obſerued from the age of ſeuen years. He whipped himſelfe in the night many times, and his diſcipline or whippe was certein chaines of Iron: his bed was made with a litle hay, and his habite was of courſe cloth, full of pieces; he vſed to pray very much, for he continued in his oraiſons from the houre of the Complin, vntill it was farre in the night, and from the houre of mattins vntill maſſe was celebrated,

and

and from the houre of None vntill the euenſong.

The bleſſed man ſpending his time in theſe, and other like good exerciſes, was much vexed and molleſted by the diuell, who endeuored to drawe him ftom theſe his holy imploymentes, by ſcoffs and deceits, and ſometimes (by the permiſſion of God) by tormenting and beating him, in ſuch ſort, that the friers hearing the noiſe came forthwith to defend him, and they found him laid at length vpon the ground, like a dead man, and ſo they caried him back vnto his couch of hay, and, yet he for al this omitted not his prayers. He viſited ſick men with great charity, and endeuored to help and cherish them, as much as he was able. He had greate compaſſion vpon ſome ſinners which had made their confeſſion vnto him, and for them he praied, faſted, and ſaid maſſe with greate deuotion.

The like he did for the ſoules in purgatory, vnto the which he had greate deuotion, which was increaſed much more in him by a reuelation he had, of the great paines they ſuffered in that place. when there came any frier as a ſtranger vnto his conuent, he shewed him all the kindnes, he could poſſibly, neither did he forget the ſtate of priſoners, but rather in his ſermons, and priuate communications, which he had with rich men, and men in autority, he perſuaded them to the works of mercy, as a thing very acceptable vnto our lord. This bleſſed Saint comforted the afflicted, gaue conſolation vnto men in tribulation, ſet atonement betwene men, that were at variance: He was a refuge for them, that were in affliction, a helper vnto

the needy, and the raunſomer of them that were ſlaues and in bondage.

God shewed many miracles by the meanes of this glorious ſaint, aſwell in his life time, as alſo after his death, which be fell him in the afore ſaid conuent of *Tolentine*. and when he was now at the laſt gaſp, he called the friers, and deſired them all to forgiue him, if he had offended them in any thing: and after he had receiued the moſt holy ſacraments, he cauſed a crucifix to be ſet before him, and in ſpeaking vnto CHRIST, his *B. Mother*, and his holy father *S. Auguſtine*, he yelded vp his ſoule vnto God, on the. 10. day of *September*, in the yeare of our *Lord*. 1307. Afterward Pope *Eugenius* the. 4. hauing made due diligence, and hauing receued full information of his life, and miracles, put his name in the catalogue of the holy Confeſſors. in the yeare of our ſaluation. 1446.

The life of SS. Protus and Iacinctus Martirs.

THE *Apoſtle* S. Paule *ſaith*: that by the meanes of viſible things we come vnto the knowledg of the inuiſible things of God. *His meaning is, that by the knowledg of the creatures, we come vnto the knowledg of the creator. Even ſo it happened vnto the glorious martirs* SS. Protus & Iacinctus *by the means of a holy damoſell called* Rom. 1.

led Eugenia. *They ſtudied philoſophy, and other humaine ſciences, and by that ſtudy, they came to the knowledg, that the Gods which the Gentils adore, were falſe, and that there was but one God onely. After this, by conuerſing with ſome Chriſtians, they vnderſtood that* IESVS CHRIST *is the true God, and they were conuerted vnto his faith. In collecting their life out of that, which* S. Iſidore *and* Simeon Metaphraſtes *write in the life of* S. Eugenia, *I ſay: That.*

SAINT *Protus* and S. *Iacinctus* were eunuches, and attended vpon a noble Lady called *Eugenia*, daughter vnto *Philip* a Roman ſenator who being elected Regent of *Alexandria* by the ſenate, went thither with *Claudia* his wife, *Eugenia* his daughter, and all his family. There went thither alſo with *Eugenia*, *Protus* & *Iacinctus* the two Eunuches. And becauſe in that city there was a ſtudy of diuers ſciences, *Eugenia* & the two Eunuchs beſtowed their time in ſtudy, and they all three profited much therin. Philoſophy was their chiefeſt ſtudy, and by ſpeculation in the ſame, thy came to knowe that it was a foolish and vaine thing to adore many Gods, for reaſon did make demonſtration, that ſuch wicked, and lewd men as were *Iupiter*, *Apollo*, *Mars*, and all the other, which the heathens adored for Gods, were not only vnworthy of the name of God, but alſo of men, ſince their deeds and actions were beſtiall and abhominable.

After this, beginning to frequent the company of chriſtians, they had vnderſtanding of the miſteries of our faith, and ſo deſired to be baptized: To performe this the better, *Eugenia* determined to put her ſelf in mans apparell, and in that ſort to depart

from

from her fathers houſe, taking with her *Prothus* and *Iacinthus* the Eunuches, to ſeek out a holy Abbot called *Helenus*, to be by him Baptiſed, and receiued into his ſociety. This Abbot gouerned a monaſtery of relligious men, and had a reuelation that *Eugenius* ſo called was a woeman, yet becauſe he knew it, to be the wil of God, that things should proceed in that maner, he kept it from her. He Baptiſed them and gaue vnto them all three his religious habitt, and they lined therin a godly & vertuous life: Afterward *Helenus* the Abbot deceaſing, the monks, who thought *Eugenius* had bene a man, choſe hir for their Abbot. Who was vnwilling to take the charge on her, but the entreaty of the monks who were much pleaſed with hir holy life preuailed.

There was in *Alexandria* a matrone called *Melantia*, who had bin cured and healed of a great infirmitie, by the praiers of *Eugenius* who adiudged her to be a man. *Eugenius* went oft vnto her houſe at her importunate inuitations. The matrone was indeed ennamoured of her, and they two being alone, without any regard of her eſtate or credit laid open her loue imagining her to be a man. *Eugenius* sharply reproued her, and ſo departed and left hir alone. *Melantia* ſeing her ſelf contemned and refuſed, like the miſtris of *Ioſeph* shricked out, and ſaid: that the Abbot *Eugenius* would haue forced her: And not content with that, did alſo accuſe her falſely vnto the Gouernor, who was the father of *Eugenia*. The Regent hauing heard the accuſation of *Melantia* commanded the Abbot *Eugenius* to be brought in before him. When the bleſſed Saint

Gen. 39.

vnder-

vnderstood the cause wherfore shee was called, she tooke the Eunuchs *Protus* and *Iacinctus* in the habite of religious men with her, being come before *Philip* her father, he vsed rough words and asked them if CHRIST their God counselled them to force honorable Ladies?

The virgin with a modest and cherefull face said: *There is time to be silent, and a time to speak.* If *Melantia* saith that I would vse force, it is not true, and thou ô *Philip* peraduenture doest but iest with me, in asking if the God that I adore, doth will me to do such things. Now thou shalt see the verity of this womans acusation. Hauing said this, she rent her habite before her breast, and opened it, that euery one might see by her breastes that she was a woman. Then she proceeded, and told him that she was *Eugenia* his daughter and moreouer she spake so well vnto hir father, that he was conuerted vnto the faith of CHRIST, and so was *Claudia* his wife, and all the rest of his family. Eccle. 3.

Philip gaue vp his office and place, and not long after was chosen Bishop: and afterward in the persecution raised by the Emperours *Valerian* and *Gallyen* he was martired. *Claudia*, *Eugenia*, *Prothus* and *Iacinctus*, returned vnto *Rome*, where by the labour of the holy damosell *Eugenia* and of the two holy Eunuches *Protus* & *Iacinctus*, many were conuerted vnto the faith of CHRIST. *Gallien* being certified herof, caused *Eugenia* to be apprehended, & after the indurance of many torments to be beheadded. Then he caused the two Eunuchs *Prothus* and *Iacinctus* to be taken and hauing vsed sundry enducements to moue them to sacrifice vnto the

Idolls, which they refuſed to do, (ſhewing themſelues very couragious and conſtant in the faith of CHRIST) the tirant cauſed them to be cruelly ſcourged, and after many other torments giuen vnto them, he cauſed them in like maner to be beheaded.

Their martirdome and death was on the 11. day of *September* and on that day the Church celebrateth their feaſt. It was in the yeare of our Lord. 263. in the reigne of the aforeſaid *Gallyen*.

The exaltation of the holy Croſſe.

Ezech. 17.

ALMIGHTY *God glorieth by the mouth of the prophet* Ezechiel *to haue done a famous work, and indeed worthy of himſelfe, as he ſheweth by the maner of reherſing the ſaue, ſaieng*: I the Lord haue humiliated and abaſed the lofty and ſtately wood, & haue enhaunced the lowly and humble wood. S. Ierome *ſaith, that this humble wood, is* IESVS CHRIST, *and he ſaith very well, for he being ſo humbled, that at the laſt he died on the Croſſe, God for that cauſe, did exalt him* (*as* S. Paule *ſaith*) *to ſuch height, that the Angells in heauen, the men on earth, and vnder the earth, in purgatory, do bowe their knees at his name, and do him reuerence.*

Phil. 2.

And IESVS CHRIST *was not exalted only to*

that

that height, for that he was humiliated, but the wood also which was the instrument of his humiliation, was exalted, and honored by God, since (as S. Augustine saith) the Crosse which was alwaies before reprochefull, bicause theeues, and other malefactors were put to death on the same; now Emperours and kings, beare it on their heads, for that IESVS CHRIST *died vpon the same.*

The emperour Heraclius *honored and respected it especially, wresting it out of the hands of* Cosdroes *king of* Persia (*who had taken it from* Ierusalem *and carried it into his kingdome*) *and putting it in the former place. Nowe let vs see, howe it passed, framing a history therof, out of a sermon, that* Andreas *B. of* Candia *made of the Exaltation of the holie Crosse, rehersed by* Lippomanus, *and the lections of the Romaine Breuiary, and diuers martirologes and historiographers, yet first we will propound an important doctrine, which is this.*

OVR Lord God desiring to be serued, and not to be offended by men, seing their condition, and seuerall estates, and that some be noble, and to be dealt with all mildly, and that others be rude, and are to be handled roughly, he gaue premonitions vnto them, to the end they should not lament nor complaine of him, as if they had not ben warned. He talking with the Hebrewes (as we reade in *Leuiticus*) said to them: If you obserue my commaundements, among other good and profit you shall reap therby, one shalbe this: that if you haue enemies that molest and make warre on you, five of you shall put a. 100. of them to flight, and a. 100. of you shall put to flight. 10000. of them. But if on the other side you shalbe disobedient to me, a fewe, of your enemies shall *Leuit.* 26.

make

make many of you to fly, and that in dread and feare though none purſue you.

This which God ſaid then vnto the people, was apparant and ſeen (as we read in the booke of *Ioſua*) where it is ſaid: that the Hebrues hauing beſeiged *Iericho* certein daies, finally they took it, without drawing their ſword, bicauſe the walles fell downe, and they which were within, made no reſiſtance, all was put to the fire and ſword, not ſparing any thing, for ſo God had comaunded, bicauſe his indignation was kindled againſt that nation, as alſo to terrify his other enemies. It came to paſſe in the pilling therof, that there came to the hands of a ſouldier called *Achan* a ſcarlet robe, ſome mony, and a wand or rod of gold: which things he kept againſt the commaundement of God. And to be more ſecure he hid them all in the ground.

Ioſ. 7.

This being done, part of the army diſlodged, and went to fight againſt *Hay*, the citiſens wherof iſſued out and encountred with them; and preuailed killing many Iſraelites, and fewe returned with this dolefull newes.

Ioſua generall of the hoſt, ſeing the ſame, fell on the ground, and weeping ſaid vnto God: Howe happeneth it, o Lord: be theſe thy promiſes? Doth it ſeeme to thee a iuſt thing, to haue thy people ſo euil entreated by thine enemies? Aſſoone as we be entred into this countrey, to conquer it why doſt thou giue ſuch forces to our aduerſaries? This shal be an occaſion that others shall take courage, and it shalbe a hard thing to ſubiect them. God anſwered *Ioſua*: that this happened through the fault of the people them ſelues hauing broken his precept, in

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reſeruing ſome things in the deſtruction of the city. Therefore ſeeke out the culpable, and offender, and let him be chaſtiſed, and my iuſt indignation ſhall ceaſe. Aſſone as *Ioſua* had by enquiry found him out, he cauſed him to be punished, and the people did after that preuaile againſt their enemies.

By this you may ſee, that when Catholiques are ouercome, and vanquished, it happeneth; bicauſe God is offended with them for their ſinnes. we ought there fore haue this regard euer when warre is made againſt infidells: if we intend and deſire to haue victory, that wee be in good eſtate and accord with God, by confeſſing our ſinnes, doing penance, and receiuing the B. *Sacrament* of the Aultar, and without doubt, then a fewe Chriſtians wilbe able to reſiſt many Infidels.

As it befell to Pope *Leo.* 4. in the yeare of our Lord. 854. who being certified, that there was diſembarqued or landed at *Oſtia* a great nomber of Infidels, and that no captein durſt affront them, The glorious Pope aſſembled people, and ſaid; he himſelfe would be generall of the Army. And that he might ſet on, and encounter with his enemies more ſecurely, he enioyned all the ſouldiers to confeſſe their ſinnes, and to receiue the B. ſacrament: he alſo comaunded eache one, in the one hand to cary their weapons for the warre, and in the other hand, the *Roſary*, to ſay their praiers in the way. Arriuing after this manner, in the ſight of the enemy, notwithſtanding the huge number of the Infidels, and the ſmall hoſt of the Chriſtians, he diſcomfited them, and droue them out of *Italy*, to

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the great honoure of the valiant Bishop, and good and benefitt of all Christendome.

All this may be fitly applied vnto that, which befell in the time of themperour *Heraclius*. for that the sinnes of the Cristians were many and heinous (*Phocas* ruling the Gretian empire, who was a vitious man, and so he died, for *Heraclius* deprived him of thempire, & of his life also) God permitted a tirant called *Cosdroes* king of *Persia*, as a greuous scourge to rise against them. He being not content to haue taken by force of armes the holly city of *Ierusalem*, and to haue sacked it, caried away the holy crosse, (on the which IESVS CHRIST died, which had bin there, from the time of *Helena* the mother of *Constantine*, who found it) into *Persia*, and put it in the temple of one of his Idols: and againe he inuaded the lands of the Christians with a new army, were he vsed horrible cruelties.

With fury he passed into *Egipt*, & wonne the city of *Alexandria*, in which place he stayed certein daies, for that he vnder stood *Heraclianus* father to themperour *Heraclius* came against him with a huge host, but by the secrete iudgment of God *Heraclianus* died of sicknes, and his army was vtterly defeated. The proud *Cosdroes* proceeded, and in fewe daies made him self lord of all the dominons themperour had in *Africa*: he sacchegged *Thunis*, and hauing vsed horrible massacres of Christians, he returned into his kingdome of *Persia*.

The Emperour *Heraclius* all this wile remained in *Constantinople*, spendnig the time in iollity and pleasures, hauing taken to wife a beautifull lady

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called *Martina*, who was his coſin, but when he ſawe things go a way, to his greate reproch and diſcredit, and fearing greater loſſe might enſue in th'empire, firſt, he tried to obteine a peace by lowly and humble embaſſages, and vpon conditions no leſſe reprochfull then diſauantageous for his eſtate; but the arrogant infidell, proud of his victories, would giue no eare to his peticions, but ſent a meſſenger to ſay, that he would make no accord with him, except he would deny the faith of IESVS CHRIST, and become an Idolater as he him ſelf was.

This proud anſwer, and blaſphemy, did ſo exaſperate the Chriſtian Emperour, that he became an other man, & was altered from a negligent and careles perſon, to a couragious and enkindled with a godly zeale: And being deſirous to take on him the defence of Gods honour, he behaued himſelf as a valiant prince, & a Catholique and good Chriſtian. Firſt, he aſſembled his forces very diligently, that he might come to try it with that proud pagan by dint of word, and alſo amaſſed greate ſtore of men, engines, and other prouiſions for the warre; and commaunded, that in all the empire proceſſions and praiers should be made, to beſeech God to take the defence of his church, and to punish the proud blaſphemy of the preſumptuous tirant againſt his heauenly maieſty.

Heraclius departed from Conſtantinople, toward this pious and holy interpriſe, carying alwais in his right hand the Image of IESVS CHRIST our Lord, and of his glorious mother, as his Captein (and the report was, that the ſame Image

was brought from heauen) and paſſing from thence the ſea with a goodly company, he entred into *Aſia*, to affront the proud enemy, who when he vnderſtood that themperour with a mighty army came to ſeeke him, was aduiſed to haue regard of his perſon; ſo he retired to a ſtrong and ſecure place, and left his army guided by valorous generals, to defend the countreis he had conquered, and his owne alſo. There happened in this warre (which laſted litle leſſe then ſixe yeares) many greate and notable feats of armes.

The ſumme of all was, that they fought in three ſet battailes: The firſt was in the paſſage of the mount *Taurus* and the ryuer *Saron*. and in this *Heraclius* diſcomfited and put to flight *Saluarus* one of the chiefeſt capteines of *Coſdroes*. The ſecond pitcht field was, in the next yeare, with *Satinus* who was another valiant captaine, & the encounter was very terrible, for the Perſians fought ſtoutly to recouer the honour they had loſt in the former battaile ſo that *Heraclius* was in greate daunger. The Chriſtians were reſolued to leaue the field, and to fly; when it pleaſed God to heare the praier of his champion *Heraclius*: for vnlooked for, there fell from heauen a greate ſhower of raine with a ſtorme, which driuen with a ſtrong wind, carried the raine into the face of the pagans, and depriued them of their ſight, in ſuch ſort, that they not being able to fight began to fly, which the Imperials ſeeing, tooke hart, beholding God apparantly to fight on their ſide: and thus they obteined the ſecond victory, which was more greate then the firſt.

Laſtly, in the yere following, *Heraclius* returned

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into the field, to encounter with *Razatanes* the moſt valiant captain *Coſdroes* had: and therin themperour behaued himſelfe ſo valiantly, that he vtterly defeated and daunted the pride of the arrogant and cruell king *Coſdroes*, who was enforced by theſe ouerthrows to retire himſelf vnto the moſt ſtrong and ſecure places of his kingdome of *Perſia*.

This his fearefull retreate cauſed his vtter ruine. For thinking he had left ſufficient forces on the frontiers of his realme, to keepe his enemies from entrance, he made *Medarſes* his yonger ſonne his heire and ſucceſſor in his kingdome, and put him in poſſeſſion therof, and aſſigned him to ſtay on the frontiers for the more ſure garde and defence therof, and to keep the Imperialls from entring therin.

Coſdroes had another ſonne elder then *Medarſes*, called *Siricheus*, o *Sirus* (as ſome call him) who expected to ſucceede his father in the kingdome (as his right and proweſſe alſo deſerued) who took ſuch indignation at his fathers doing, that he diuiſed to depriue him of his crowne: & that he might with more facility bring his purpoſes to paſſe, he determined to make a ſecret accord with *Heraclius*, which was concluded vpon theſe articles: That he ſhould deliuer vnto themperour *Heraclius* his father and brethren, either aliue or deade: and alſo the Croſſe of our Lord IESVS CHRIST: and ſet free out of priſon *Zacharias* the patriarch of *Ieruſalem*: That he ſhould reſtore all that which *Coſdroes* had taken from thence: And that he ſhould haue the realme of *Perſia* for himſelf, and that he ſhould keepe perpetuall peace with the Chriſtians.

All theſe couenants were performed. For by the aide of them of his faction, and the aide *Heraclius* ſent, he was made king, and put his father and brethen to death, he reſtored the holy Croſſe, ſet the patriarch free, and performed all the couenants compriſed in the peace.

Th'emperor *Heraclius*, deſirous to render thanks vnto God for the benefits receaued, and alſo to reſtore the Holy Croſſe vnto the place, where it ought to ſtand, went on proceſſion. In the which *Heraclius* was clothed in moſt gorgeous apparell, and with shoes embrodered with perles and pretious ſtones: and in this manner he carried the holy Croſſe, as in imitation of IESVS CHRIST:

It happened that when he should enter the gate of the city to go vnto *Mount Caluary*, (I ſay enter, for that before the deſtruction of *Ieruſalem*, *Mount Caluary* was out of the city, & when it was reedified newely, *Mount Caluary* was compriſed with in the city gate, where by he was to enter) he ſtayed with the Croſſe on his shoulder, and could not ſturre by any meanes. He and all the reſt of the people which were preſent were amaſed at the miracle, not knowing what the cauſe might be.

Brocard: de terra ſancta p. 1. c. 7. §. 43.

The patriark *Zacharias* came neere vnto th'emperour, and ſaid: I am in doute that thou thy ſelf giueſt cauſe, why thou canſt not ſturre, and I will tell thee what it is: Thou nowe doſt carry the Croſſe vpon thy shoulders, as in imitation of IESVS CHRIST who bore the ſame this way: But if thou mark it well thou doeſt imitate him but litle, for thou doeſt not carey it, as he did, nor as it should be carried. Thou art apparelled in moſt coſtly gar-

ments,

ments, and he was clothed moſt meanely: Thou haſt on thy head an emperiall crowne, and he wore one of pricking thorns: he went with his feet bare, and full of duſt, and thy feet are adorned with purple embrodered with Iewells and precious ſtones.

The words of the patriark ſeemed to th'emperour to be reaſonable, and true, wherupon he cauſed a meane & courſe garment to be brought vnto him. He tooke the crowne of from his head, and put of his hoſe and shooes, and thus being bare foot, and meanely appatelled, he followed the proceſſion, vntill he ſet the holy Croſſe in the former place, frō whence *Coſdroes* had taken it foureten yeres before. For this reſpect the Catholike church ordeined that euery yere, the feaſt of the exaltation of the holy Croſſe should be celebrated on the ſame day it was placed againe by *Heraclius* in the very ſame place it was ſet when IESVS CHRIST should dy theron.

This miſtery befell on the day, that the Church celebrateth it, that is: on the 14. day of *September*; in the yeare of our Lord. 624. in the raigne of the abouenamed *Heraclius*. S. *Auguſtine* S. *Ambroſe* and S. *Epiphanius* ſay: that in the place where the Croſſe of CHRIST was ſett, *Adam* was buried, and the dead nans ſcull which ordinarily is painted at the foote of the Croſſe denoteth and ſignifieth the ſame.

S. Aug. ſer 17. de imoli Iſac D. Amb. lib. 5. epiſt. Epiph. in ſine pana.

The life of S. Nicomedes Prieſt and Martir.

Math. 5. RIGHT happy are they (*ſaith* IESVS CHRISI,) which ſuffer for the loue of iuſtice. *This is not to be vnder ſtood of them, that are punished by courſe of lawe for their treſpaſſes. All they who are whipped, ſent to the gallies, and condemned to die, are not happy; but many of them may more iuſtly be called vnfortunate, in that they know not how to reap profit by this chaſticement, which their offences deſerueth; but beare it impatiently, and dye desperatly: but right happy are thoſe, that hauing done any iuſt, holy, or meritorious act, affliction cometh vpon them, as it befell vnto* S. Nicomedes *the prieſt, who loſt his life, for that he had buried a holy damoſell martired by the pagans, as may be ſeene in this ſtory written by* Marcelus *the diſciple of* S. Peter *the Apoſtle in this maner.*

SAINT *Petronilla* the daughter of S. *Peter* being in *Rome*, was ſeene by the gouernour of the city, who was enamored of her. And though that he was a man in chiefe autority, yet went he vnto the houſe of the holy ſaint, with a great troope of gentlemen, and gaue her to vnderſtand, that he loued her, aud deſired to marry her, and make her his wife. *Petronilla* ſeing *Flaccus*, (for that was his name) to be a man of great power, douted he would vſe violence, and therefore shaped him this an-

ſw ere

ſwere: me thinke it is not a thing conuenient, to come and ſpeak vnto a damoſell (liuing alone, as I do) with ſuch a crewe, eſpecially in ſuch a matter as of loue; as though thou wouldſt obteine me more by conſtraint, then by loue. I should be thought a foole and vnwiſe if I would forſak ſuch an honorable perſon as thy ſelf, that ſueth to mary me, and take any other to my husband: wherfore my Lord, I beſeech thee to ſend vnto me ſome matrone or damſells, to ſtay & remaine three daies with me, after which time I will come vnto thy houſe, and the wedding shall be made as thou deſireſt.

This her requeſt contented the gouernour fully, and ſo he departed, with intent to performe her deſire. *Petronilla* had a maid ſeruant called *Felicula*, who was a Chriſtian and very vertuous, and vnto her *Petronilla* vttered her mind in gret familiarity, and beſought her to aſſiſt her in her praiers vnto God, that within three daies God would be pleaſed to take her out of this life. *Felicula* at the requeſt of her miſtris, was content to do it. So they two faſted and prayed all thoſe three daies, and did other works acceptable vnto God.

On the third day there came vnto them a prieſt and ſeruant of God, dwelling in *Rome*, called *Nicomedes*; who ſaid maſſe, and gaue them the B. Sacrament. S. *Petronilla* hauing communicated, began a long and feruent ſpeech vnto IESVS CHRIST, ſaieng: that she had offered her virginity vnto him, with a perpetuall vow; and therfore deſired him not to permit it to be violated againſt her will. S. *Felicula* alſo as a true friend, aided her, importuna-

ting our Lord, to deliuer his handmaid out of that danger; though she desired not her death. It was Gods pleasure to giue *Petronilla* remedy by that means; for hauing ended her oraisons, she went vnto bed, and yelded vp her soule vnto God. The matrones and damsells *Flaccus* had sent, to accompany the spouse vnto his house on the wedding day, came in god time to solemnise the funeralls of the holy saint.

When *Flaccus* was certefied, and sawe *Petronilla* to be dead, he cast his eies vpon *Felicula* (who was very sorowfull, for the death of her friend) being very beutifull, which drew the affection of *Flaccus* in such sort, that he was enamored of her also. and after many wordes he vsed to that purpose he finished his speach thus: *Felicula*, elect one of thes two things, please thy self either to be my wife, or els sacrifice vnto the Gods. The good damsell made him this bold answere: I will not be thy wife, for I haue IESVS CHRIST to my spouse, and I will not sacrifice vnto thy Gods, for that I am a *Christian*. when *Flaccus* hard the resolute answere of *Felicula*, he deliuered her into the hands of the liuetenant to giue iudgment vpon her. He kept her fast in a dark roome for seuen daies, and beside other vexations he kept her from any sustenance.

Some women that belonged vnto the prison, said vnto her: Alas poore girle, why art thou so fond, as to dy willingly this euill death? Take this great Lord vnto thy husband, who is beutifull, riche, and in the flower of his youth, and highly fauored of th'emperor, who hath made him gouernour of this city: other women would haue ben

right

right glad therof, and thou makeſt no account of him, which may turne to thy damage and loſſe of life. The bleſſed damoſell replied: I am the ſpouſe of IESVS CHRIST, and I will not mary any other but him.

After that ſeuen daies expired, *Felicula* was led vnto the *Veſtall* virgins, where she remanied certein daies, but she would neuer eate of the meat that they did eate, bicauſe it was offered and ſacrificed vnto the goddeſſe *Veſta*; for if she had eaten therof, she had giuen a ſigne to conſent vnto their Idolatry, and other Chriſtians would haue bene much ſcandaliſed therat. When the deputy vnderſtood the conſtancy of *Felicula*, he cauſed her to be taken ont of that place, and to be tortured with the torture called *Eculeus*, and when she was tortired there with, she ſaid with a loud voice: Now do I ſee my beloued IESVS CHRIST, vpon whom I haue fixed my loue.

The executioners ſaid vnto her; Say, that thou art not a Chriſtian, and thou shalt be deliuered from this torture: She anſwered: I do not deny, neither will I deny my beloued IESVS CHRIST, who for my ſake was crowned with thornes; and had gall giuen him, for drink; anp alſo died on the Croſſe. The executioners tooke her of from that torment, and threw her in a gutter or ſink, in the which the bleſſed damoſell yelded vp her ſoule vnto Almighty God.

Nicomedes the prieſt, that had ſaid maſſe, & giuen the B. ſacrament vnto S. *Petronilla* on the day of her death, and had laine cloſe and hidden in a caue, for feare of the perſecution, was aduertiſed therof;

and

and one night he departed out of the caue, and took the body of S. *Felicula* from thence, and buried it a mile out of *Rome*, in the way toward *Ardea*.

Flaccus being told, what *Nicomedes* had done, cauſed him to be apprehended for the ſame, and being inſtigated by the fiend, willed him to ſacrifice vnto the gods. The good prieſt ſaid he would not ſacrifice to any, but to Almightie God, that raigned in the heauens; for that they whom they reputed gods, were no other, but ſtocks and ſtones, which remained in their temples, like priſoners.

The gouetnour commaunded he should be whipped, which was done with ſuch vehemency, that the good prieſt paſſed out of this vnto a better life in this torment, and his body was caſt into the riuer *Tiber*, by the commandement of the curſed Iudge: but one *Iuſtus* his ſeruant, ſought carefully after it; and caried it being found vnto a garden of his, nere vnto the walles of the citty, in the way called *Numentana*, & there he buried it. Vnto which place many Chriſtians reſorted, and there by the merits of that holy Saint, obteined many graces of God.

The death of *S. Nicomedes* was on the 15. day of *September*, and on the ſame day the Church celebrateth his feaſt. It was then (as *Caniſius* ſaith) the yeare of our Lord. 90. in the raigne of the Emperour *Domitian*, and the ſame he ſaith of *S. Petronilla*, as is already, ſaid in her life.

Spanish ſaith: 52. vnder Claudius.

But many think it was much ſooner, for if *S. Petronilla* died in the yeare of our Lord. 90. she muſt

be

be of neceſſitie at that time 60. years old, becauſe she was borne before that our Lord gaue the chiefeſt prelacy or Papacy vnto *S. Peter* her father, for frō thenceforth he obſerued chaſtity. And againe, if she was ſo old, it is not a thing likely that *Flaccus* should be ennamoured of her.

We reade alſo in the life of Pope *Paule* 1. that he tranſlated from one place vnto another, the body of S. *Petronilla*, and that he found an epitaph, which *S. Peter* the *Apoſtle* had made at her death. Which being ſo it followeth; that before the yeare of our Lord. 70. in which *S. Peter* was crucified, S. *Petronilla* was dead, wherfore in mine opinion her death and the martirdome of *S. Nicomedes* was not in the yeare of our Lord. 90. as *Caniſius* ſaith: but in, or about the yeare of our Lord. 60. in the reigne of *Nero*.

All this the Spaniſh hath not in this place.

The life of S. Cornelius Pope and Martir.

SALOMON *ſaith in* Eccluſ: The man that ſweareth much shalbe full of iniquitie, and the plague shall not depart from his houſe. *The wiſe man doth not ſay, he that ſweareth falſly, but he that ſweareth much. For that ſpeaking morally, he that ſweareth much, ſweareth falſe at one time or other. This ſinne diſpleaſeth God ſo much, that he deferreth not the chaſticement till the world* Ca. 23.

to come, but punisheth it in this life, ſending plagues vpon the houſe where ſuch poople be. So then, if the ſwearer be afflicted with neceſſities, infirmities, and other troubles of this life; we may think he hath deſerued it for his many oathes. Thoſe that be free from ſuch miſeries, if they deſire to be alwaies free, let them abſtaine from othes, & ſwearing. The holie Pope Cornelius *conſidering this; to auoide ſo euill am vſe, and cuſtome, among Chriſtians, ordained by a decree: That lawfull othes, as thoſe that be made by order, and before ſuperiors, and by the lawe, ſhould be taken faſting, as a holie thing, where of we ſhould aduiſe vs well. He would for the reuerence of the oath, that they which ſhould ſweare, ſhould be faſting, to the end they ſhould doe it, with more aduiſe and regard. The life of this pope written by* Damaſus, *and other authors, was in this manner.*

SIXE daies after S. *Fabianus* the pope was martired; *Cornelius* a man no leſſe learned then holy, was placed in the chaire of S. *Peter*, who receaued that dignity againſt his will. S. *Ciprian* ſaith he was a Romaine, and ſonne vnto *Caſtinus*. When he was choſen pope, the Church was in great troubles; for beſide the temporall ſword where with the Chriſtians were sharply afflicted, they were encombred alſo with the treacherous hereſie of *Nouatus*, which they could not wholly root out: yet this bleſſed pope *Cornelius* endeauoured with all dilligence to confound them, by preaching and doctrine; by which he reduced many of thoſe hereticks to the vnion of the Catholique faith.

Lib 4. epiſt.

After this, the pope (being aided by *Lucina* a noble Romane matron) determined to take the

bodies

bodies of SS. *Peter* and *Paul*, out of the *Catatumbæ* where they then were, and to put them in a more comely, and eminent place. The bodie of S. *Paul* was caried vnto the poſſeſſion of the aforenamed *Lucina*, in the *Via Oſtienſis*, not far from the place where he was beheaded, and there was built a ſumptuous, and magnificent church to his honour. The reliques of S. *Peter* were caried into the *Vatican*, where in like manner was built a church, neere to the place where he was crucified. For theſe good workes, and many other which he did, as alſo, for that many pagans were conuerted vnto the faith by his meanes; *Decius* the Emperour banished him from *Rome*, and ſent him to *Centum-Celle*.

S. *Cornelius* remaining there, wrote oftentimes vnto S. *Cyprian* bishop of *Carthage*, a holy man, and very eloquent, who in like manner returned him anſweres; and at this daie, many of thoſe Epiſtles be extant in his workes.

Decius being certified of the neere and priuate friendship of theſe two holy men, took great indignation thereat, and comaunded: that *Cornelius* should be led vnto *Rome*, and brought before his iudgment ſeate, which being done, *Decius* ſaid vnto the bleſſed pope in great coller: Thinkeſt thou (*Cornelius*) that thou doeſt well, and that which thou oughteſt to doe, in doing no reuerence to our Gods, nor obeying our Imperiall comaundements, nor fearing our threats? yea thou writeſt vnto our enemies of the eſtate of the weale-publike, both in diſgrace of it, and to the preiudice of the ſame. To this S. *Cornelius* anſwered: the letters that I haue receiued, meddle not at all with the comon-

welth,

welth, neither treat of any thing appertaining to the ſame; but they be wholy written in the laud, and honor of IESVS CHRIST, and of matters only appartaining to the ſaluation of ſoules. *Decius* was much more moued to indignation then before at this bold anſwere; and commaunded, that the bleſſed pope ſhould be beaten in his ſight. After that, he apointed, that he ſhould be led vnto the Temple of *Mars*, and if he refuſed to ſacrifice, that he ſhould be beheaded.

The holy Pope went with determination to ſuffer, not one, but a 1000. deathes, rather then he would deny his faith & his God. By the way he met with *Stephen* his Archdeacon, vnto whom he gaue in charge to diſtribute the Treaſures of the church vnto the poore, and he gaue vnto him alſo ſome records, appertaining to the gouernment of the Church. When the officers perceiued, that there was no way nor meanes, to drawe S. *Cornelius* to ſacrifiſe vnto the Idolls; they led him into *via Appia*, neere vnto the Churchyard of *Calliſtus*, and in that place they cut of his head. After his death, certaine prieſtes, (in the companie of *Lucina*) took vp his bodie, and buried it in a poſſeſſion, in the *San-field*.

The martirdome of this holy Pope was on the 14. daie of *September*, about the yeare of our Lord 253. the aboue named *Decius* being Emperour. He held the ſeat of S. *Peter* 2. yeares, 2. monthes, and 3. daies. He gaue holy orders twiſe in the month of *December*, and therein ordered 4. Prieſts. 4. Deacons, and 7. Bishops. There bee in the decrees certaine Canons of this holy Pope, as the afore ſaid,

that

that he who is by lawfull order and authoritie to take an othe, should do it fasting. Also, that Priests be not enforced to sweare. Also, that he, that is vnder the age of 14. yeeres, should not be compelled to take an othe. 22. q. 5. cap. honest.

Some hold this holy Saint for an especiall aduocate against the falling sicknes; but the occasion thereof is not knowen. It sufficeth that the praiers of the saints are of great force and valewe with the maiestie of God, for all humaine infirmities, aswell spirituall, as corporall. We maie well think him an aduocate for the palsey, for as they led him vnto martirdome, he healed a woman that had the palsey, which woman was called *Salustia* who with her husband *Cereall* was also martired the same daie. This holy *S. Cornelius* is one of the fiue Popes, of whom mention is made in the Canon of the masse.

The life of S. Cyprian
Bishop and Martir.

THE *Apostle* S. Paul *lothing the world, and all the things therin, desired much to go vnto heauen to enioy* IESVS CHRIST, *and to that purpose in the epistle vnto the* Philippeans *he saith*: I desire to be freed & vnlooſed from the bondes of this flesh, and to be with CHRIST. *The notice he had, that to come to* Ca. 1.

enioy

enioy his deſire, muſt be by beheading, did not hinder this his longing.

The glorious martir S. Cyprian *ſeemed to haue the ſame deſire, who when the iudge pronounced the ſentence of death vpon him, aunſwered ioyfullie:* Deo gratias. *as if he would ſay: that he did not appeale from this ſentence, but gaue God thanks, that it pleaſed him to call him by that meanes. When he came vnto the place of execution, to ſhew that he was beholding to the officer (for the good turne in taking away his life) he requeſted ſome of his freinds who were preſent there, to giue him ſome mony, which he beſtowed vpon the headſman, as a recompence of his labour.*

Pontius *his Deacon wrote the life of this holy Saint faithfully, and in an eloquent ſtile. Of* Pontius *this teſtimony is giuen by* S. Ierome, *in his book of eccleſiaſticall writers:* Pontius *Deacon vnto* Cyprian, *wrote a worthy booke of his life, vntill the day of his martirdome, for he was familier with him, and alſo his companion in banishment. For which teſtimony of* S. Ierome (*which giueth him auctority*) *I thinke beſt to followe* Pontius, *and to leaue other authors that wrote the life of this holy Sain'.*

THOVGH the memory of *Cyprian* Bishop and martir of IESVS CHRIST shall endure whileſt the world laſteth, for that he wrote ſo many eloquent and learned works, yet requiſite it is, that beſide this, he should be regiſtred for his famous and renoumed deeds, and for his moſt holy life, for the good of them that shall liue herafter. And becauſe many haue a care, to deſcribe the martirdomes, that holy men haue ſuffered for CHRISTES ſake, making therby their name immortall, it is very iuſt, that the martirdome of S. *Cyprian* be alſo

written,

written, that his eternall memorie may be conſerued, ſince he excelled in his life, euen from the time of his conuerſion,& laſtly in his martirdome. Wee need not to make any relation of his life, before his conuerſion, becauſe it was of no regard, or eſtimation in the ſight of God.

Cyprian was altogether giuen vnto worldly matters, he ſtudied humain letters, in the which he came to be very learned. He was a good retoritian, and redd that ſcience publikely in *Carthage*, which was his natiue countrey. but after he was conuerted vnto God, and of an Idollater was made a beleeuer, and of a painim a chriſtian ; he gaue himſelf vnto the ſtudy of diuinity, and thervnto he adioyned good works, which be very acceptable vnto God. He eſpecially reſolued to obſerue chaſtity : he ſold his patrimony and diſtributed the mony ariſing therof vnto the poore : and by this he obteined two things. Firſt : he auoided therby worldly ambition, vnto which worldly riches do drawe men, that be welthy : and ſecondly; he was made perfect in vertue, aſſoone as he had knowledg therof, and knew what it was. For our Lord Iesvs Christ, gaue this counſell vnto a yong man, that in all his life had kept the commaundements of God, and told him ; that if he would be perfect, he muſt ſell all, that he had, and giue the price vnto the poore.

S. *Ciprian* beginning to be good, deſired alſo to be perfectly good, for (as I haue ſaid) he ſold all that he had, and gaue the mony vnto the poore. This was in him conſiderable, and alſo ſtupendious, becauſe he that ſoweth, gathereth not the fruit forthwith. He that planteth a vineyard, doth not

forthwith gather grapes, he that planteth a melon or a peare, doth not by and by gather a peare or a melon. This wonder was remarkable in *Cyprian*, for he had not ſcarce thrown the ſeed out of his hand, but he began to reap the corne; the vineyard was vnneth planted, and yet he gathered grapes of it. So, aſſone as the tree of the word of God and of faith was planted in his ſoule, ſo ſoone were ſeen in him the fruits of holy and vertuous works.

1 *Tim.* 3. And though that the Apoſtle aduiſeth vs; that the *Neophite* should not be made a Bishop (to wit one that is newely conuerted from any ſect what ſoeuer, vnto true Chriſtianity) ſaying: it is not fit to beſtowe on him ſo ſoone a dignity of ſuch account, as it is to be a Bishop, leſt there should be any nouelty introduced by him into the Church of God, which might ſmell or ſauour of Paganiſme; yet this rule was not obſerued in the election of *Ciprian*; for that which is wrought in other men by time, that did his great & liuely faith operate in him preſently, and therefore he was made prieſt incontinent.

This function he exerciſed in all ſanctity, neither did the memory of the forſaking of his goods, and to ſee him ſelf poore, any whit diſmay or hinder him. The flattering and guilefull words of his wife (which he had when he was a heathen) did not hinder him, nor the preferments and reputation he had in the world, no not his kinsfolks nor friends were any impediment, or obſtacle vnto him. His vertue continued firme with him, being in this ſtate, becauſe it was well founded: In ſuch

ſort,

ſort, that no temptation preuailed againſt him any whit: yea rather like another *Iob*, he bleſſed and praiſed God, in the depth of his tribulations. *Iob. 2.*

Being prieſt, he dwelt apart from others in a houſe, which was alway open for, and to the needy. Litle he could do, becauſe he was poore, but for the litle that he could, there neuer came widow, orphan, wounded, or diſcomforted perſon, that departed fom him without help, ſuccour or good aduiſe.

He was a gret frend of a prieſt called *Cecilius*, who was the man, that with his liuely reaſons, and holy admonitions had wonne him from infidelity, and had Baptiſed him, and this is the cauſe why he called himſelfe *Cecilius Ciprianus*, allwaies eſteeming this prieſt as his father. Vnto this *Cecilius* S. *Ciprian* gaue and vſed meanes, wherwith to ſuſtein and maintain his wife, which he had before his conuerſion, as alſo his children, which he had by her; that is to ſay, one halfe of his patrimony; fot the reſt he had beſtowed vpon the poore.

Cecilius took this charge vpon him, to the end *Ciprian* might better attend vnto the ſeruice of God, and pious deeds: for the which he grew ſo renoumed & famous, that ſhortly after he had bin made prieſt, he was choſen Bishop by all the people of *Carthage*, which dignity he refuſed, as much as might be; alleaging, that in *Carthage* were many prieſts, more auncient, well lettred, and of good life alſo, which deſerued the dignity much more then he, who had bene an Idollater. But the more he refuſed it, the more earneſt the People were in their opinion, and ſaid that *Ciprian* and none

other should be Bishop and prelate of that city.

S. *Ciprian* seeing their resolution, withdrew himself vnto his house, and caused the gates to be fast locked. All the People ranne thither in plumpes, and enuironed the house in that maner that he repented, that he had shut himself therin; and then he wished, he might get downe away from them, as S. *Paul* did; but it was impossible, for all the waies were forelaid with multitudes of people. There were some, who seeing how vnwilling *Ciprian* was, to accept the dignity, grudged at them which (in a manner) forced him to accept it, reciting some of his imperfections: and saying also that it was not fit, that one who was so lately an Idollater should be elected a Bishop so soone. But S. *Ciprian* being *Bishop*, vsed those persons that depraued him, with gret loue and kindnes, to the wonder of all men that knew it.

When he had accepted the charge and office of a Bishop, he shewed, that in such, and like occasions, the voice of the people is the voice of God. No humaine toung can expresse, with what sanctity and prudence, he exercised himself in that office. He was compassionate toward the brethren and the humble, but toward the vaine glorious and hauty, he was rigorous, and austere. He alwaies looked with a cheerefull countenaunce, but yet with grauity; in such maner, that one could not know, whether he was more to be loued or feared, although he deserued both the one and the other.

His apparell was not very costly, nor yet altogether course and base, because the too much or ex-

ceſſe was a thing reprouable for his perſon, & the too litle was not fit nor conuenient in reſpect of his function. He was very merciful toward the poore, and gaue them much almoſe, of the mony which many rich men gaue vnto him very largely. By theſe pious deeds *Ciprian* became in few daies ſo famous, that among the heathen alſo he was renoumed and no leſſe hated; as one, by whoſe meanes many left their paganiſme, and were made Chriſtians. For which cauſe they conferred among themſelues howe they might take his life away, and to haue a commaundement for it from Themperours *Valerian* and *Gallien*, who at that time perſecuted the Church moſt cruelly, and put many Chriſtians to death euery day.

God did not permit that this their purpoſe should come to paſſe as yet. Becauſe a man of ſuch holy life, and excellent learning as *Cyprian*, was for ſome short time neceſſary to be in the church, to the end, he might with his holy ſermons and admonitions, draw many ſoules out of the bandes of ſinne, & bring them vnto pennance; and to the end, he might exhort many to forſake the world, and enter into relligion, and that many damoſells liuing in monaſteries, might keep perpetuall chaſtity.

This excellent doctor was alſo neceſſary, for to preach the truth vnto the heretiks, the vnion vnto the ſchiſmatiks, and peace vnto the children of God. He was alſo neceſſary for the incouragement of the martirs, & to perſuade them with a willing mind, to ſuffer torments and death, for the ſake of Iesvs Christ, with hope to acquire the crowne

of glorie in heauen. He was likewiſe neceſſary, to the end that they which only loſt their goods in the perſecution, should be by him comforted, in making them aſſured, that they should haue them doubled in heauen.

This perſecution being runne through diuers provinces and cities, came alſo vnto *Carthage*; and was put in execution, with ſuch rage and fury, that it was worthy of note, to ſee the miſerable Chriſtians to goe, one this way, another that way, all of them in feare and dread, labouring one while to ſaue their goods, another while to preſerue their liues. In a short time the priſons were replenished with Chriſtians; & not with thiefs or malefactors. There was no offence punished, but that which ſeemed moſt heinous vnto the painimes, to be a Chriſtian. After certein daies expired, the Chriſtiãs which were impriſoned, were taken forth and executed in the high ſtreets with diuerſity of tormẽts. Theire dead bodies lay in heapes, and no man was ſo hardy, as to touch, or bury them.

What did the holly Bishop S. *Ciprian* in this time of great calamity and miſery? *He* called the Chriſtians to him, ſome times one, and ſometimes another; and led them into certeine ſecret places, where he preached vnto them; telling them, that the time was euen nowe cõme, in which it was to be clearly ſeen, who was in deed the frend of God, by perſeuering in the confeſſion of the faith: by not fearing the tirants, that had power to do harme only vnto their bodies, and not vnto their ſoules: but rather, the more the bodies were abuſed, the more glory should redound vnto their

ſoules:

ſoules: that therfore, they should not hate the tirants which perſecuted them; but rather loue, and pray vnto God for them; knowing that IESVS CHRIST hath ſaid, that the difference between the Chriſtian and the pagan is, that the Chriſtian doth loue his frends and foes alſo, whereas the pagan loueth none, but his frends. He made vnto them demonſtration of this verity, by the example of CHRIST, who praied for them that Crucified him: and that therefore, if they would be his true children, they ought to imitate him in works. Many other things ſaid the good prelate vnto thē which if the tirants had heard, they might haue bene conuerted by theſe words. Yet they brought forth very gret fruite in the harts of the catholikes becauſe they did much animate them, not to fear the rigour of the perſecution.

Ciprian alſo ordeined many things, to preuent and auoid many inconueniences, which happened euery day. As to apoint ſtout and luſty fellowes, who in the night, at certein howers of ſecurity, took away the bodies of the Martirs, which lay in the ſtreets, and buried them: to others he gaue in charge, that the Chriſtians, which came out of priſon with life, (yet very euill entreated with torments) should be led by them vnto their houſes, & there they should ſee them haue phiſik with all ſpeed. He ordeined others to helpe the Chriſtians, which were deſigned to be taken, and fled hither and thither; and to prouide them ſuſtenaunce and clothing. Theſe, and ſuch others the like prouiſiōs, did the Bleſſed Bishop make, in that time full of calamity: and he had ſuch a notable gift in

commaunding things to be done, that euery one obeied him. And though they put them ſelues in manifeſt daunger, yet did they performe all his commaundements.

The Proconſull, who had the charge in *Carthage* to perſecute the Chriſtians, was aduertized of the good deeds that *Cyprian* did; wherupon he would be informed, who he was: and when he heard that the people loued him, and that he was of great autority with euery one, he durſt not arreſt him, to put him to death; but cauſed his commaundement to be declared vnto him; which was, that he should depart from *Carthage*, and go vnto a city called *Corubitana* In that place he ſtaied about a yeare, but the Proconſull deceaſing, he retruned vnto a place neere vnto *Carthage*, and ſtaied in certein gardeins, which had bene ſometimes parcell of his owne patrimony, and which he had ſold to be ſpent in almoſe. But he which had purchaſed them, had giuen, & reſtored them agein vnto him freely, without any recompence. And if the perſecution had ceaſed, S. *Cyprian* had ſould them ageine, and had giuen the price (coming of them agein) vnto the poore.

Remaining certein daies in theſe gardeins, accompanied with manie prieſts and deacons, and other friendes (among whom was *Pontius* who wrote his life) many of the city of *Carthage*, and of other places alſo came to viſite S. *Cyprian*, and to confer with him of heauenly matters; and at all times they found him affable and curteous. Euery one was by him comforted, euery one holpen; and he perſuaded and exhorted them all to ſerue God.

Some

Some of his frends beſought him to depart from thence, and to remaine a litell further of from the Proconſul who being newly come might ſeek to get him into his handes, and put him to death; therefore ſtaying there, he was in great daunger. But he, (who had receued a reuelation, that about one yeres end after his banishment, he should obtein the crown of martirdome,) had not the power to depart out of that place; for he had a gret deſire to die for the faith of CHRIST.

The Proconſull had notice, where *Cyprian* dwelt; and howe much people came thither to vſite him: wherefore he ſent officers to attach him, and being aprehended, he remained one night in the houſe of one of them, that had taken him. To that place reſorted much people, euery one deſiring to ſee their prelate aliue, for they were aſſured, that right ſoone they should ſee him dead. Thither came alſo many deuout women, but he cauſed them to depart to auoid occaſion of offence.

On the next morning the holy Bishop was brought before the Proconſull *Galerius Maximus*, apparelled in pontificall veſtures, which made a goodly, & maieſticall shewe. when the Proconſull ſawe him he ſaid; Art thou that *Cyprian*, that haſt the title of Pope, or gret Bishop? I am *Cyprian* (ſaid the good Biſhop) Tell me (ſaid the Proconſull) if thou knowe, what our Emperours haue commaunded; which is that thou muſt either ſacrifice vnto the Gods, or els thou muſt looſe thy life. *Cyprian* anſwered; I am a Chriſtian, and I cannot, nor may not ſacrifice vnto your Gods: wherefore do whatſoeuer hath bin cõmanded vnto thee.

The proconfull waxing wroth ſaid: Thou haſt liued ſacrilegiouſly, and haſt drawen many vnto thy deuotions, & you all haue made a confederacie againſt the Gods, whom the Romain Emperous adore, & thou wouldeſt neuer obey their decrees. But becauſe thou art the author of this euill, my will is that thy doctrine be writtē with thy bloud, to the end, thy adherents may take example by thee, and be aduiſed by thy death. Hauing ſaid thus: he pronounced the ſentence, that *Cyprian* ſhould be beheaded. The bleſſed Bishop ſaid then. I render infinite thanks vnto God, who is pleaſed to deliuer me from the priſon of this body. The officers of Iuſtice incontinent led him to be executed according to the ſentence. Much People followed him, euery one lamenting, and all of them ſaieng with a loud voice: *Cut of all our heads together with his.*

When they came to the place of martirdome, the B. Bishop put of his pontificall attire, and wrapped and foulded vp the ſame agein, and gaue it vnto his deacons, and remained only in his laſt linnen garment. He then requeſted one of his frends, to giue him ſome mony, who gaue him. 20. pieces of gold, all which he gaue vnto the headſman, in recompence of the ſeruice he expected to receaue of him. His frinds and the cleargy, that were in the place lamented bitterly, and laid their garments on the ground, that his bleſſed bloud might fall on the ſame. He himſelf put the napkin ouer his eies, and being on his knees, the headſman performed his office.

Aſſone as S. *Ciprian* was beheaded, the prieſts

that

that were in that place very reuerently took vp his body, and caried it vnto the graue. But they fearing leſt the pagans would take it out of that publike place, and vnbury it, and pull and diſmember it in pieces, the ſame prieſts by night took it out of that place, and caried it vnto the field of *Macrobius Candidus*.

S. *Cyprian* was the firſt prelat that was martirized in *Africa*. Of him, his life and death, much mention is made by many holy men and graue Authors. As S. *Auguſtine*, S. *Ierome*, S. *Gregory Nazianzen*, and *Prudentius*, Maximus. B. of *Turine*, *Paulus Diaconus*, *Lactantius Firmianus*, and *Euſebius Ceſarienſis*.

You muſt note, that *S. Gregory Nazianzen* ſaith: that *S. Ciprian* was a magitian or inchaunter, who tried by his art, to gett the loue of a yong woman called *Iuſtina*, and that hauing ſent the euill ſpirits to bring her vnto him, they could not bring her, no not come neere her. And this he ſaith, was the occaſion of his conuerſion, and that the yong maid *Iuſtina* was martired with him. *Marcus Marulus* ſaith the ſame.

They & the others that ſay thus, ar deceued; for they make but one *Ciprian* of two, that were. *Ciprian* B. of *Carthage*, a moſt holy doctor and martir, was one; and *Ciprian* the ſorcerer or coniurer, was another: The times, wherin thes two *Ciprians* liued, were diuers; and the Church celebrateth their feaſts on ſeuerall daies. The feaſt of S. *Cyprian*. B. of *Carthage* whoſe life we haue written at this time, is celebrated on the ſame day that the feaſt of S. *Cornelius* the pope is, vnto whom he

was

was a great frend, and many letters were written from the one vnto the other, and they were martired on the ſame day, but in ſundry places, and not in the ſame yeare, as S. *Ierome* and *Ado* of *Vienna* ſay.

The day of the martirdome of S. *Cyprian* was on the. 14. day of *September*, in the yeare of our Lord 259. But the Church tranſlateth his feaſt vnto the 16. day of the ſame moneth, becauſe that on the 14. day is celebrated the feaſt of the Exaltation of the holy Croſſe. and on the 15. day is celebrated the octaue of the natiuity of our Lady. The feaſt of S. *Cyprian* the ſorcerer, who was martired with *Iuſtina* the virgin, is celebrated on the. 26. day of *September*. This S. *Cyprian* liued in the time of the Emperour *Claudius*. 2. And S. *Cyprian* B. of *Carthage* was in the time of *Valerian* and *Galien*. One was borne in *Carthage*, and the other in *Antioche*.

The Spanish Dioclesian about 300.

God ſome times permitteth the ſaints to erre in ſome matter, for if they ſhould not erre in ſome one thing, they might be thought to be more then men. The which be fell vuto S. *Cyprian*, whoſe life we haue written: for he was in an opinion, that thoſe, which had bene Baptiſed by heretiks, although they had obſerued the forme, which the Church obſerueth in Baptiſme, ſhould and ought neuertheles to be rebaptiſed, and herein he erred: but as S. *Auguſtin* ſaith the ſpot of this error was waſhed away with the bloud, which he ſhed in his martirdome: Venerable *Bede* ſaith; that the reliques of S. *Cyprian* were brought from *Africa* into *Fraunce*, and that they be in *Lyons*.

The

The life of S. Euphemia Virgin, and of SS. Lucy and Geminian Martirs.

IESVS CHRIST *ſpeaking vnto his Apoſtles of the perſecutions, that thy were to ſuffer for his ſake as allſo others, which ſhould come after them, ſaid thes words*: The ſonnes ſhall ariſe againſt their owne fathers, and ſhall procure their death, by accuſing them vnto tirants *This was accomplished acording to the letter in a Romain matrone called* Lucy, *who was accuſed by her owne ſonne before a tirant, that shee was a Chriſtian for the which shee was allſo put to death.* Math. 10.

The church celebrateth her feaſt, together with that of SS. Geminian *and* Euphemia, *for that thy were martired all three on one day, by the ordinance of one and the ſame tirant, though in ſundry places. Their martirdome was written by venerable* Bede. Vſuardus *wrote the ſame; and like wiſe* Ado *Archbishop of* Triers *in this maner.*

IN the time of the Emperour *Dyocletian*, there was in the citty of *Chalcedon* a Senator called *Philophronius*, he had only one daughter named *Euphemia*, that being a Chriſtian, was as much ennobled for her vertue, as for her bloud. Shee was put into priſon by a Proconſull called *Priſcus*, who commanded her to ſacrifiſe vnto his gods.

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The holy virgin denied it with a valiant courage, for which cauſe, he put her into a more lothſome priſon, and after a fewe daies, brought her to a publike hearing; and then ſeeing her to be conſtant and reſolute, he commaunded her to be tortured. The torments were ſuch, that they would haue bereaued the ſtouteſt and luſtieſt man of his life, and much more ſuch a tender damoſell, as *Euphemia* was.

At the firſt, they did beat her with wands of Iron: then they put her on the torture called *Eculeus* which diſiointed all her tender limmes. Then an engin was made with a wheele full of kniues; which being turned round about, came to ſtrike alwais in that ſame place where the holy ſaint was to be tied. The wheele was in order, and *Euphemia* was tied, but bicauſe the torment was ſo dreadfull, the holy ſaint made her oraiſons vnto God; and behold there deſcended from heauen an Angell, who broke it to shiuers. The maker of that engine died in that place with many other perſons; whereupon the kinsfolke and frends of the ſlaine men, kindled a great fire to haue burned the holy virgin therin, as though shee had bene the cauſe of their deaths: but by the grace & fauour of God, she was freed from thoſe fiery flames, with out receauing any harme at all.

Laſtly, the proconſull commaunded shee should be giuen as a pray vnto the cruelty of ſauage beaſts She being already wearied of enduring ſo great torments, beſought God, that this might be the laſt, and ſo it was: for there were let out vpon her two fierce Lyons, which killed her: but they did not eate

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her flesh at all; and in this maner was finished the glorious conflict of S. *Euphemia*.

Of SS. Lucy and Geminian Martirs.

SAINCT *Lucy* was a Romain matrone, who had bin maried, and her husband deceasing of infirmity, shee continued widow from the age of. 36 years, vntill the age of. 85. years. Shee was a Christian, and spent her time in pious & vertuous actiõs, & had a sonne called *Eutropius*, who was fully as wicked, as his mother was good. And bicause his mother reproued him for his misdeeds, shee grewe odious vnto him, and he vsed a most enormous villany, that so he might liue as he listed and liked, and this it was.

At that time, the persecution which *Diocleſian* and *Meximian* vsed against the Christians, was terrible, and executed with all rigoure: the accursed sonne went to one of them, & accused his mother *Lucy*, to be a Christian. Themperour forthwith commanded her to be apprehended, & so shee was. And when *Lucy* continewed firme and constant in her faith; he cõmaunded, shee should be put into a great Cauldron, full of pitch and molted lead; but the holy saint was taken out, this torment not doing her any harme.

Then the tirant commaunded, that shee should

be

be put to open shame and reproch, causing her to be led gyued and fettered thorough the city; which was not only a reproch vnto the holy saint, but also a greeuous paine, with the gret weight she carried; and it was augmented in that she was so aged; and moreouer, the officers forced her to make hast, to giue vnto her the more annoy. S. *Lucy* being in this māner euill entreated, came nere vnto the house of a noble citisen called *Geminian*, who kept certein Idolls in a priuate roome, all which did fall vnto the ground, when S. *Lucy* passed by. This was the cause, that *Geminian* with others that imitated him, were conuerted vnto the faith of CHRIST.

Geminian ranne vnto the place where S. *Lucy* was; and kneeling on his knees before her, said that he desired to be a Christian, and requested her to pray vnto God for him, that since God had giuen him that good desire, that he would also giue him ability to performe and to accomplishe it. The officers hearing this, laid hold on him, and led him vnto *Diocletian*, who commaunded, that both *Lucy* and he should be beheaded, and so they were.

The martirdome of these three saints, *Eufemia*, *Lucy* and *Geminian* was on the same day, that the Church maketh cōmemoration of them; to wit, on the. 16. day of *September* about the year of our Lord 290. the aforenamed *Diocletian* and *Maximian* being Emperours: *Metaphrastes*, *Zonaras*, an *Euagrius* make mention of S. *Eufemia*.

Zon: in vita Coproni-mi.

The

The life of S. Ianuarius and others.

AMONG *other the great miracles which are read in holy writ, wrought by our Lord God in his ſeruants; in mine opinion, that in the 3. cap. the prophet* Daniell *is the moſt principall and the cheefeſt. The proud king* Nabuchodonoſor *deſirous to be accounted a God on the earth, cauſed to be made that huge, and moſt prodigious ſtatua, repreſenting his perſon. He iointly ſent forth a publick proclamation; that all and euery one of his ſubiects, none exempted, ſhould adore it on their knees, at the ſound of ſondry Inſtruments. the three yong Hebrue gentlemen called* Ananias Azarias *and* Miſael *(other wiſe* Sidrac, Miſac, *and* Abdenago *) being requeſted ſo to doe, denied it. they remained faithfull vnto God, to whom principally and only apperteineth diuine worship; not reſpecting the great fauours they had receiued of the king; not regarding his large promiſſes and offers of great welth; not caring for his threats, nor eſteeming the loſſe of their owne lifes.*

The king, who more rightly might be called a tirant, in a rage and fury cauſed a great ouen to be heat ſeuen times more, then it vſed to be; and thoſe bleſſed yong men clothed as they were, to be caſt into the ſame but they by the merite of their faith and relligion toward God, were not touched nor hurt by the fyer in their garments or bodies;

but walking securely in the midst of the fornace, as if it had bene a hall, or faire street, did sing praises, and lauded God merily & ioyfully. And that which more increased the wonder, there discended an Angell downe from heauen, who cast the burning flame violently out of the ouen, which burned and consumed the Chaldeans, *and officers of the king, that were nere vnto the mouth of the fornace.*

It pleased our Lord to do the like thing in commendation, and for the merit of the true faith and holines of S. Ianuarius *the Bishop. He for that he refused to worship the Idolls, and to wrong the maiesty of God, & regarded not the threats of torments, nor was moued by the flattering promise of temporall goods, was (after many torments endured by the commaundement of a president, vnder* Diocleſian *that cruell tirant, and other his diuellish ministers) cast into a burning fornace, made as hote as it could be: and yet the blessed man remained without any hurt at all, and he together with the Angels song praises, and rendered thanks vnto our Lord: and the wicked officers were all consumed, and brent miraculously with the flame of the fire, which came out of the fornace. The life and death of this holy Bishop and his fellowe martirs (as it is gathered out of the catalogue of saints, the Romain breuiary, and martirologe) is as followeth.*

SAINT *Ianuarius* and his cõpanions, that is to say, *Festus Sosius* and *Proculus* Deacons, *Desiderius* the lector, *Acatius*, and *Eutiches* were martired nere vnto the city of *Pozzuole*, vnder the persecution of Themperour *Diocleſian*, *Tymotheus* gouerning that prouince for him. This gouernor being sent by Themperour vnto *Nola* in *Campania*, with commission to root out the Christians; apprehended and

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ſoned *Soſius* Deacon of the church of *Meſſina*, and *Proculus* deacon of the church of *Pozzuolo*, and *Acatius*, and *Eutiches*, cittizens of *Nola* and laymen.

But he commaunded *Ianuarius* the B. of *Beneuentum*, (accuſed a fore that time to be a Chriſtian) to be layd hold on, and brought before him. And when he nether for much entreaty, nor for sharp threats, would be drawen to the ſacrifice of the Idolls, the gouernour apointed a fornace to be heated three daies together with continuall fire, and that then *Ianuarius*, who in the meane ſpace was kept in priſon vnder a ſure gard, should be caſt therinto in the midſt of the burning flames with out any releaſe or fauour to be shewed. He entred the ſame, hauing with gret humility made his praiers vnto God, where ſinging together with the Angels, he went vp and downe without any hurt at all vnto his body.

The ſouldiers made relation of this miracle vnto the gouernour, who bad them open the mouth of the ouen wider, that it might be ſeen more apparantly if it was ſo, as they ſaid: which when they did, the flame broke, and rushed out violently, and conſumed a huge number of the pagans that ſtood about it. But *Ianuarius* came forth of the ouen ſo, that there was no shewe or apperaunce that any thing was burned; no not, ſo much as the heare of his head, or his garment he had on. The gouernour attributed (impiouſly) this thing vnto ſorcery, and comitted him againe into faſt priſon. but on the next day, he called him to appeare before him, and in a raging fury, made the officers to ſcourge him, which they did vntill the ſinewes were ſepa-

rated from his body, and then he returned him back to the priſon, in which time he deuiſed and inuented new punishments, and torments, for his further affliction.

Vpon this; *Feſtus* the Deacon, and *Deſiderius* the Lector of the city of *Beneuentum*, went vnto the gouernour, and complained vnto him of the great torturs the holy prelat had endured: but the tirant not diſgeſting their words and reproſes, they were (by his commaundement) ſtaied, and laid in Irons, in the ſame place where *Ianuarius* was. This being done, *Timotheus* the gouernour determining to go vnto the city of *Pozzuolo*, commaunded all the aboue named martirs, to be driuen before his chariot in fetters, to the terrour and example of other, and that they should be put into the *Amphitheater* of that citie, where the Beares should be put out againſt them. But the ſauage beaſts forgetting their naturall fiercenes, laid aſide all their cruelty, and became mild, & tractable like lambs, lying downe at the feet of the martirs. The Gouernour not knowing what to do more vnto them, at the ſight herof gaue ſentence that they should be beheaded.

The which ſentence being read forthwith, and the holy Saints being led to the execution therof, the gouernour miraculouſly became blind of both his eyes. Wherfore he inſtantly ſent back for *Ianuarius*, and beſought him to make his praiers vnto his God for him, that he might be deliuered from this miſerable darknes: which *Ianuarius* doing, his ſight was reſtored incontinently. The pagans ſeeing this euident miracle, 5000. of them were conuerted vnto the faith of CHRIST. but the gouer-

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nour was no leſſe vnthankfull for the benefit receaued, then obſtinate in his euill purpoſe; but was more enraged, for the conuerſion of ſo many people, and ſent back *Ianuarius* and the others alſo, to be put to death according to the ſentence.

A certein old man requeſted *Ianuarius* to leaue ſome thing of his vnto them, that should be a witnes or remembrance of his martirdome, and of his death, & avowed that he would keep it as a Iewell; vnto whom the Bishop promiſed to giue his napkin after his death. To conclude, the holy martirs were beheaded: to wit, *Ianuarius* Bishop, *Feſtus* and *Proculus* Deacons, *Deſiderius* lector, *Acatius* and *Euticbes*; afterward *Soſius*, who among the reſt shewed himſelfe moſt couragious and prompt to dy, though kept in priſon ſome fewe daies before he died.

S. Ianuarius did appeare vnto that ſame old man after his martirdome, and according to the promiſe he made vnto him in his life, he gaue vnto him his napkin or ſcarfe, (wetted in his bloud) wherwith he had couered his face, when he was beheaded. The ſame ſcarfe or napkin the good old man shewed vnto the officers, that came back from the execution. And at the ſame houre the holy martirs were put to death, the gouernour was haled by the deuill, and by him long vexed, and in that miſery died. The mother of S. *Ianuarius* being then in *Beneuento*, (where her dwelling was) ſawe in her ſleep her ſonne in the sky vp toward heauen: and shee noting the hour, & the day of the viſion, (ſo I call it rather then a dreame) found that at the ſame time he had receiued the crowne of martirdome.

There alſo befell in this his martirdome another conſiderable accident, which was: when the martir of God *Ianuarius* was beheaded, and that the napkin or ſcarfe was bound ouer his eys, there fell vnto the earth together with his head one of the fingers of his hands alſo. And whileſt the Chriſtians attended, and waited oportunity to burie his bodie by night, as alſo the bodies of the other martirs; *Ianuarius* appeared vnto them, & willed them to ſearch for his finger, & to bury it with his head, that was cut of: which they diligently and ſpeedely did, and buried all theſe bleſſed bodies nere vnto the citie with great honour, religion, and deuotion.

Then did euery one of the cities there about of a good pious deſire, elect and choole ſome one of theſe glorious martirs to their protectors and patrons. The *Neapolitans* caried away the body of S. *Ianuarius*, which had bin firſt at *Pozzuolo*, and after at *Beneuento*, and then came to the goodly monaſterie of *Monte Virgine*, and laſtly, in the time of *Alexander* 6. Pope it was tranſlated vnto *Naples*, and entombed very honorably in the Cathedrall Church: In which place may be continuallie ſeene very great miracles. And this alſo shalbe worthy of eternall memorie, that when there came from the hill *Veſuuius*, (nowe called *Mount de Somma*) balles of fire and ashes in ſuch aboundance, that not only the inhabitants dwelling nere thereunto, but alſo they which dwelt further of, were in great dread and feare that all the country there about would be conſumed and deſtroyed by the fire; the ſame was wholly and vtterlie extinct & quenched,

by

by the merits and patronage of this bleſſed Saint. Wherfore the Grecians haue put him in their Kallender, and do likewiſe euerie yeare make an honorable memorie of him, in celebrating the feaſtiuall day of his martirdome.

Yet moſt ſtupendious is the miracle, & ſtraunge the wonder, that to this day is ſeen in the ſame city of *Naples*, which is this. His bloud, which is kept is in a vioII of glaſſe, congealed and hardened very much, yet let it be put right before, and againſt the head of *S. Ianuarius*, and it doth melt, and diſſolue in ſuch ſort, that it ſeemeth to boile or ſeeth, as if it were liuely, and did iſſue and ſpring euen then out of the veines. The paſſion of all theſe bleſſed Saints, was on the 19. day of *September* vnder *Diocleſian* and *Maximian Romain* Emperours in the yeare of our Lord. 305.

Our holie father Pope *Sixtus* 5. in the firſt yeare of his papacy by a *Bull* commaunded: that the ſaid bleſſed Saints ſhould be put in the Calendar, and their office and maſſe ſhould be celebrated by all faithfull Chriſtians, on the day of their Martirdome.

* * *

The life of S. Euſtachius and others.

Ca. 22. WE READ *in the book of* Numbers, *that* Balac *king of* Moab, *douting the* Iſraelits *would come, and make warre vpon him in his realme, ſent meſſengers for* Balaam *the prophet, that he might curſe them; imagining by that meanes to haue the victory againſt them. The prophet went at his requeſt (which diſpleaſed God) and rode on an aſſe.*

It fell out that the Aſſe, after a litle trauell, ſtaied, and would not go forward. The prophet rated and bet her, and ſtroke her without diſcretion or iuſt cauſe, and (as the ſcripture ſaith God opened the mouth of the beaſt, who alſo ſpeak vnto him. Then did an Angell alſo ſpeak in the defence of the Aſſe vnto the prophet, and moreouer tole him what he ſhould do.

This hiſtory may be fitly applied vnto S. Euſtachius; *who wandering in the paths of Idollatry and heathenishe errors (a thing abhominable in the ſight of God) was admonished of his errors, by a wonderfull meanes God vſed toward him, to wit: he made a hart or ſtag to ſpeak vnto him, and to inſtruct him what he ought to do. The life of this glorious ſaint, and of his fellowe martirs, was written by* Symeon Metaphraſtes *and by* S. Antoninus *Bishop of* Florence, *in this manner.*

In

IN the time of *Traiane* Themperour, there was in *Rome* an honorable and noble Lord called *Placidus*, who was Generall of the horſe, And though he was a paynim, yet did he works in them ſelues good. He was charitable, pitifull, iuſt, and faith full vnto his Lord.

On day, as *Placidus* went on hunting, he ſpyed a goodly harte, and pricked his horſe with the ſpurres, in purſuite therof. The hart or ſtag made a ſtand on a high eminent place; and when *Placidus* approched nere, it ſeemed vnto him that the hart had the ſigne of one crucified betwen his hornes, and withall he heard a voice which ſaid: *why doeſt thou perſecute me.* Incontinent he alighted from his horſe, and kneeling on the ground, ſaid: who art thou, Lord, that ſpeakeſt vnto me? The voice replied, I am IESVS CHRIST the ſonne of God, who diſcended from heauen vnto earth, and was crucified for the ſaluation of mankind, and roſe ageine to life on the third day.

Placidus replied againe: Lord, what is thy pleaſure, I ſhall do? In what ſort, wilt thou haue me to ſerue thee? It was anſwered vnto him. My will is that thou, thy wife, and all thy family be Baptiſed, and ſo thou ſhalt find the true way to go vnto heauen, and when thou art Baptiſed, my will is: that thou be patienr, and tollerat willingly the afflictions that ſhall be fall vnto thee, and this do for my ſake. This being ſaid: the hart ran ſwiftly away, and departed out of his ſight.

Placidus wondered excedingly: and at that inſtant God touched his hart, and ſo enlightened him, that he beheld the blindnes and miſery, in which

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he then was, by giuyng diuine worship to ſtocks and ſtones. He went home without delay, and conferred, and shewed his intent vnto ſome Chriſtians: and to conclude, he was Baptiſed, wherin he chaunged his name from *Placidus*, and took the name of *Euſtachius*, his wife called *Theopiſta* and his two sõnes *Agapitus* & *Theopiſtus* were Baptiſed alſo.

After a few dayes, *Euſtachius* being well inſtructed in the Chriſtian faith, the deuill began (God permitting it) to perſecute him, as he did *Iob*. The first thing was; he ſlewe all his beaſts and cattail, wherof he had great ſtore; then did all his ſlaues and bondmen dye: and briefely he loſt all his goods, became ſo poore, and was ſo abandoned of the world, that he was forced to depart out of *Rome*, and lead a priuate life in a poore village. In that place the fiend did alſo perſecute him, for he incited ſome wicked perſons to take his wife from him, and he had not power to reſiſt and withſtand them, but God did always ſo preſerue her that shee was neuer dishonored. He loſt alſo his two ſonnes, and he remained alone, in ſo great neceſſity, that he was faine to dwell with a rich citizen, who made him his baily, and ouerſeer ouer one of his farmes in the countrey.

Iob, c. 1.

Although the good *Euſtachius* ſawe himſelf brought into this great miſery; yet euidently appeared in him a generous mind, and Chriſtian reſolution, to tollerat euery thing with patience. God proued him like another *Iob*, but when he was in this hard caſe, he thought of him, and reſtored him vnto his former eſtate. For the Emperour *Traian* hauing deſigned to make a warre of much import,

and

and conſidering that to bring it to the wished end, he muſt haue an expert generall, he called *Placidus* to his remembrance, whom he iudged a man fit for that charge: After diligent enquiry, he was found, and madegenerall of the forces. which charge he hauing receaued, as he was carefull in muſtering men for this gret ſeruice, he came to the knowledg of his two ſonnes *Agapiſtus*, and *Theopiſtus*, who were among the other ſouldiors of the army. He alſo found again his wife, who in poore and mean array was a ſeruant to an Inholder. The ioy *Euſtachius* had, and the infinite thanks he yelded vnto God, to ſee him ſelf deliuered and freed from his former miſeries, and to haue found again his wife and two ſonnes, cannot with words be expreſſed.

After he had accomplished his entrepriſe committed vnto him, he retorned vnto *Rome* with great honor, and found *Traian* dead, and *Adrian* inſtalled in the empire. *Euſtachius* was receued into *Rome* with gret pompe and triumph, aſwell by the Emperour as by the wholl ſenate. And becauſe the cuſtome of the Romain Capteins was; that when they entred *Rome* with Victory, they went vnto the temple of *Iupiter*, & there they ſacrificed, *Euſtachius* excuſed himſelf, ſaieng, he could not do it, bicauſe he was a Chriſtian. Themperour, the Senate, and all the people thought, that if the accuſtomed ſacrifice was not done, they ſhould neuer after haue any victory, for which cauſe, thy were very earneſt that *Euſtachius* ſhould ſacrifice. *Euſtachius* confidently denied to do it, ſaieng, he was a Chriſtian; and that he would not ſacrifiſe vnto any, but vnto IESVS CHRIST.

Them-

Themperour being wroth at this anſwer, commaunded that *Euſtachius*, his wife, and two ſonnes should be put to death: and to effect it, he bad, that they should be put in a place, where a fierce Lyon should tear them in pieces. The Lyon was let out againſt the holy martirs, but he lay downe at their feet, and did them no hurt at all. Themperour ſeeing the ſame, commaunded to make a gret bull of braſſe hollowe inward. With in this concauity he cauſed S. *Euſtachius*, his wife, and ſonnes, to be incloſed, and then to ſett fire vnder it, and in this torment the glorious ſaints rendered their ſoules vnto God. The Bull was opened, and their bodies were found with out any blemish (but that they were dead) and had not burnt one heare of their head, which aſtonished the Pagans, and much edified rhe Catholiks; who tooke thoſe bleſſed bodies, and buried them honourably.

The martirdome of theſe holy ſaints was on the ſame day the Catholik Church celebrateth their feaſt, to wit: on the. 20. day of *September*, in the yeare of our Lord. 118.

Dam. l. 3. de imag. Nicep. lib. 3. ca. 29.

The ſeuenth generall Sinode, S. *Iohn Damaſcen*, and *Metaphraſtes* make mention of S. *Euſtacius*. *Nicephorus Calliſtus* recounteth his life in patticuler, and the miſtery of the Hart, and the Crucifixe alſo. Beſide the ſayieng of this Author, the vniuerſall picture of the wholl Church is an important proof for thar this holy ſaint is alwaies painted on his knees before a Harte, which hath the Crucifixe between his hornes, which was that which ſpake vnto him.

The life of S. Mathevv Apoſtle.

WE READ *that the prophet* Elias *conſidering how few the men were that ſerued God in his time, and the multitude of them that offended him, being deſirous to to correct them, that they might amend, prayed, that it might not raine: God graunted his requeſt, and in three years and a half there fell no raine. The people dyed of famine, and yet they did not amend their wicked lifes.* Helias *alſo remained firme in his purpoſe, that God ſhould not permitt it to raine. God ſaid to him (as* S. Iohn Chriſoſtome *ſuppoſeth) Behold* Helias, *it troubleth me to ſee ſo many people dy with famine: if thou wilt, that all be good, get thee into heauen, for there be all good: and let me remaine here vpon the earth, that I may make prouiſion for the neceſſities, which my people and creatures ſuffer and endure. I would not haue thee think, that they haue vtterly abandoned me, for I haue yet 7000. men, who haue not bowed their knees vnto* Baal: *Among others, there is* Heliſeus, *who is following twelue yoke of oxen, go and call him, bid him leaue all, and come with thee, and be thy diſciple.* 3. Reg. 13. Eccleſ. 48 Iac 5. 3 Reg. 19.

Elias *obeyed ſtrait, and went to the place, where* Eliſeus *was, and ſaid to him: Come and followe me.* Heliſeus *alſo obayed incontinent, only he requeſted, to go and take leaue of father and mother kinffolk, and frends. The* 3. Reg. 19.

prophet

Prophet was content,& went with him: wher vpon Heliseus *made a solemne banquet, took leaue of them all, entending to followe the prophet* Elias. *Perhaps his father and friends said this to him:* Heliseus *mark well whom thou meanest to followe: consider that he is a poore man,& hath no cloths to his back, but only a garment of camells skinne; he fasteth much, he is much persecuted by Queen* Iezabel, *and many others who desire his death: These words were in vaine, for he was resolued to followe* Elias: *and it was euident, that this his resolution was good, for afterward being his disciple, when* Elias *was taken away from him,*
4. Reg. 2. *he did more & greater miracles, then euer* Elias *had done*

This figure fitteth, and agreeth to S. Matthew *the Apostle and Euangelist: for.* Elias *being a figure of* Iesvs Christ, *was much displeased to see so many offend God, and so few to serue him* Elias *praied God, that he would not let it raine, that men might dy: but* Iesvs
Math. 9. Christ *did not so; for he was by nature merciful, and full of compassion, and to see his creatures perish, was vnto him a most greuous torment: yet went he to seeke out some that might serue God; who though they had not done it before time, yet might they doe it in the time to come.* Elias *found* Eliseus *while he plowed; so* Iesvs Christ *beheld* S. Matthew *with the eyes of his mercy, not plowing, but at a worse trade; for he lent monie vnto vsurie: yet the plowing and sowing hath some similitude with lending to vsurie. He that soweth, alwaies gathereth more then he soweth. So the vsurer alwaies receiueth more, then he lendeth out.* Helias *called* Eliseus, *and he followed him, but yet he would make a banquet to all his kinsfolke and frends. So also when* Christ *called* Matthew
Luc. 5. Marc. 2. *and he followed him, he made first a banket in his house (where* Iesvs *was present) with his fellow publicans*

and

and toll-gatherers, frends vnto S. Matthew.

These men might say to S. Matthew *the same, that the kinsfolke of* Eliseus *said to him or in this maner:* Matthew *wilt thou forsake and leaue all thy goods and money, and go with a poore man, & one that is persecuted, as this man is? what thinkest thou to get in his company? it may be, if the* Scribes *and* Phariseys *determine once to put him to death, they will do the same to thee also for his sake; for ordinarily the disciples speed as bad as their maister. These words sturred not* S. Matthew *frō his good purpose to giue ouer al & follow* Christ. *The going in* Christes *company was fortunate to him; for he made him his Apostle, and* Chronicler, *and gaue vnto him an admirable spirite, like the spirit of* Eliseus. *and after the Ascension of our Lord into heauen, he did many miracles. The life of this glorious Apostle is collected out of the Ghospell, and other good Authors, who do make mention of him.*

Saint *Matthew* was a *Galylean*, borne in *Cana* where Iesvs Christe conuerted the water into wine. He was a Publicā, tollegatherer & a vsurer, which was the most infamous trade, that could be among the *Hebrews*; they reputing it the most heinous oppressiō that could be, for the Emperour of *Rome* to enforce them (being the elect people of God) to pay tribute and tolles. And all though they paied, yet they alwais protested, that vyolence and force was offered to them. their aggreeuances were encreased, by the letting out the tributes and tolles to farme, which is the cause, that the publicans, (who were they that rented them, and moreouer lent money vpon vsury) were counted by the Iewes worse then the Pagans and heretiks. for which cause the sonne of God (con-

Iohn 3.

Math. 9. Luc. 5. Marc. 2.

for-

formable to their opinion) when he inſtructed S. *Peter* how to correct his brother, ſaid vnto him, that the ſinner should be reproued firſt ſecretly; the ſecond time before two witneſſes; and that at the third time, he should deuounce it to the Church: and if he did not then amend, he should be reputed as an Ethnick or Publican. As if he would inferre; Repute him then as an Ethnick, account him as a Publican, tolle gatherer, or vſurer. Which among the Iewes was a name of ſurpaſſing reproach and infamy.

Math. 18.

One of theſe was S. *Matthew* (Syea *Metaphraſtes* ſaith) he was the head of them all, for he was a man expert, practicall, and of a good inſight. It fell out then, that *Matthew* being at the receit of cuſtome, IESVS CHRIST paſſing that way looked on him, called him and ſaid, *Followe me*: Aſſone as *Matthew* hard theſe words, preſently he left his books, his writings, money, and other things, and followed him.

Luc. 5.

Herein there are two conſiderable things: One is, that IESVS called *Matthew*; and the other is, that *Matthew* followed him. In CHRIST calling of *Matthew*, may be conſidered his exceding gret mercy: for he called him being a publik ſinner, to be his diſciple: Nowe who though neuer ſo great a ſinner, will feare to approch come neere vnto CHRIST ſeing how he did wellcome *Matthew*? If IESVS call *Matthew* the Publican, what ſinner will he driue away from him? but perhaps the ſinner will ſay, I am content IESVS CHRIST shall not driue me away from him: yet if I should not come vnto him I wishe, that he would behold me, as it pleaſed him

to behold S. *Matthew*, and to call me as he called him. To this I anſwer, that it is true, God calleth not euery one with ſuch efficacy, and doth not behold all ſinners, as he beheld S. *Matthew*; for that was a ſpeciall grace done to him, & to fewe others; yet is it moſt true and certain, that God doth behold, and call euery one; and if they will amend, and diſpoſe thmſelues to a better life, he conuerteth them to him, and maketh them holy ſaints. we ſee ſome times, that a lodging hath the windowes shut, and the ſunne beateth at them, and cannot enter; if the ſunne do not enter in to the lodging, it is not his fault, but of the man, that doth not open the windowe. Open thou the window, and the ſunne entreth in.

The ſame doth the ſunne of Iuſtice, our Lord God. he ſaith, he ſtandeth at the dore, and knocketh; let the dore be opened to him, let the ſinner be diſpoſed, and do his duety as he ought, and God will not faile for his part. He ſaith not only, that he ſtandeth at the dore, but ſaith alſo, that he knocketh and calleth. And in deed he ſaith the truth, for he doth neuer any other thing, but call; and that all men might heare him ſpeak, he mounted vpon the tree of the Croſſe. To that place euery ſinner may look; and ſee that IESVS is euen hoarſe with calling ſo much. He shall ſee his two eyes are become two founteins, and for that he ſeeth fewe people come to his ſide, he doth not shew himſelf ſterne or fierce againſt them that haue offended him; bnt rather kinde and louing. He ſtandeth with his armes abroad, to embrace them that reſort to him. He boweth his head to *Apoc.* 3. v. 20.

giue thē the kiſſe of peace, he sheweth his pierced ſide, that they may enter into his hart. He calleth not the Chriſtian to take of the croune of thornes, and to put it on his owne head. He would not be ſpoiled of his beatings, and load him. He would not haue him drink the gall and vinagre, which was giuen him. He would not haue him nailed to the Croſſe in his company. To conclude, he doth not call him, to take life away from him; but to giue life vnto him. He calleth him to come into his company, and to continew in ioy and gladnes.

Yet true it is, that he would haue the ſinner do penance, and not lay it wholly on CHRIST back. But let the pennance be neuer ſo great, if that, which CHRIST hath ſuffered for the ſinnes of other men be conſidered, who will think the pennance done for our owne proper ſinnes, to be ouer great. In this maner CHRIST IESVS calleth euery one, and repelleth none from him; yet fewe there be who are ſo called, that go after him. To ſuch as theſe be happeneth the ſame that before to *Samuell* being yet a child, for God called him, & he went to *Heli* being an old man, and neere to his death. CHRIST calleth many alſo, and they childishly runne vnto the world, and to vanity.

Math. 22.

1. *Reg.* 3.

Such as theſe be, do not imitate S. *Matthew*, who was called but once by our Sauiour, & incontinent he followed him. S. *Matthew* did not ſay, I will firſt diſpatch my buſines, and ſumme vp my accounts, nor ſought for excuſes as many ſinners do (prolonging their conuerſion vnto God,) but he left euery thing at an inſtant. S. *Ambroſe* ſaith; he that firſt took away other mens goods, nowe left

and

and forsook his owne. When a wand is crooked, if one would streighten it, he must draw it the other way: So *Zacheus*, who was another publican, said, if he had deceiued any man he would restore it foure fold. But the good S. *Matthew*, not only satisfied the deceit done, with part of his goods; but left all, and followed IESVS CHRIST. You ought also to vnderstand, that the same S. *Mathew* reciting his conuersion saith, that he made a feast forthwith vnto our Sauior; which he did, not so much to honour him, as that he might conuert many of his kinsfoolk and frends, that came to the banquet. This is true charity, when one is not content to serue God himself only; but procureth and enduceth others to serue him also. *Luc.* 19.

The Scribes and Pharisies who were a people malignant, and enuious against CHRIST, and sought to find faults in his doings and speeches, being certefied of this banquet, thought they had gotten a iust occasion to reproue him, and forthwith they came vnto his disciples, and said; *why doth your maister eate with Publicans and sinners*? as if they would say: Come hither you ignorant and base fellowes; Is it possible, that you dare keep company with a man, that is a frend to Publicans and sinners, and that eateth and drinketh with them? Haue you neuer heard the words of *Salomon* that *he that toucheth pitch, shalbe defiled with the same*? and that he that keepeth company with the vitious shalbe vitious. Take heed, lest his behauiour do taint you also; and that if he be once punished, you be also punished as accessaries. Therefore let him go, and come no more into his company. *Eccles.* 13.

These malicious foes sought to diminish the reputation of our Lord, and persuaded the Apostles to abandon him.

When IESVS vnderstood this (nothing being vnknowen vnto him) he congregated all the Apostles together, (and perhaps they who vsed those words of defamation, were present there also) and said vnto them: I am defamed and euill spoken of, for that I conuerse with Publicans and sinners, and because I eate and drink with them; but I will tell you the truth, which none of you can deny, to wit; that *they who are whole, haue no need of the phisition, but the sick only*. This sentence of our Sauiour may haue two sences. One sence is; that he spake by the figure *Ironia*, and said: See that I come not into your company, for you be all holy men, and need not me, but I conuerse with Publicans and sinners, who haue need of me. The other sence is; that IESVS CHRIST, spake plainely and cleerly, that, as the hole man hath no need of the phisition, but the sick man hath; so IESVS did conuerse with Publicans, which were sick in their soules, to restore them vnto their health; for we may piously beleeue, that he conuerted many of them, that were at the feast that S. *Matthew* made in his house.

Luc. 5. *Marc.* 2.

There is no more particular mention in the ghospell of S. *Matthew*; but we are to beleeue, that he was present in all those things, where the twelue Apostles are said to be present. as when our sauior sent thē to preach vnto the Samaritans, S. *Mathew* went thither also: when there was strife among the Apostles. who should be greatest, he

was

was there alſo; and it may be he alleaged his reaſons, and ſaid: that he ought to haue the preheminence, for that he had left more poſſeſſions and goods, them any other of them. He was preſent at the reſuſcitation of *Lazarus*; he was with CHRIST when he made his entry into *Ieruſalem* on Palme ſonday. He was one of them, that eate the paſchall lambe: our Lord washed his feet, and communicated him, and made him prieſt, and conſecrated him Bishop, as he did his other Apoſtles. He was with the other Apoſtles, when our Lord appeared after his Reſurrection; when he aſcended into heauen, and at the coming of the Holy Ghoſt.

He preached eight years among the Hebrews, after the which he wrote his Goſpell in the hebrew toungue, as he had preached; being then to depart and to preach among the heathenish paynims. S. *Ierome* ſaith *S. Mathew* preched in *Egipt*, & conuerted many to the faith therin: and from thence he went into *Ethiopia*: where he preached alſo, and gained many ſoules to CHRIST. The *Bishop Lippoman* ſaith it is not knowen certainly, what happened to S. *Mathew* in thoſe parts. *Simeon metaphraſtes* alſo in two treatiſes he made of this holy ſaint paſſeth this matter ouer ſuccinctly and ſleightly. This Author ſaith; that the Apoſtles went alone, poore, afflicted, paſſing from one countrey to another, publishing the name and faith of IESVS CHRIST before the kings and princes of the world, and that therfore fewe could ſet downe their acts in particuler. But for that which is knowne, (although it be very litle) we ought to render thanks to God who would not permit all their

actions to be drowned in obliuion; and vtterly forgotten. Nicephorus maketh a different report of the martirdome of this Apoſtle, from that which is ordinarilie ſaid of it, and from that which S. *Antoninus* Archbishop of *Florence* writeth in his life.

Ioachim Perionius, and the author called *Abdias Babilonicus* ſaith thus as a thing certain, (and the Romaine Breuiarie of *Pius* 5. receiueth it alſo) that *S. Matthew* hauing preached among the Hebrewes, and in *Egipt*, and hauing written his ghoſpell in the Hebrewe toung, (a coppy wherof S. *Barnabas* the Apoſtle caried with him, when he preached vnto the Gentills, and layeng it ſometime on a ſick perſon, it reſtored him to perfect health) paſſed on to preach in *Ethiope*: And that coming into the city called *Nadauer*, he found there two magitians, the one called *Zaroes*, & the other *Arphaxat*. Theſe two wicked fellowes kept all the people in awe: for with their inchantments, and *Legier-de-main*, they did great hurt vnto many, depriuing ſome of the vſe of their limmes, & weakening other. They bewitched the armes of ſome, & made other lame of their legges, and others blind. The Apoſtle ſeing the euill and wickednes they did, (and that there was no remedy, for none could barre them of their willes, but to their loſſe & damage,) oppoſed himſelf againſt them, and healed all them, whom they had made ſick.

Act. 8. There was in that city, an Eunuck (who had bene Baptished by *S. Philip* the deacon, when he departed from *Ieruſalem*) and was ſeruant to *Candaces* Queene of *Ethiope*, as being her Steward, and hauing all her riches vnder his gouernemenr: he

lodged

lodged *S. Matthew* in his houſe, and by his meanes many receued the faith of CHRIST: for he brought many of the people, to heare *S. Matthew* preach, who were conuerted to Chriſtianity, by hearing his admirable doctrine.

The two magitians perceuing S. *Mathew* to be ſo contrary vnto their proceedings; by their diuelish art, made two dragons to appeare, not only to affright S. *Matthew*, but alſo to do him ſome ſcath. The holy Apoſtle made the ſigne of the Croſſe againſt the two dragons; who, as if they had bene two sheepe, returned quietly vnto the deſert. The people beheld this ſtrange wonder, wherfore euery one beſought the Apoſtle earneſtly to ſet them free from thoſe two ſorcerers: for their pride and malignity was come to that height, that they would be adored for godds by the people; and they for dread and feare, were in mind to do the ſame. The Apoſtle made aunſwer: To ſo many, as would be Baptiſed, and acknowledg IESVS CHRIST for the true God, it would be very eaſie to be ridd and freed from thoſe two villaines, or any other ſuch, who ſoeuer would do them any harme.

Then he preached vnto them the miſtry of the Incarnation of the ſonne of God, and of the glory and beatitude of the holy ſaints; and it befell, whileſt he preached a great vproare and tumult aroſe among the people for the death of the kinges ſonne. Then it came to their eares, that he had bene ſick ſome time before, and the two magitians had bene called to help him, and he died between their hands. and the wicked villaines, to hide and couer their falshood, ſaid: that the godds deſired to

haue his company. and that therefore it was meet, there were a Temple builded vnto him, wherin he might be adored as a God. The Eunuke brought S. *Matthew* before the king, and he by his praiers raiſed the deceaſed yong man vnto life againe, to the great aſtonishment of them all. The king was called *Egippus*, and had ſuſteined vnſpeakable ſorrow for the death of his ſonne; but ſeing him aliue againe and in health he was glad, and reioiced out of meaſure. He shewed many curteſies vnto the Apoſtle, and ſent poſtes into all parts of his kingdome to diuulge this miracle, and to ſay: Come and ſee a God in the shape of a man, who hath raiſed a dead man, and reſtored him to life.

S. *Iſidore* in his Breviary maketh mention of this miracle of raiſing the kings ſonne from death to life by S. *Matthew*, and alſo of the two dragons, and of other miracles, and admirable acts the Apoſtle did in Ethiope, although he do not particularize the ſame. he ſaith alſo, that much people came vnto the place, where S. *Matthew* lodged, and would haue done ſacrifice to him, as if he had bene a God, and preſented many gifts vnto him: and that the Apoſtle ſaid vnto them: I am not a God, but a mortall man, and the ſeruant of IESVS CHRIST, who is the true God. Then he requeſted them, to beſtow thoſe preſents and gifts (which they would haue giuen him) vpon the building of a temple to the ſame IESVS CHRIST, for he (whom he preached, and by whoſe power, he did thoſe miracles) was the true liuing God; exhorting them to be Baptiſed in his name, for that was the true waye and meanes to obteine euerlaſting

life.

life. To conclude: the Apoſtle ſaid ſuch wotds, and confirmed them ſo with miracles, that the king with all his court, and a great number of other people were Baptiſed.

The king had a daughter called *Iphigenia*, who was very beautifull, but much more commended for her wiſedome, who hauing heard *S. Matthew* oftentimes in his ſermons to commend and extoll virginity, conceiued a good liking of him, and vſing his aduiſe was cloſed in a monaſtery, with 200. other damoſells, deſiring to do the ſame. *S. Matthew* ſtaid in Etiope. 23. years, continually conuerting ſoules to our Lord IESVS, building Churches, ordering prieſts, conſecrating Bishops, gaining many ſoules, and augmenting the faith of CHRIST, and that, which he preached with the mouth, he performed alſo in deeds, to the edification of others, his life being holy and exemplary. *Clement* of *Alexandria* ſaith; that S. *Matthew* neuer eate flesh, and that he liued only with herbes. *lib. 2. pedagog*

King *Egippus* afterward deceaſing, his brother *Hyrtacus* ſucceeded in the kingdome. This newe king to eſtablish himſelf more ſuerly in the kingdome, and alſo moued with the rare beauty of *Iphigenia*, intended to marry her. To bring this his purpoſe to effect, he acquainted the Apoſtle with his intent, thinking it a good meanes to drawe the mind of the yong woman to his will. The Apoſtle aunſwered the king, that he would giue notice vnto *Iphigenia* of the good, that ariſeth of matrimony, and howe it is a holy thing, and that then he might come and talk with her himſelf. The king thought this would be a very good courſe;

and

and for that the Apoſtle ſaid he would declare this matter in a ſermon, the king ſaid, that he would alſo be preſent therat. Sonday came, and the Apoſtle in the preſence of *Iphigenia*, and the other relligious women (the king being there alſo, and all the cheifeſt Lords of his court,) began to diſcourſe of matrimony, and to shewe, howe neceſſary it was for the conſeruation of mankind, and gaue it other commendations, He alſo ſaid, that matrimony was ordeined and inſtituted by God, and howe good it was to haue children.

All this pleaſed *Hirtacus* very well, and he awayted, to hear the Apoſtle ſay, that *Iphigenia* might forſake and leaue the eſtate of a relligious woman, and take a husband, and be made Queene of *Ethiope*. But the concluſion of Apoſtle was farre otherwiſe, then *Hirtacus* exſpected; for then he fell in hand to treate of the grieyous punishment that adulteres deſerued: out of which he ſeemed to inferre; that if the ſeruant of any king was ſo bold as to take away his wife from him, he did not merite only, to be put out of fauour, and to be diſgraced; but alſo he deſerued to dy an euill death; though he did not effect, but only attempte it. Therefore (ô king) I giue thee to vnderſtand, (ſaid Apoſtle looking vpon him) that *Iphigenia* is the ſpouſe of IESVS CHRIST, the king of heauen; and if thou ſeek to take her away from him, thou shalt fall into his heauy diſpleaſure. When *Hirtacus* perceaued the concluſion of the Apoſtles words, and wherunto they tended; he was moued to great indignation, which he vttered in his countenance, and ſo threatning him, he departed out

of

of the Church.

Iphigenia was heereat ſurpriſed with great feare; and with the other relligious women kneeled at the feet of the Apoſtle; and asked his aduiſe, what shee and they should do, to be quit of the perſecution and aſſault the king had begon againſt her virginity. The Apoſtle incouraged them all with good words, and put a veile vpon euery one of their heads, making them hereby, and by their vowing the three vowes of Pouertie, Chaſtity, and Obedience true Nonnes: and theſe were the firſt Nonnes, that were among the Chriſtians. This being done, the Apoſtle ſaid Maſſe; and hauing ended the ſame, there came thither a cruell fellow (ſent by *Hirtacus*) who gaue the Apoſtle many wounds with a ſpeare, ſo that the Altar was all ſtained with bloud, and his body lay dead in the place. The grief and compaſſion of the people for the death of S. *Mathew* was ſo great, that they made a commotion, and roſe in armes, entending to kill the tyraunt; and had effected it, if ſome prieſts had not intromitted themſelues, and ſtaid them, ſayeng: that God would not be pleaſed there with, and that therefore he commauded *Peter* to put vp his ſword into the sheath.

Then *Hyrtacus* laboured by the meanes of ſome ladies, to perſuade *Iphigania* to be his wife; but ſeeing that this way would not remoue the holy virgin from her good purpoſe; in a diabolicall rage he cauſed the monaſtery to be fired; but S. *Mathew* was ſeene in the aire to quench it. The ſacrilegious tyraunt eſcaped not his deſerued puuishment, for God ſtrook him with the leproſy, which was ſo

ſore

ſore, that he killed himſelf for paine. and the kingdome came to the brother of *Iphigenia*, ſonne to *Egippus*, who was a Chriſtian, & ruled that prouince many years to the honour and glory of God, which was ſpred through all *Ethiope*, where the body of S. *Matthew* was kept and holden in great veneration, and reuerence, vntill the time of pope *Gregory*. 7. when it was tranſlated ro the city of *Salerno* in *Italy*, where it is holden in great veneration to this day by all good Chriſtians.

Great reaſon there is to doe ſo, for that this glorious Apoſtle hath three honorable titles, for euery of which he meriteth to be honored: The firſt is of Apoſtle, the ſecond of Euangeliſt, & the third of martir. His death was on the 21 day of *September*, and on that day, the Church celebrateth his feaſt, and in the year of our Lord. 90. in the raigne of *Domitian* after *Caniſius*. It is not with out miſtery, that among all the other Euangeliſts, whom the Church vſeth in her ſeruice, *S. Matthew* holdeth the firſt place, as likewiſe doe S. *Paule*, and *Dauid*; of the one of which almoſt euery day the epiſtles be red; of the other, the pſalmes be ſong. The miſtery may be, (for that all three were great ſinners,) to giue hope to all them, that hartily are conuerted vnto God, that he not only pardoneth them, but alſo sheweth vnto them eſpeciall fauors, honouring them firſt vpon earth, and then making them great alſo in heauen.

Concerning the ghoſpell of *S. Matthew* (I write this to ſatisfy curious witts) it is commonly ſaid, that he wrote it in *Hebrew*, and ſome ſay the contrary. This happeneth for that (as *Guido Fabricius*

ſaith

ſaith) there were two maners of ſpeaking *Hebrew*: the one was the Auncient, which the Patriarchs and Prophets ſpake, and the other was called *Moderne*, or *Hyeroſolimitan*, for that it was vſed in that city: For in *Ieruſalem* there traded many forreiners, and ſtrangers, and by the commerce they had with them, being *Syrians*, and *Chaldeans*, and other nations, there were mingled words of ſondry languages therin. This *Hebrew Hyeroſolimitane* lāguage IESVS CHRIST ſpake, as it is to be ſeene by many words in the goſpell, as *Abba father*, *Mammona*, *Iniquity*: and ſuch like. Then, I ſay, that *S. Matthew* wrote his goſpell not in that Auncient *Hebrew* language, but in the *Modern Hyeroſolimitaine*, in which CHRIST ſpake. The ſame, which *Guido Fabricius* ſaith, is affirmed alſo by *Petrus Galleſinus* in his annotations vpon *Doroteus* Bishop of *Tyrus*, in his book of the lifes of the diſciples of CHRIST.

S. Ierome ſaith; that the Ghoſpell of *S. Matthew* was tranſlated into *Greek*, and that it is not knowne who did it. The ſame holy ſaint ſaith: that in his time, the *Hebrew* text of *S. Matthew* was in the city of *Ceſarea*, but it was loſt after that, and was found again in the time of Themperor *Zeno*, or of *Anaſtaſius*, who ſucceeded him, hard by the body of *S. Barnabas* the Apoſtle, who at that time was found in the Iſland of *Cyprus*, as *Nicephorus Calliſtus* ſaith.

It was loſt again; and as *Iohn Eckius* that learned Catholike Doctor in the life of *S. Matthew* affirmeth; *Pope Nicholas* 5. being deſirous to find it, ſend word into all parts, where he thought he might haue notice therof, and promiſed 5000 ducats of *Nicep. lib. 16. cap. 37.*

gold,

gold, to him that brought it to him. But for all that, it was not found vntill the time of Themperouor *Charles.* 5. vnto whom God reſerued many good fortunes, among which, this was not the leaſt. *Afterward the Catholike king Philip. 2. his ſonne, cauſed it to be put into the Bible Royall, which he cauſed to be printed, and it is in it at this preſent; and was againe tranſlated into* Latine, *by the aboue named* Guido *Fabricius.*

This is not in the Spaniſh.

The life of S. Maurice, and other holie Martirs.

Ca. 9

THE *Euangeliſt* S. Iohn *rehearſeth in the Apocalipſe, that he ſaw a huge multitude of locuſts to come out of a great pitt, who were permitted, and had leaue for fiue months to do all the euill, they could on the earth. Theſe locuſts repreſented the tirants, who afflicted the martirs, and vexed them in the fiue outward ſences. They killed their bodies, and not their ſoules; and herof it cometh, that the holy martirs perſeuered in the confeſſion of the faith, with ſuch courage; becauſe they knew all the euill and miſchiefe the tirants could do them, was not extended further, then the body.*

This being conſidered by a noble and valiant regiment of Theban *ſouldiers, whoſe Coronell was called* Maurice, *permitted themſelues to be euill intreated and ſlain; being aſſured, that only their bodies endured paines, and*

that

that the cruelitie of the tyrant could not hurt their ſoules by any meanes. The tirant that martired them was Maximian, *of whom, and of* Diocleſian *one may rightlie ſay, that there was neuer ſerpent ſo pernicious, nor dragon ſo fell in the craggie mountains of* Arabia, *or in the thick woods and deſerts of* Ethiop, *as theſe two beforenamed tyrants were againſt the* Catholiks, *as may be ſeen in the life of* S. Maurice, *and his companions martired with him. Which martirdome is written by* Eucherius *Bishop of* Lyons, *Venerable* Beda, *and other Authors of Martirologes.*

THE Emperour *Maximian* entending to paſſe out of *Italy* into *Fraunce*, to pacyfy certein people, which were in rebellion againſt the empire; for the better effecting of his enterprize had commaunded legions or Regiments of ſouldiers, to be ſent vnto him out of ſundry prouinces. One legion (as *Vſuardus* ſaith) cõteined 6666. ſouldiers And bicauſe the great & populous city of *Thebes* in *Egipt*, which ſtandeth on the bank of the riuer of *Nilus*, was ſubiect vnto the Romain empire, that ſent alſo a legion, of the which *Maurice* was Coronell and *Exuperius* was ſtanderd bearer: The other principall officers of the Regiment were *Candidus*, *Gereon*, *Vitalis*, *Innocentius* and *Tirſus*. All the common ſouldiers of this Regiment were Chriſtians, and had bin Baptiſed by *Zabdus B. of Ieruſalem*.

This goodly company came firſt vnto *Rome*, and viſited the pope, who was called *Marcellus*. This good pope confirmed them all in the faith, and gaue them his benediction, and diſmiſſed them. Then they departed in the company of *Maximian* and paſſed the Alpes, and came vnto a city, which

at

at that time was the head of the people of *Sedun*, called *Agaunum*, & at this preſent it is called S. *Maurice di Sauoya*. In that place *Maximian* had a mind to make a ſolemne ſacrifice vnto his gods; to the end, they might be his aiders in this his entrepriſe, and commaudned all the principall officers of the army to be preſent thereat. *Maurice*, and his *Thebans* hearing the ſame, ſtepped all aſide ſomewhat out of the way, ſayeng, that they being Chriſtans would not be preſent therat. *Maximian*, being certefied therof, was much diſpleaſed, and tooke it as a mutiney, worthy of ſeuere punishment.

To which purpoſe he ſent to their quarter the marshall and prouoſt, to chaſtice ſome of them for a terror to the reſt, & to reduce the others vnto the army, and to the ſacrifice: The chaſticement inflicted was this: The officers made them paſſe vnder a ſpear, and told them; and when they came vnto the tenth man, they incontinent cut of his head: This was the ordinary punishmenr of that time, when an hoſt or Regiment cõmitted a treſpaſſe. The Thebans which remained and eſcaped, (in patient and quiet maner,) boldly ſaid: that they would not be preſent at the ſacrifice, do what they could: Themperour ſeing them to be reſolute, renewed his anger, and bad that they should be tenthed, or decimated againe, for ſo that punishment was called. This ſentence no leſſe cruell then vniuſt, being begun to be executed, it is a thing conſiderable to behold, with what inconquerable courage, the holly martirs ſeemed to tollerate the ſlaughter made of them.

The *Thebans* were by nature valiant, and bigge

of

of body, but herin they shewed singular and rare valour, in that they did not complain of the tirant, and also for that they looked cheerefully on the matter: They animated one the other, but aboue all, *Maurice* their Coronell went amongst them, exhorting sometimes this man, otherwhiles that man; and told them, that since they had heretofore endaungered their lifes for, and in the Emperours seruice, that they should not think much to offer it for the seruice of God: for that their death and torment should haue an end very shortly, and tollerating it for such a cause, they should afterward possesse the ioies of heauen euerlastingly. These & such other words that *Maurice* said, made such an impression in the minds of those seruants of CHRIST, that euery one endeuored to be the first martir, and to enter into heauen before his fellow souldier.

The legion being tenthed the second time, the other, which were left, were demaunded, if they would obey the Emperour *Maximian*; and they answered: Tell Th'emperour from vs, that we do acknowledg our selfs to be his souldiers, and withall, that we be the seruants and worshippers of the true God; we be bound to obey *Maximian* in things apperteining vnto the warre, but much more bound vnto God in matters of religion: from *Maximian* we haue pay for our seruice, but of God we receaue our being, and our life. we may not nor will not deny IESVS CHRIT to obey *Cesar*.

Maximian receauing this answer, finding the martirs resolute, and seing the double decimation of them was to small auaile, he commaunded the

wholl army to ſet on them, and to cut and hew them to pieces, without reſeruation of any: this quailed not their noble courages; but rather their death being occaſioned for ſo good a cauſe, they kneeled on the bare ground, and lifting vp their hands and harts vnto heauen, yealded to the butchery and ſlaughter; their Coronell *Maurice* continually and inceſſantly incouraging and chearing them vp: and in this maner they were all maſſacred. Many of the bloudy villans were ſo fleshed herewith, that not content with death, they ſtripped them, and put on their apparell and armour, and ſat downe to eate the prouiſion, the martirs had.

It happened, a Chriſtian ſouldier called *Victor*, who was not a Theban but of another nation came by; and beholding ſo many dead bodies ly in that plaine, (not knowing howe it came) asked why thoſe that eate thereby, shewed ſuch mirth and gladnes, and did not loth and abhorre to eat and drink among ſo many dead bodies. One related vnto him point, by point what had befallē, & they bade him come & eate, and be mery with them, for ioy they had done ſuch pleaſing ſeruice vnto themperour. when *Victor* had heard all their ſpeech: he ſaid aloud: Oh wretch that I am: I wishe I had bene partaker in their death. By theſe words of *Victor*, they which ſat at the bloudy banket, gathered, that *Victor* was a chriſtian: wherefore leauing their banquet, and taking their weapons, they incontinent cut him in pieces, as they had done the Thebans, and by this meanes *Victor* merited the ſame reward, that the Thebans had deſerued. This

was

was the martirdome of S. *Maurice*, and of his Theban ſouldiers, and the holy church celebrateth it on the. 22. day of *September*, in the year of our Lord 301 in the time of *Diocleſian* and *Maximian*.

After certein years paſſed, the ſame holy martirs reuealed vnto a Bishop, called Theodore, where their bodies were, and commaunded him to tranſlate them to a place more conuenient. The good Bishop was not ſlack or negligent in fulfilling it: for the people of that countrey hauing made many pits, and hauing put the bodyes of the holy martirs into them, the good Bishop cauſed them to digge them out of them, and out of theother places, where thoſe bleſſed bodyes were, as he vnderſtood by the diuine reuelation: and ſent them into diuers countreis, where many Churches were builded vnto their honour, and in them God graunted many fauors vnto ſuch, as, being in tribulation and affliction, did recommend themſelfs vnto theſe bleſſed martirs. In the veſtry of the church in *Toledo* in *Spaine* is shewen the head of one of theſe holy martirs: and they ſay there, it is the head of S. *Maurice*.

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The life of S. Linus, Pope and Martir.

1. ep: AMONG *other precepts which S.* Paul *gaue vnto the* Corinthians, *there is one in especiall, for Christians to vse, when they go vnto the Church to pray. He saith that men must stand vncouered, when they be in the Church. O holy Apostle, shall this be vsed both by men and women? shall the women also stand with their head vncouered in the Church? The Apostle answereth and saith: for the women we haue another lawe which is this: that women must be in the Church with their head couered. for as it is an vnseemely thing for a secular woman to be shauen, and without long haire; so is it an vnseemely thing for women to be in the Church with their head vncouered.*

S. Ambrose *yealdeth a reason of this, and foundeth it vpon these wordes of the Apostle, to wit: that the man is the image of God, and the woman is the image of the man, of whom she is formed. This glorious Doctor saith also; that it was the ordinary vsage, that slaues had their heades couered, or bound with certaine bandes. And the difference that was betweene the slaues and freemen was this: that the slaues had the head bound or couered; and the freemen had it vncouered: We may perceiue hereby, that God would haue vs, when we be in his presence, to*

acknow-

acknowledg our quality and condition. The man that is ſuperior in the houſe, and that hath authority to comaund therein, muſt haue his head vncouered and bare, as a free man, and a maſter; but the woman, who is his inferior, and who is obliged to obey in the houſe, ought to haue her head couered, by that meanes confeſſing her quality of obedience.

That the man do comaund, and the woman do obey, is a matter of ſuch importance, that not only S. Paul *doth comaund it (as is aforeſaid) but* S. Peter *alſo, as chief and higheſt Biſhop ordeined, and comaunded the ſame. But for that he left it not in writing,* S. Linus, *who was his diſciple and ſucceſſor in the Papacy, comaunded it, and left it written; that it might be obſerued and kept perpetually. and in deed it is not read, that he left any other order then this; which, yet if it might be obſerued among all faithfull Chriſtians, were very comendable, and praiſe worthy.*

Now let vs ſee the life of this holy Pope, collected out of that which Damaſus *and other graue Authors write of him. yet firſt, I think good to admonish you, that* S. Peter *being neere to his death, thought it conuenient to nominate a worthy, and weldeſeruing ſucceſſor, to be in his place after him; who might take care, and charge of the Catholique Church. To this entent he named* Clement *his diſciple, who for his great humility willed, that* Linus *and* Cletus, *who had bene coadiutors vnto* S. Peter, *should haue that dignity before him. So* Linus *had the Papacy, vnto whom* Cletus *ſucceeded; and after him the ſame* S. Clement *was Pope. Returning vnto our purpoſe; the life of* S. Linus *was this.*

SAINT *Linus* was borne in *Vol-terra*, a citty of *Hetruria*, and was ſonne of *Hercolanus*, of the

noble family of the *Mauri*. Being fully 20. yeeres old, he was ſent by his father to *Rome* to ſtudy, where he remained in the houſe of *Quintus Fabius*, his fathers friend, vntill S. *Peter* the Apoſtle came to *Rome*, to preach the Goſpell. Then this S. *Linus* was of his firſt diſciples, who followed him, aſiſting him alwaies in his preaching, and in the adminiſtration of the hely Sacramẽts. S. *Peter* ſeing in him many good partes, as his holines, learning, and curteous affability, he made him his coadiutor in the dignity, to the which he was alſo elected, after the death of the Apoſtle. So that firſt he was coadiutor, then Pope, aud head of the Church. for the which with great care and prudence he prouided all thinges neceſſarie for the good gouernement thereof.

He comaunded in particuler, that women hould not entet into the Church with their haire looſe, and vntied, but bound vp, and couered, as S. *Peter* had comaunded, and S. *Paul* had left written. He gaue holy orders twiſe in the month of *December*, and at them he conſecrated 15. Biſhops, and ordered 18 Prieſts, with ſome Deacons.

In the primitiue Chnrch, there was great care had in giuing holy orders; and in receiuing any to the office of a prieſt, or the other orders; and therefore they kept a reconing, and conſerued the memory of the times when holy orders were giuen, and how many were ordered. Thoſe ancient fathers did this, for that this office was ſo reuerend, holy, and ſo hard to diſcharge, that many deputed and apointed to take orders refuſed it. yea ſome there were, that cut of ſome member or other, as

their

their finger, eare, noſe or the like, to make themſelues incapable to receiue an office ſo great, and waighty, as Prieſthood is. Moreouer, the Chriſtians at that time were fewe in number, ſo that there was not ſuch need of ſo many Paſtors.

If the ſame were done at this preſent, it would ſurely be a notable benefit, aſwell for the one part, as for the other, if that prelates were not ſo liberall and ready in giuing holy orders, nor ſecular Chriſtians ſo bold and haſty in procuring to receaue the ſame, the Prieſts should not be ſo litle eſteemed, nor the ſeculars haue ſuch occaſion to murmure of the Eccleſiaſtlcall ſtate.

S. *Linus* wrote the deeds and doctrine of S. *Peter* the Apoſtle his maiſter, and eſpecialy his martirdome. S. *Linus* being a moſt holy man, caſt out diuells, and raiſed the dead to life. He deliuered from the diuell a yong woman, daughter to the Conſul *Saturninus*; who in recompence of that receaued benefitt by the handes of the good Pope, comaunded he should be put to death; and ſo he was made the martir of IESVS CHRIST. It is no ſmal honour to S. *Linus*, that the Catholike Church hath put his name in the *Canon* of the maſſe, among other holy martirs there mëtioned.

The feaſt of S. *Linus* is celebrated on the daie of his martirdom, which was on the 23 of *September*, in the yeare of our Lord 81. in the time of *Veſpaſian* the Emperour. This holy Martir held the Papacy 11. yeeres, 3. monthes, and 12, daies: & was buried neere vnto the body of S. *Peter* the Apoſtle. Shortly after, his holy reliques were tranſlated vnto the citty of *Oſtia*, and laid comely in the Church of *S.*

Lawrence by *Gregorie* Bishop of that citty. S. *Paul* maketh mention of Pope *Linus*, in the ſecond Epiſtle he wrote vnto *Timothie* his diſciple, in the 4. chapter.

The life of S. Tecla virgin.

1. Cor. 7. THE *Apoſtle S.* Paule *writing vnto the* Corinthians *ſaith; that the virgin ſinneth not in taking a husband, but doth a good work; though it should be better not to take a husband, but to remaine a virgin. It may be that the Apoſtle preached this doctrin in a ſermon: and that a yong woman named* Tecla, *who had determined to take a husband was preſent therat. Who vnderſtanding that it was better to conſerue her virginity, left and forſooke her earthly ſpouſe, taking* IESVS CHRIST *to her heauenly ſpouſe; for whoſe loue she tollerated very great afflictions and torments, which were procured vnto her by him, that thought to be her husband. The life of this glorious ſaint, gathered out of the writings of S.* Ambroſe, Ado Arch: *of* Triers, *and out of other graue authors, was as followeth.*

ON a time, S. *Paule* departing from *Antioch*, went vnto a city called *Iconium* in the prouince of *Cilicia*. There had bene there before that time *Titus* his diſciple, and had giuen notice and ſignes of him vnto *Oneſiphorus* who was a very ver-

tuous

tuous man and dwelt in that city. He had related allso vnto him the doctrine which he preached, his life, and behauior; and informed him of the quality of his personage: to wit, that he was a man litle of body, and that he had a hooked nose, and faire in the face like an Angell.

When the Apostle came vnto the city, *Onesiphorus* knew him by the signes before told him; wherefore he led him to his house, where some people of good intention, and desirous to finde the true way to eternall life and happines, were assembled. The Apostle preached vnto them to the great profit of them, that gaue due attention vnto him.

In the next house to the place where the Apostle preached, there dwelt a damosell very beautifull, but much more vertuous called *Tecla*. This damosell had a mother liuing, who had made a match, and apointed to marry her, to a yongman called *Tamirus*. It hapened on a time, that *Tecla* standing in a windowe of her house, heard from thence the preaching & wordes of S. *Paul*; which made very great impressiõ in the mind of the yong damosell. She being not content to haue heard him this one time, endeauored, and made meanes, to heare him sondry other times; and so long, that her mother came to the knowledge thereof, how the wordes of the Apostle, had made her daughter to alter her intent, and purpose to marry. Yea, the virgin *Tecla* her self, who was a pagan before, said now boldly that she was a Christian; and she that before was resolued to take an husband, said now, that she desired rather to loose her life, then her virginity.

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The mother made report of theſe things vnto the ſpouſe of her daughter, who finding the ſame to be very true (becauſe *Tecla* her ſelf told him her mind freely, and what she entended to do, which was, that she would not marry but remaine a virgin) went vnto the Proconſull of the citty, and gaue him notice, that there was a forreiner come into the towne, who took wiues from their huſbands, and brought in new and ſtrange Gods, to the notable preiudice, and damage of them all, as being contrary to that their fore fathers had beleeued. This information was the cauſe, that the Apoſtle was apprehended, cruelly ſcourged, and put in danger of his life, had he not made it knowne vnto them, that he had the priuiledge of a citiſen of *Rome*, by being borne in *Tarſus*, a citty of *Cicilia*: yet for all this, he was driuen, and banished out of the citty. After this, S. *Tecla* was taken, and hauing beene examined, and her intention found, that she deſired to be a Chriſtian, and determined to conſerue her virginity, she was condemned to be conſumed with fire.

The fire was kindled, and a huge multitude of people were aſſembled, to behold that moſt beautifull yong damoſell, that would willingly go to dy ſuch a cruell death. The bleſſed damoſell was ſet in the midſt of the fire, which did not any hurt at all vnto her perſons. And on the ſodaine fell from heauen ſuch a ſtorme with thunderclapps, with ſuch aboundance of raine, that it put out the fire, and afrighted all them that were preſent; in ſuch ſort, that euery one departed; and the holy virgin was left at liberty whereby she might go

free

free. And ſo she went to the houſe of *Oneſiphorus*, where she found S. Paul with ſome other Chriſtians, who had continually (for ſixe daies) made their praiers for her ; and they were all exceeding glad of her comming.

The Apoſtle did Baptiſe her and inſtructed her fully in the faith : but becauſe they were aſſured, that the Proconſull would ſend againe for her, the Apoſtle departed from that houſe and citty alſo, recomending much the virgin *Tecla* vnto all the Chriſtians, that were in that place. Though all dilligence that might be was vſed to keep her ſecret ; yet within a fewe dayes, *Alexander* (a lewd perſon) apprehended her, and brought her before the Proconſull ; who ſeing her to preſeuer conſtantly, in that she would not marry her ſpouſe, but continue a Chriſtian, gaue ſentence, that she should be deuoured of wilde beaſtes in the citty of *Antioch*, whether the Proconſull was to go. An eſpeciall daye was apointed for this ſpectacle, and in the meane ſpace S. *Tecla* was deliuered vnto the cuſtody of a matrone called *Triphona*.

When the apointed daie was come, S. *Tecla* was brought into the Theater, and a fierce Lioneſſe was let out againſt her, which drawing neere vnto the holy ſaint, lay downe quietly at her feete, without doing her any harme. S. *Ambroſe* wondring much at that which the wild beaſtes did to the holy virgin, ſaid theſe wordes ; The firſt ly oneſſe, which was let out againſt the bleſſed virgin, was mild, lay downe at her feete, and hurt her not ; and alſo gaue example vnto the other lyons, Beares and fierce Bulles ; who hauing bin let looſe againſt

her,

her, ſtood round about her peaceably, and licked her feete. The people were ſeuere & cruel; and the ſauage, and wild beaſtes were tame, and pittifull; though they were kept hungry and almoſt famiſhed, that they might haue their fill and make their praie vpon the holy damoſell. And though they were prouoked, and pricked forward by their keepers, that they might deuoure the holy ſaint, yet could they not make them to hurt or harme her in the leaſt degree.

The Iudge ſeing that the wild beaſtes ſpared her (she being taken out of the Theater) cõmaunded she should be caſt into a ditch, wherein were many dreadfull, and venimous ſerpents. when S. *Tecla* was put into that deep ditch there diſcended from heauen a fierie cloud, that ſlewe all the ſerpents; and by this meanes S. *Tecla* remained free from this third torment, euen as God had deliuered her from the other two, to wit, from the fire and the wild beaſtes.

The people ſeing ſuch great maruailes, and eſpecially the matrone *Triphona* who had her in keeping, (and in that time had conceiued great good affection vnto her) she beginning, and the cõmon people following her, cried out iointly together: That the God of *Tecla* was moſt potent, and moſt worthy to be adored, that had deliuered her from ſuch, and ſo great dangers. The Iudge fearing ſome cõmotion of the people, ſet S. *Tecla* free, and *Triphona* led her vnto her houſe, & adopted her to be her daughter. The holy virgin *Tecla* departed from that citty, and went to make her abode in *Seleucia*: In which place many by her meanes rece-

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aued the faith of CHRIST, and there she ended her daies blessedly.

spanish. addeth being. 90. yeeres. old.

There is extant a history of S. *Tecla* in the which be many fabulous, and vncertaine things. As that she clothed her self in mans apparell, and would haue gone so in the compaine of S. *Paul*, and that he would not permitt it, but willed her, to go in her ordinary, and vsuall attire of a woman. moreouer it saith: that a great Lord in the citty of *Antioche*, would haue giuen vnto S. *Paul* a great summe of mony, if he would haue giuen that yong damosell vnto him, to be his paramour: and that S. *Paul* would not do it.

These, and other such like things are read in the abouenamed legend, but Pope *Gelasius* commanded that those stories should not be credited, and put them among the writings apocriphall, and of none auctority: but that which I haue written of this saint is auowed by graue authors, and is authorised, and of credit. the Church also giueth credit thereto, who, in the praiers, which are said in the commendations of soules, saith these words; *O Lord deliuer this soule, euen as thou didst deliuer S. Tecla from three most cruell torments.*

The Catholik Church maketh commemoration of S. *Tecla* on the day of her death, which was on the. 23. day of *September* in the year of our Lord 90. as *Canisius* saith, in the time of Themperour *Domitian*. It is said, that the body of this holy saint is in *Spaine*, in the city of *Tarragona*, in the prouince of *Catalonia*. (*Spanish addeth In the Cathedrall church of that citty, dedicated to her name.*

The life of SS. Cyprian, and Iuſtinia Martirs.

SAINT Paul *to confound the wiſe men of this world, writing to the* Corinthians, *ſaith*: God hath choſen the foolishnes of this world: *This was eſpecially ſaid vnto the Apoſtles, who being people vnlettred, and by conſequens, were holden as folish, in that intending themſelues to teach a new doctrine, would preach vnto people learned and full of knowledg: and yet their preaching was the cauſe, that many were conuerted vnto God, and receiued gladly the Ghoſpell.*

This ſame is verefied by S. Iuſtina *a damoſell, vnlettered in humain wiſdome, yet God made & choſe her for an inſtrument to cõuert a Pagan, who was very lerned, not only in Philoſophy, but alſo in magike and ſorcery, and had dealing and practiſe with the diuell: and though he was ſuch a one, yet was he conuerted vnto the faith of* IESVS CHRISTE *by the meanes of* S. Iuſtina, *& was martired with her. The life & hiſtory of theiſe two holy ſaints, was written by S.* Gregory Nazianzen *though he was deceiued, in that he thought, he had bin Biſhop of* Carthage. *Well, he, venerable Bede, and other Authors, wrote of theſe holy ſaints in this maner.*

EVEN as it is no reproch vnto S. *Paul*, to ſay of him, that he had bene a perſecutor of the Church of God, nor any infamy vnto S. *Matthew*,

to

to say of him; that he had bene a customer, or vsurer, before that either of them were conuerted, since their heroycall vertues and famous deeds, did couer and hide, yea rather did wholly cancell and blot out, their former defects. So in like maner, it is no reproch vnto S. *Cyprian*, to say what he was before his conuersiõ, for though he had many faults, yet did he deface and abolish them all, with the holy life he led after it.

There was in the city of *Antioche* a yong damosell, noble of bloud, and faire of face, who was a Christian, and much addicted to vertue and deuotion. There dwelt in the same city one *Cyprian*, yong in years, a great Philosopher, but a greater magitian, who was ennamored on her. At the first *Cyprian* sollicited her with messages, letters, presents, and promises: but the holy damosell resisted thes assaults with a mind determinat, making small account of his profers, and least of all of him. *Cyprian* perceuing this way would not preuaile, thought to obtein his purpose, by the help of his magike. So he coniured vp the deuills, and made sacrifice vnto them, promising to be perpetuall frend vnto them, and that he would not worship any other God but them, if they put him in possession of that damosell. The deuills (his familiers) hauing gotten this promise of him, went to *Iustina* and put into her mind filthy thoughts, and dishoneſt imaginations, which they nourished in her hart: Euery one of the fiends did what they could, to bend and bowe the hart of *Iustina* to the loue of *Cyprian*. They represented vnto her cogitations a yong man, faire, rich, of courtly behauior, and

deeply

deeply ingaged in her loue. They recalled alſo many times vnto her mynd, the pleaſaunt and amorous words, which he had ſpoken vnto her, of the which she had before made ſmall reconing.

The holy damoſell perceued the ſtorme, that was raiſed againſt her: and reſorted vnto God for ſuccour, and kneeling in her cloſet, made a deuout praier, beſeeching his heauenly maieſty, that as he had deliuered *Suſanna* from the accurſed Elders, and S. *Tecla* from her importunate ſpouſe and other holy ſaints both men and women, from other and the like perils, ſo it would pleaſe him, to deliuer her from that daunger, wher in she was at that preſent: She alſo beſought moſt humbly the glorious *Virgin Marie*, that she would help her in that manifeſt perill. Vntó her continuall praiers, she added and adioined faſtings, hair-cloths and ſleeping on the ground, and in the end, by theſe means, she ouercame the temptation, she remained victour, and the deuill vanquished.

Dan. 13.

The fiend repleat with confuſion, returned vnto *Cyprian*, & confeſſed, that he had not the power to do any thing againſt *Iuſtina* the virgin: he told him alſo, that the cauſe therof was, becauſe she was a Chriſtian, and that the deuills haue not any power ouer any of them, if they them ſelues do not giue it vnto them. When *Cyprian* heard this, the griefe of his hart cannot be expreſſed: but that was not ſo much for the loue of *Iuſtina*, (becauſe in ſuch like caſes to deſpaire wholly of good ſucceſſe, ſometimes proueth a manifeſt help and remedy) but becauſe he perceaued his error, in that he had worshipped the deuils, who had ſo ſmall power & force.

Stu-

Studieng on this, he determined to abandon and to forſake for euer the deuils, together with their curſed art, and to receaue the Chriſtian faith.

He conferred his determination with a Bishop who was in that city, called *Antimus*, who inſtructed him to the full in the Chriſtian faith; and Baptiſed him: but firſt and before all this, he made him to burne all the books of Magick, that had. Being Baptiſed; he made it knowen vnto *Iuſtina*, telling her; that vnto her he was much bound, for that by her means he came to the knowledge of the truth, and of the faith of IESVS CHRIST. When *Iuſtina* heard this ſtrange alteration, she reioiced excedingly, and would confer ſome times with him, in the which cõference they comforted the one the other, to perſeuer in the ſeruice of God, and many by their means were conuerted to the faith, and were Baptiſed.

At that time *Claudius* 2 was Emperour of *Rome* who had ſent a certein *Count*, called *Aurelius*, or *Eutelmius* as venerable *Bede* calleth him, as lieutenant into the *Orient*. He perſecuting the Chriſtians, (as Themperour had apointed) had notice that *Cyprian* and *Iuſtina* were Chriſtians, and that many others had receued Baptiſme, by their inducement: wherfore he cauſed them both to be apprehended. When he had examined *Cyprian*, and found him conſtant and firme in the faith, he cauſed him to be ſtripped naked, and his body to be rent & torn with rakes and hooks of Iron: he cauſed *Iuſtina* to be buffetted on the face, and then ſcourged with the rawe ſinews of beaſts. *Spa: Dioclesian*

After he had put them vnto theſe ſeuerall tor-

ments, he laid them both in priſon, where they continued certein daies: when he ſawe them to perſeuer ſtedfaſt in the profeſſion of their faith, he cauſed them to be taken from thence, and caſt into a huge big cauldron, ſeething with pitch, tallowe, and ſuch other matter: *Iuſtina* was ſome what troubled, when they went about to put her into the Cauldron: but S. *Cyprian* comforted and animated her, and ſo they were both put into the Cauldron and by the fauor of God, they felt therin no paine at all, for the which they rendered him infinite thanks. Being taken out they were led backe vnto the priſon: and *Aurelius* hauing occaſion to go vnto *Nicomedia*, tooke order, that the holy martirs ſhould be brought thither, in which place afflicting them with ſondry torments, he laſtly cauſed them to be beheaded.

Their bodies remained ſixe daies vnburied, becauſe none was ſo hardy, as to take them away; but then, certaine Chriſtians conuaied them away in the night, and put them into a bark, and brought them to *Rome*, where at the firſt they were buried in a farme place belonging to a noble lady, called *Ruſina*: and in after times, they were tranſlated into the city, and buried in the Cathedrall Church of *Conſtantiniana*, nere vnto the *Fonteſtone*. It is ſaid, that at this preſent, their bodies be in *Placencia*, a city of *Lombardy*.

The Church doth celebrate the feaſt of theſe holy ſaints, on the day of their martirdome, which was, on the 26 day of *September*, in the yeare of our Lord 272 the abouenamed *Claudius* 2 being emperour. *Spa*: *ſaith Diocleſian about the yeare* 300.

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The life of SS. Cosmas and Damianus martirs.

SALOMON *saith in* Ecclesiasticus, that the phisition deserueth to be honored: Dauid *saith also in a psalme, that the freinds of God deserue to be, and are much honored.* S. Cosmus *and* S. Damianus *were phisitions, and great frends of God; since for to be such, they gaue their life, and therefore they deserue to be honored, euen as the Catholique Church in generall, and many faithfull people in particuler honor them, and haue deuotion vnto them.* Cap. 38. Psa: 138.

Such men desire to know their lifes, and martirdome, which they suffered, which was written by Nicetas *a philosopher, and recounted by* Simeon Metaphrastes, *and their martirdome was written by* Ado *Archbishop of* Triers.

SAINT *Cosmus and S. Damianus* were brethren, and phisitions, and were borne in *Egea* a city of *Arabya* in *Asia*. Their father and mother were Christians and Catholiques. Their father died, when they were yet litly children, wherfore their mother *Theodora* brought them vp with great care and dilligence: And being a woman of good behauior, and chiefly, becausse shee was a good Christian, shee would not permit them to comit any fault or offence, but endeuored to enstruct and direct them in vertue and godlines. So that they be-

came good children, like to their good mother, and good schollers, like vnto their good mistris. Amongst the other good qualities of these two brethren, the profession of the Catholique faith shined most in them, for which cause, they despised and contemned Idolatry, and other wicked superstition.

They were chast and honest in life, and fled from all sensuall delight, and tamed their flesh with austere sackcloth, disciplines, and fastings; which be the most certein remedies to ouercome that enemy, euen as they ouercame it by the grace of God. Also couetousnes, that abhominable vice, neuer entred into their hart: but rather, bicause they made small account of mony, and liued in poore and meane estate, they were called *Anargiri*, which is to say *Men without monie*, and in this sort obseruing the Ghospell, they liued an Angelicall life.

And to auoid Idlenes, which is the mother of vices, and stepmother vnto vertue, they vsed the science of phisicke euen from theire childhood, & became skilfull, and expert phisitions. They gaue and ministred phisicke vnto the sick, without any expectation of temporall gaine, but only for the loue of God. When the infirmity was perillous, and not to be cured by art, they resorted vuto God by praier, and making the signe of the Crosse, they healed and cured them, and heerein they followed the steps of the Apostles.

They imitated the Patriarcks in being benigne, pittifull & charitable, in liuing a life in simplicity, without doublenes or hypocrisy. They imitated

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the Prophets in that they were zelous of Gods honor, in reproouing them, that were stubborn, and obstinate in euill deeds: They imitated the martirs in the valiancy of their minds, shewed against the common enemies of mankind, the world, the flesh, and the deuill; They imitated the preists in their religious life, chastity, and grauity, offering their body and soule for an acceptable sacrifice vnto God, to serue him withall humility and obediencence, to obserue and keepe his holy commaundements. They imitated the monks in obedience, continency, and pouerty, in silence, and repose of soule. And at one word, they imitated all the saints, as much, as lay in their power: Thus they ranne their race, making the world to wonder at their sincerity, so that the report of them was spred very farre. The rumor of them being dispersed came to the eares of *Diocleſian* and *Maximian*, those noted persecutors of the Christians, who had decreed, that all the Iudges, gouernours, lieutenants, and other officers of the prouinces subiect to them, should put to death all, that denied to sacrifice vnto the Idols. *Lisias* the gouernor in the city of *Egeas*, hauing notice of the blessed phisitions *Cosmus* and *Damianus*, caused them to be brought before him, and demaunded of what countrey they were, and their names. They answered: that they were *Arabians*, and borne in the city of *Egea*, and that their names were *Cosmus* and *Damian*, and that they were both Christians.

The gouernour persuaded them, to sacrifice vnto the Idols: but seeing them cõstantly to refuse it, he commaunded them to be tied hand and foot,

and to be cruelly beaten, and after he had giuen them other torments, he cauſed them to be throwne into the maine ſea, bound as they were. They were no ſooner caſt into the water, but an Angell came to their aide, who vntyeng all their hands brought them aliue (and vntied) vnto the shore. The gouernor was certified of that wonder: wherfore he cauſed them ageine to be brought before him, and requeſted them to teach him their Art magicke, and inchauntments, wherby they were deliuered from the ſea, and then he promiſed to be their good friend. They anſwered: We be Chriſtians, and haue no skill in Art magike, but were deliuered out of the ſea, by the power of our Lord IESVS CHRIST.

The gouernor cauſed them againe to be put in priſon, and the next day a great fire to be kindled: then he threw the bleſſed martirs into the ſame; but the flame was deuided into two parts, and the holy ſaints remained in the midſt at their praiers. The gouernor was aſtonied to ſee ſuch a wonder, yet he did not repent of his wickednes, but cauſed them to be hoiſed aloft, and to be beaten againe with wands and ſtones: and beholding the holy ſaints cheerefull in countenaunce, and to contemne the torments, he cauſed them to be lifted vpon two Croſſes, and there to be ſtoned to death.

The officers threw the ſtones, and though they caſt them with all their might, yet came none of the ſtones ſo farre as the holy martirs; but fell vpon them, that ſtood by to ſee the ſpectacle, and wounded many of them, but eſpecially them tha threw them. The gouernour ſeeing this, (an

beleeuing assuredly, that it was done by inchauntment,) enraged with fury and indignation, commaunded them to be shot to death with Arrowes, and the same happened to the Arrowes, as did before vnto the stones, for they did light on them, that shot them, and none touched the bodies of the martires. At last, he commaunded they should be both beheaded: and in this sort, the holy martirs finished their lifes, and obteined the crowne of Martirdome: Their bodies were buried by some vertuous people, with out the walles of the city *Egea*.

It is said, that ioyntly with these holy martirs SS. *Cosmus* and *Damian* three other holy martirs were beheaded, whose names were *Antimus*, *Leontinus*, and *Euprepius*, and were their brethren, as some Authors write. There is a booke of the miracles that God showed by the merits of SS. *Cosmus* and *Damian*, wherof this is one:

A clowne sleeping in the field, a serpent crept into his mouth, and so further into his body, wherby the poore man was in great danger of death. He with great deuotion craued the help of the holy martirs, and they were seene visibly by his side, and commaunded the serpent to come out of his body, and so it did: These holy saints also gaue him phisike which cured him, and then they vanished away. the second *Nicen* Councell in the third action, maketh mention of the booke of the myracles of SS. *Cosmus* and *Damian*.

The Church celebrateth their martirdome on the 27 day of *September* which was in the yeare of our Lord 301 and in the time of *Diocleſian* and

Maximian. The bodies of theſe holy ſaints be in *Rome*, in a Church dedicated to their name.

not in the ſpanish. *The venetians ſay, that the bodies of the aforenamed holy ſaints, were brought vnto their city, in the yeare of our Lord.* 1154.

The ſpanish ſaith: That *Procopius* in the firſt book ſaith, that theſe holy ſaints healed the Emperour *Iuſtinian*, (recomending himſelf vnto them) of a greeuous infirmity, and that in gratification thereof, he built a ſumptuous temple vnto their name.

The Dedication of S. Michael the Archangell.

THE *ſacred ſcripture reciteth in the firſt booke of kings, that the reputation and credit of king* Saul *was in great perill, when that proud Philiſtean called* Golias, *deſied him and all his army. It was not fit the king ſhould accept the battaile, and yet there was not any found in his court, whoſe hart did ſerue him to encounter that proud giant, (who was reputed valiant and ſtrong) and aunſwer the challeng. King* Saul *ſtudied and deuiſed howe to be freed from this dishonour and daunger. At laſt, he made a proclamation, that if any man ouercame the Phyliſtean, he ſhould be made a noble man, and be exempt from all tribute, and that he would giue him an honorable office in the court, and alſo his daughter vnto wife.*

Theſe promiſes of the king were very great, yet there

was

was not a man in all the army, that was ſo hardy, as to behold the face of the giant: only the lowly litle ſhepherd Dauid, *zelous of the kings honour, and of the peoples alſo, tooke on him the enterpriſe to combat with the Philiſtean: which he did; and ſhewed ſuch valour, that with a ſtone which he threw, he hitte him on the forhead, and felled him to the ground: then he ranne ſpeedily vnto him, and cut of his head, and returned with the ſame, euery one making triumph for his victory, but eſpecially the damſels declared his proweſſe in a ſong. After this king* Saul *obſerued his promiſe, he made him a noble man, and a great officer in his court, and gaue vnto him his daughter* Michol *vnto his wife.*

This is a perfect portraict of the battell, which was in heauen, between the Angels: of which it is good the memory be celebrated, as often as their feaſt is ſolemniſed; for that, which they did, was a famous and rare work. The Philiſtean Golias *is a figure of* Lucifer, *who was the higheſt Angell, and ſeing himſelf endowed with grace and guifts, aboue other Angels, was puffed in pride, and came into the field againſt God, pretending to be like and equall to him in ſome things. It was not fit, God ſhould come into the field againſt him, for then the victory would haue bene of farre leſſe eſtimation: but* S. Michaell *figured by the lowely ſhepherd* Dauid *tooke on him this entrepriſe, and entred boldly into the field againſt* Lucifer, *in the defence of Gods honor; and behaued himſelf ſo well, that with one ſtone, (which was his profound humility, ſaieng* who is as God?) *he caſt the giant to the earth, that is, threw* Lucyfer *into hell.*

Lucifer *being ouercome with all his followers:* S. Michaell *returned victoriouſly from the conflict, euery one*

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making ioy and triumph for it, but especially the damsels, who sang of his prowesse: which happeneth euery time, this feast of him and the Angels is celebrated, for that many blessed soules singing the victory of S. Michaell, *do reioice at his honorable enterprise.*

God also performed his promise vnto him, he made him a noble man and gaue him an honorable office, making him Chief Iustice in his kingdome, (for which cause, he beareth the Ballaunce and the sword in his hand, when he is painted) and gaue vnto him an honorable companion which was his diuine grace, confirming him in the same, and all the other blessed spirits also.

EVERY time, the Catholike Church celebrateth the feast of the Angels, there is red in the office of the masse a ghospell, which treateth howe controuersy arising amongst the Apostles, which of them should be the greatest, the sonne of God called a litle child, and set him in the midst of them and said: *If you be not humbled as this child, you shall not be great in the kingdome of heauen*, but more then that, *You shall neuer come thither.* The vse of the Catholike Church guided by the holy Ghost is to reade this Ghospell in such like solemnities because there is mention made of the Angels: for in the end therof it is said: That, *None should contemne the lowely and humble, (as children be) bicause their Angels see alwaies in heauen the face of God:*

Some Authors, (though not in the literall sence) will drawe this history to the Angels; saieng that assoone as God created them; he gaue thē notice of the mistery of the Incarnation, and set before their eies that B. child IESVS, who should giue remedy vnto the world, and then said vnto them: uerily I

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tel you, if you be not humble & lowely as this child and imitate him therin, if in this ſmall space, in which you be *viatores*, or trauellors, and haue time to merite or demerite, yee do not imitate him, and be likened to this child; If you do not honor and adore him, you shall not be confirmed in grace, you shall not enter into my glory.

But *Lucifer* ſeeing him ſelf ſo faire, beutifull, and honoured, iudged it would be an abacement, and vility to imitate a man, and much more to adore him. And labouring to drawe the Angels vnto his opinion, ſaid vnto them: it would be a great baſenes and shame vnto them, to be humbled to adore a man, and with theſe ſpeechs drew the third part vnto his opinion.

S. *Michael* (together with all the other holy Angels) obeied God, and adored the litle child IESVS: and tooke vpon him the defence of Gods honor, againſt *Lucifer* and the Angels that followed him. The fierce warre betweene them was not of materiall weapons, but of different willes, and S. *Michael* and his company were ſo potent, that they caſt *Lucifer* and all his followers out of heauen. Aſſoone as *Lucifer* was caſt out of heauen, & fallen into the world, there was heard a great voice which ſaid: wo vnto the world becauſe *Lucifer* is fallen into it, and will giue occaſion of offence, but more *Wo vnto him, by whom ſuch ſcandals ſhall come, it were better for ſuch a one to haue a millſtone tied vnto his necke, and that he were throwen into the ſea.* This befell vnto the deuill, becauſe there was tied vnto the neck of his will a greate ſtone, which was their obſtinacy; with which they were drowned in the

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bottomles pitt. Then ſaid God: takeheed that none make ſmall account of theſe humble Angels, which remaine in heauen, but honor and reuerence them: for I tell you true, they alwais ſee the face of the father eternall. This is that, which ſome doctors ſay, (and I had not reherſed it here, if it had not a good ground) that the ſinne of *Lucifer* was, for that he would not adore IESVS CHRIST. for he thought he loſt much of his reputation, if he that was an Angell, had abaſed himſelf to adore IESVS CHRIST a man, though he was God alſo.

Spa: as la-ctan: l: 2. c. 9. D. Bern. ſer. 17. ſuper. miſ. eſt. Alex. 3 p. q. 74. memb. 8. Nacl. deoper: ſex dier.

It is the common opinion of the doctors, founded vpon holy writte, that the ſinne of *Lucifer* was pride and diſobedience. S. *Paul* ſeemeth to ſay ſo, writing to the *Hebrewes*, where he ſaith, *Let all the Angels of God adore him.* S. *Iohn Chriſoſtome* ſaith: that this was a precept giuen vnto the Angels. Hereof riſeth the great malice and enuy of *Lucifer* againſt IESVS CHRIST, for that he was caſt out of heauen for his ſake: and becauſe the curſed wretch cannot reuenge himſelf againſt him, therefore he laboureth to wreak his malice againſt men. wherupon S. *Baſill* ſaith: that *Lucifer* doth after the manner of a bull, who ſeeing a man to caſt a ſnare or cord about his hornes, is chafed and enraged againſt him, and whileſt he is in his greateſt fury, they vſe to ſet before him the shape of a man, againſt which he vttereth all his rage, though it put not the cord aboute him. In like ſort *Lucifer* doth, who, becauſe he cannot be reuenged on IESVS CHRIST, who tied him, and was the cauſe, he was throwne out of heauen, and alſo of

Ad hebr cap. 1. D. Baſ. 1. tom. hom. in lat.

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his torment he hath in hell, ſtriueth to reuenge himſelf on men, who are made to the image and ſimilitude of god.

On the contrary, the Angels do loue men entirely, bicauſe they ſee CHRIST, who is both God and man for whoſe cauſe they enioy the heuenly glory: and alſo becauſe they behould the deuils to perſecute and make cruell warre againſt them. Hereof it commeth, that God commaunding them to be the keepers and guardians of men, and to be their guides, they do not ſcorne it, yea they eſteeme it honorable, and take great content therat. Therfore in this warre, which the deuill maketh againſt men aſſiſted by two luſty fellowes his ſeruants, the world and the flesh; the Angells hold on our ſides, helping and ayding vs: As it it happened to *Iudas Machabeus*, who being ready to incounter with a great army of his enemies, two Angels went by his ſide, and aided him, and cauſed him to obteine a famous victory. 2. Mach. 11.

Theſe holy Angels deliuer vs from many daungers, into which we fall oftentimes, as it befell to *Loth*, when the Angels pulled him (almoſt by force) out of *Sodome*, that he ſhould not be conſumed with fier among the other people of *Sodome*. Theſe Angels hold vs back, and with drawe vs, if we go ſometimes headlong into ſinne; as happened to the prophet *Balaam*, who being on the way, entending to curſe the people of God, an Angell met him on the high way with a naked ſword in his hand, and though the prophet did not ſee him, yet the Aſſe, on which he rode, (ſuch was the pleaſure of God) ſawe him: and afterward the Gen. 19. Nu. 22.

Angell

Angell told him what to do, and ſpake vnto him. Theſe holy Angels comfort vs in our troubles, as befell to IESVS CHRIST in that great agony, which he had in the gardē, when he ſweate bloud: CHRIST had no Angell guardyan, for that he needed none, yet an Angell deſcended from heauen which comforted him, reducing vnto his mind the great good & proffit that would ariſe of his death.

Luc. 22.

Theſe B. Angells keepe vs company in all our voyages and iourneis, as it befell to yong *Tobyas*, who was accompanied by an Angell in a long iourney, and receued by him many graces and fauours. They do defend vs and ſtand on our ſide, daunting our enemies, as happened to the prophet Heliſeus, when the *Aſſirians* beſieged him in mont *Carmelo*, when many Angels enuironed him round in his defence.

Tobia 3.

4. Reg 6.

Theſe Angels guide vs in the way, we are to walk, as befell to the Hebrewes when they departed out of *Egipt*, for an Angell went before them as a cloud, and guided them in the day, and in the night directed them in the forme of a piller of fire.

Exod. 14.

Theſe B. ſpirites comfort vs, and prouide vs ſuſtentation: as befell vnto the prophet *Elias*; for an Angell brought him ſuſtenance, before he went a long iourney,

3. Reg. 19.

Theſe Angells preſent our praiers & our ſobbes and teares before God, as befell vnto the beutifull *Sara*, the daughter of *Raguel*, who was widowe ſeauen times, the diuell killing her husbands: & an Angell preſented her praiers and teares before the face of God, and shee was deliuered from that affliction.

Toby. 3.

Theſe

Theſe Angells finally, when the ſoules are ſeperated from the bodies (if they go vnto purgatorie,) keep them companie, and comfort them with their often viſitations: if they go vnto heauen, they go before them, making triumph and ioy. For which cauſe it is fit and iuſt, that men, who receaue theſe great benefits by the Angells, should make great eſtimation of them, and alſo honour them, and be prompt and ready to do them ſeruice.

Pope *Boniface* the 4. who ſate in the chaire of *S. Peter* about the yeare of our Lord 614. cõſidering & ſeeing, that in *Rome* there were many Churches dedicated to diuers Saints, cauſed a Church to be builded in the honor of S. *Michaell the Archangell*, the which was builded in *Rome* in a place called *Circus Maximus*; which building was fully ended and finiſhed on the 29. day of *September*. And in remembrance of the building of the Church, the Pope willed the feaſt of S. *Michaell the Archangell*, and of all the other Angells to be celebrated through all parts of Chriſtendome. It is our duety to reioice (on this day eſpecially,) with them, shewing onr ſelfes to be gladſome, of that, they enioy the eternall felicity in heauen, of which God make vs partakers for his mercies ſake.

Amen.

The life of S. Hierome.

WE READ *of the great friend of God* Moiſes, *guide and captaine to the children of* Iſraell, *that when he took the ſame people from the hands of* Pharao, *and conducted them out of the land of* Egipt, *the Red ſea ſtopped him: but when he ſtroke it with his wand, it deuided into two partes, ſo that all the people paſſed through drie foot, the water ſeruing them for a wall, and a defence againſt the Egiptians their enemies that purſued them.*

Moyſes *is not only a figure of* IESVS CHRIST *our Lord, the guide and captaine of the Chriſtians, whome he deliuered from the hand of* Pharao, *to witte the deuill, opening the way by the ſea of his death & paſſion, with the wander wood of the Croſſe: but alſo repreſenteth the holie* Doctors (*though not ſo properlie*) *who in ſome ſort are guides, and captaines vnto the* Chriſtians.

Amonghſt other Doctors *figured in* Moyſes *one is glorious* S. Hierome: *for that this* Doctor, *like vnto another* Moiſes, *is the guide and meanes, whereby many that were ſlaues, and ſubiect to vices, haue freed themſelues from their miſerable bondage, by the help of his doctrine, and good example, praiers and meritts. Eſpeciallie thoſe, who take him for their Aduocate, and recommend themſelues vnto him. The ſea which runneth betweene, is the ſacred ſcripture, with is a deepe ſea that hath no ende.*

yet in the red sea there was some end. In this sea be drowned many heretiks, & euery day we see one or other drowned; for that they will not take such holy doctours for their guide, as S. Ierome *and others. Of him it may be said truly, that as* Moyses *taking his wand, did deuide the sea; so this glorious saint with the wand of the feare of God, opened the deep sea of the sacred scripture.*

This is certaine, that as vnto S. Gregory *is attributed the principall guift in reprooning of euill behauior, and disorderly liuing; and vnto* S. Augustine, *in assoiling scholasticall doubts; so vnto* S. Ierome *is assigned the praise for the interpretation and expounding the holy scriptures. So that we may say; that he deuided this sea, and showed away for others that will follow him: and all they, that passe therin, shall passe dry foote; and the same scripture shalbe vnto them a wall and defence, against the Egiptians, that is to say the deuills, and his members, which be the heretiks, our mortall enemies. The life of this glorious Doctor taken out of his owne writings, and out of other good Authors was this.*

SAINT *Ierome* was borne in the time of *Constantine*, sonne vnto *Constantine* the Great, in a place vpon the borders of *Dalmacy* and *Hongary*, called *Strido*; which city was, in a maner, wholly destroied by the Gothes in his life time (as he himself saith) and hereupon the memory therof is vtterly lost. * His fathers name was *Eusebius*, and he had a brother called *Paulinus*. he had also a sister, whose name is not knowen, and the name of his mother is vnknowen also. The brother and sister of S. *Ierome* entred into religion, and in the same ended their lifes in blessed maner. He came of noble bloud, yet he doth not speak therof in all

* *The spanish saith: it is at this preset a pretty village vnder the Venetians and is called* Sdrinea, *that therin is conserued the memory of S.* Ierome

his writings, though other writers report ſo. He had alſo aboundance of worldly poſſeſſions and goods; which he ſold, when he cauſed the Abbey to be builded at *Bethlem*, as he ſaith himſelf: And bycauſe his parents were Chriſtians, he was inſtructed euen from a child, in the Chriſtian faith and relligion.

epiſt. 66. ad Ruffin: & epiſt 26 ad pamach:

At that time flouriſhed in *Rome* the ſchoole of the liberall ſciences; wherfore he went thither with intention to ſtudy. He firſt ſtudied the Latine and Greek toungs, and *Donatus* was his ſchoolemaiſter in grammer. Then went he vnto the ſtudy of philoſophy, and other liberall arts, and in them he profited much, as appeareth by his writings. In *Rome* he receiued the veſture of IESVS CHRIST (as Pope Damaſus writeth) that is to ſay; he was Baptiſed. It was the vſage of that time, to be Baptiſed, when they were of years of diſcretion: and they that were baptized for certaine daies did weare a white veſture (in place wherof, when infants are now Baptiſed, they put on their head a white cloth), and that is called the veſture of IESVS CHRIST.

Epiſt. 51. ad. Dom. onem.

Ep. 57. & 58. ad. Dam.

Ep 41. ad.

S. *Ierome* departed then from *Rome*, with a deſire to learn deeper ſtudies: he went into *Gallia* or *Fraunce*, traueiling diuers waies, ſeeking after wiſe and diſcreet men, or lerned and good books: and where he found any of theſe things, there he ſtaid ſome time. The books he found, if he liked them, he endeuoured to buy, or els he took paine to coppy thē out, or to tranſlate them. Writing to *Florentius*, he ſaith: that he coppied out with his owne hands, in the city of *Triers*, a great volume, in which

Ruf. lib 2. cont. Iouin.

Ep. 6.

were

were written certaine *Sinods* collected by S. *Hillary*· he found a man of good life, he conuerſed with him, and lerned of him all the good he could : and the ſame he did when he mett with any rare or ſingular lerned man : & by this meanes he was enriched not in temporall poſſeſſions, but in vertue & ſcience. After ſome time thus ſpent, he returned vnto his countrey ; and from thence, vnto *Rome*. He thought he was not ſecure in *Rome*, and the ſtaieng alſo in his owne countrey pleaſed him not : for there he had manie kinsfolk, of whom he could receaue no help, neither could he ſatisfy their deſires. And in *Rome*, he thought, would be too many occaſions of pleaſures and delights, dangerous for yong men, as he was at that time . He determined therfore to paſſe the ſea, and to go into *Greece*; where he entended to ſtudy, and to conuerſe with wiſe and learned men, of whom there was ſtore in that countrey at that time.

Knowing that *Gregorie Nazianzen* was Patriarch of *Conſtantinople*, who for his excellency was ſurnamed the *Deuine*, he went thither : and though he might well be a maiſter & inſtructor vnto others, for his learning : yet would he be diſciple to that learned and holy Bishop ; that he might ſay, and vaunt , he had learned Diuinity of *Gregorie Nazianzen*. Then viſited he the *holy land*, and trauelled through all the places therof, which moued him to great deuotion, and was a great content vnto his mind. There was not a thing in all *Palleſtina*, wherof mẽtion is made in the holy ſcripture, but he ſawe it with his owne eyes, which holp him much (as he ſaith himſelf) to vnderſtand the ſame.

In coment. Esay. 6. Item. ep 99 ad af sellam. & in ep. 2. ad nepotiã

There had he alſo maiſters, who taught him the Hebrew toung, and likewiſe the Chaldean; which he vnderſtood beſt, though he could not ſpeake it. The other he ſpake aſwell, as he vnderſtood it. He alſo conuerſed with the people of *Siria*, & by that meanes, learned many things of their language and ſpeech. and though he trauelled thus to get ſondry languages; yet he did not pretermit his firſt ſtudy of the Latine toung: yea, he ſo much delighted therin, that becauſe he would not omit the reading of *Cicero*, and other eloquent authors therof, he ſpent therin that litle time, he might haue ſpent in more profitable ſtudies. ſo that I wonder that any man will make doubt, that he was chaſtiſed of God for it, ſince he writeth it himſelf. S. *Iſidorus* reciteth the ſame words, who perhaps might feare to haue the like chaſtiſement, ſince he likewiſe ſpent his time in the ſame ſtudy.

Iſid: in quodã himno Brevi. ipſius.

S. Ierome writing to *Euſtochium* in that epiſtle, which beginneth *Audi filia*, ſaith theſe words: I wretched ſinner tooke paines in reading of *Tullyes* works, and his eloquence was very delightfull vnto me: and if then I took into my hands a book of any of the Prophets and read it, their maner of ſpeach, their low and diſordered ſtile diſpleaſed me much. About the middeſt of Lent, a grieuous feuer tooke me, and brought me to that ſtate of body, that they who were with me, prepared for my buriall. Remaining thus: I was taken vp in ſpirite, and brought vnto iudgment, before the roiall throne of IESVS CHRIST; and being demaunded of my quality, and of my faith, I aunſwered boldly, that I was a *Chriſtian*. Then the Iudge replied

plied: Nay, thou ſeemeſt rather to be a *Ciceronian*, then a *Chriſtian*; for where thy treaſure is, there is thy hart. At this word, I was ſtrooke dombe, and the Iudge commanded me to be cruelly beaten. I ſighing and ſobbing ſaid: *Pardon me ô Lord; Pardon me ô Lord:* neuertheles my punishment endured, and my teates continewed. many Angells (who were preſent) ſeing it, fell on their knees before the Iudge, beſeeching him to pardon me the errours of my youth, and to giue me time alſo of amendment: vpon condition, that if I did not amend my fault, I should vndergo a greater punishment. I would at that time, and in that eſtate haue promiſed greater things: & ſo I did ſweare to obſerue this: which whē I had done, I was ſet free, and came to my ſelf. Let none think it was a vaine dreame; witnes is the iudge in whoſe ſight I was beaten, the Angells be alſo witneſſes, and ſo be the marks of the ſcourging, which continued in my body for many daies.

From that time S. *Ierome* addicted himſelf vnto the ſtudy of Diuinity; and ſpent not his time any more in other vnprofitable and vaine ſtudies: and therfore he ſaith in the prologue before *S. Paul* vnto the *Galathians*: It is 15. yeares, ſince I took in my hand any book of ſecular learning; and if it happen ſometime, that I neede the ſcience of any ſuch books, I take it out of my memory. Writing to *Damaſus* the pope, he reproueth eccleſiaſticall perſons, that leaue the reading of holy writt, and ſpend their time in reading of heathnish books and fables, which do hurt vnto many.

S. *Ierome* thought it time, to ſet downe his reſt,

and to followe ſome courſe of life. And ſeing, that in the eccleſiaſticall ſtate there was daunger, for the great obligement they haue to be good, and to ſeeme to be ſo alſo, by giuing good example to all: ſeing likewiſe the great charge they had that took wifes, he refuſed this vtterly, and feared to aſſume the other vpon him. So he reſolued, to be a monk.

Their order at that time was, to weare a meane and courſe garment, different from the clergy and the lay men: yet did not all the monks vſe one maner of appareill; for they differed in the ſtuf, collour, and alſo in the fashion: for ſome of them were clothed with courſe and rough cloth, others with beaſts skinns, ſowed together; but in this they all agreed, that their garments were courſe, bare, and very meane. They exerciſed themſelues continually in faſting, watching, and reading of the holy ſcriptures; they could not haue any publique office; but all their buſines was to ſerue God. Some of them liued in common, and had a ſuperior, vnto whom they gaue obedience. others liued a ſolitary life in the deſerts, and S. *Ierome* determined to take that kind of life.

He had ſome frends, vnto whom he diſcloſed his minde, and what his determination was to do. They, although they had followed him vntill that time (and had receaued comfort of his holy conuerſation aboundantly, and had profitted much by his hole ſome aduiſes, and by the example of his holy life) yet at that pinch, they all abandoned him: only one called *Eliodorus* ſtaid and took the habite, & remained with him in the deſert a short time; but being tired and aweried & not able to en-

dure

dure that auſterity of life, he alſo forſook him, and returned vnto the world. S. *Ierome* wrote of this departure of *Eliodorus* vnto *Iulian* the deacon, in theſe gratious words. Our brother *Eliodorus* came vnto the deſert with me, and for that he is holy, and I a great ſinner, and he not being able to ſuport my maners, is departed, and left me. Aſſoone as S. *Ierome* had taken this courſe of life, he ſet his temporall goods in order, and recommended the charge of them to an honeſt man,

During the time he ſtaied in the deſert, he ſtaid not long in a place; becauſe at that time, certain hereſies were diſperſed in thoſe countries, and the prelats of *Antioche*, *Alexandria*, and *Cypres* and of other places, vnder whoſe iurisdiction the monks, and ſolitary liuers were, ſent ordinarily viſiters to examine them of their faith. Theſe viſiters had no truſt in S. *Ierome*; and he had no confidenee in them. He was ſuſpitious of them, becauſe of ſome words and phraſes they vſed, in the miſtery of the *B. Trinity*: and they ſuſpected him, becauſe their conuerſation and company did not like and pleaſe him. To free himſelf of this moleſtation, and to auoid the often viſitations of his friends, who kept him more occupied, thē he deſired to be; he withdrew himſelf into a deſert and ſolitary wildernes in *Siria*; and there he shut vp himſelf with his books in a caue, where he remained foure years, doing pennance, and leading an auſtere life. *Ep. 77 ad mar. Celeden.*

His chief exerciſe was to lament the ſinnes of his youth, to chaſtice his body with faſting, watching and other auſterities, that it would make a man to wonder at them, ſooner then to imitate

them. Rawe herbes and roots were his meat; faire water was his drink, & the bare ground was his bed. he was neuer Idle, nowe he ſtudied, then he praied, and when he felt him ſelf awearied, he ſong himnes to the praiſe and glory of God. This was the life of this holy ſaint: and though it was thus, yet the deuill aſſalted him with terrible and wicked temptations.

ep 22. He ſaith himſelf, writing to *Euſtochium*, in this maner: O howe many times, when I was in the deſert, (where, by the vnmeaſurable heate of the ſunne, men are ſcorched, their bodies enfeebled, their flesh burned & conſumed) ſtretching my bones, which ſcarce hong together, on the bare ground, taking for nutryment herbs and cleare water (and thus I continued in this exile, yea rather priſon, vnto which I had voluntarily condemned my ſelf for dread of hell, and had no other company, but the ſauage beaſts) how often thought I that I was at the daunces of the Damoſells of *Rome*? my face was pale with much faſting, and yet my will was enkindled with wanton deſires. In the body cold as ice, yet in my dry skinne, which was in manner dead, liued the motions of diſhoneſt appetits: and when I reſiſted and thought to oppreſſe them, thy laboured ſtil to bud and encreaſe, like weedes and bad herbs. Sometimes finding my ſelf abandoned, I fell at the knees of my Lord, and washed them with my teares, and dried them with my haires; I macerated my body with long faſting day by day, and eating nothing. Do not think, that I am a shamed to rehearſe this ſtory of my temptations, yea I lament,

that

that I am not nowe, as I was then. I do remember that I haue ſometime ſpent the night in praier, calling on my LORD IESVS CHRIST; neither did I ceaſe to knock my breaſt, vntill that my hart was at reſt, from thoſe vnquiet thoughts. IESVS CHRIST is my witnes, that after all theſe trobles, I felt great conſolation and content, teares, as ſweet as hony, with ſuch enkindled and louely deſires of heauen, that me thought, I was tranſported beyond my ſelf, and that I was aboue the Quiers of Angells. If the flesh make ſuch warre againſt thē, that afflict and torment it, what will it do to him, that liueth in pleaſure & delights? It may be, he ſhall not haue ſuch terrible temptations: But in that caſe, I thinke, there is no greater temptation, then not to be tempted.

This ſame holy Doctour writing to *Pammachius*, ſaith: I exalt virginity, but not, for that I do enioy it, but for that I highly eſteeme them, that do obſerue it. Out of theſe words of S. *Ierome* ſome take occaſion to ſay that in his youth, he liued laſciuiouſly: but in this they are deceued; for holy men vſe this maner of ſpeech, to shew their humility, and yet they did not ly; as S. *Paule* ſaith of himſelf, that he was the leaſt of the Apoſtles, and the greateſt ſinner. it ſemed to him, it was ſo, as he ſaid hauing conſideration vnto his humble mind. S. *Baſile* alſo ſaith of himſelf: I neuer knewe any woman carnally, yet do I not therefore account any ſelf a virgin. So ſpeaketh S. *Ierome* with lowelines and humility, reputing himſelf a ſinner. Yet as it appeareth by an epiſtle vnto *Euſtochium*, he neuer did actually commit any dishoneſty: and theſe be

1 Cor 15. & eph: Caſsiā epiſt 22.

his

his words: we do not only praiſe and commend virginity, but do alſo preſerue and keep the ſame. Spa: at the leaſt after his Baptiſme, as ſait *Marianus Victorius.*

in vit. eius. After that S. *Ierome* had bene foure years in the afore-named deſert, he thought, he might nowe, yea that he ought to go out, & preache vnto the people: yet for all he did not vtterly renounce and forſake the deſert, but retired into the company of relligious men, to liue among them. It was not fitt ſuch a light should be hid any longer, but should be knowen. for the relligious men, with whom he conuerſed, and enioied his bleſſed company, perceued the great treaſure that God had ſafly kept vnder that courſe clothing in the breſt of *Ierome*, repleat with ſcience and doctrine. He had before that time written ſome works, and publiſhed them. Theſe books were well liked of the readers, who bare good affection alſo to the Author for the ſame, and by this meanes S. *Ierome* came to be knowen in many places.

Ep 16. in epi. taph. marcelle: v. ep. 27 in. epitap paule. There liued at that time *Epiphanius* B of *Salamina* in *Cipres*, and *Paulinus* B of *Antioche*. Theſe two prelats were at controuerſy, and to be agreed, they were to go to *Rome* vnto the Pope. In this their iourney they took S. *Ierome* with them in their company, for the good opinion they had of him. This was the occaſion of his third comming to *Rome*. At that time *Damaſus* was Pope, who knowing the worthines and ſufficiency of *Ierome*, aſwell for his vertue and behauiour, as for his wiſedome and learning, would needs reteine him ſtil in his company. And becauſe he was alredy made

prieſte

prieſt in *Antioche*, by Bishop *Paulinus*, the pope gaue vnto him the title of a church in *Rome*, called *Laurence*, which is the ſame, as it is nowe to be a Cardinall: though they did not then vſe the apparell and the red hatte, which pope *Innocent.* 4. about the year of our *Lord* 1250. gaue vnto them. So that to paint S. *Ierome* in the habite of a *Cardinall* hath this foundation; that indeed he was a *Cardinall*, in that he was a prieſt, and Curate of a parish in *Rome*. *Ep: 65. ad pam. D Aug: ad fratr. in Ere. ſer 24.*

The glorious S. *Ierome* exercized this charge carefully and diligently, and laboured to roote out publique offendors out of his parish, and reprooued them sharply, though they were of the Cleargy, which cauſed him to be perſecuted and hated: for it is an ordinary matter for the wicked, to abhorre and deteſt the good and the vertuous, euen as the dogge doth hate the ſtaffe that beateth him. So thoſe, that in their lifes were like beaſts, and in their deeds were diſordered and vnruly people, hated S. *Ierome*: for he was the ſtaff and the ſcourge that whipped them. Whervpon they awaited, to eſpy out ſome occaſiõ, to ſlaunder him, and to driue him out of *Rome*, as they did indeed at laſt. Their meanes was this: S. *Ierome* vſed, when he preached publikely, or took priuate confeſſion, to perſuade thẽ to forſake vices, to loue vertues, to deſpiſe the world, and to make none account of the pompe and vaine glory therof

Alitle before this time were fled vnto *Rome*, from the fury of the Arryans ſome Catholique prieſts of *Egipt*, as S. *Athanaſius*, and others: who told how in thoſe countreis S. *Antony*, & other holy

hermits

hermits had made monaſteries, aſwell of men, as women, who ſerued God, by liuing in obedience, pouerty, and chaſtity. Some Romaine Ladies hearing this, had a deſire to do the ſame: and becauſe the prieſts, who should haue animated them therin, were gon back vnto their owne country, for that thy heard the perſecution was ceaſed, they were hindered from building the monaſtery, as they deſired to haue done. and finding S. *Ierome* to fauor their intent, as a thing agreable to that which he preached and taught and alſo proffer to defend them from all that did depraue, or backbite the act, for they feared him much, as alſo to ſpeak in their behalf to pope *Damaſus*, who loued him dearely, they builded vp the monaſtery they deſired. The ladies, that began this laudable work, were *Sophronia*, *Marcella*, *Melania*, *Paula* and *Euſtochium*: and many others followed & imitated them.

S. *Ierome* inſtructed them all in the way of perfection, he willed them to read ſpirituall books, to pray often, to be humble, charitable, and chaſt: but eſpecially, to frequent often the ſacraments of Confeſſion and of the Euchariſt. Theſe and ſuch like were the perſuaſions S. *Ierome* vſed to theſe deuout womẽ, becauſe he deſired their encreaſe in holy life. And though this cauſed in *Rome* ſome murmuring, as being a thing vnuſuall, yet then ſeeing how theſe relligious women profitted in vertue, and how ſome that were before gadders abroad, delighting in gay and rich appareill, in nouelties, and vanities, and idle talking, were now quite changed from theſe thinge, and ſeemed to be

the

the bleſſed handmaids of God, the murmure ceaſed, yea S. *Ierome* was extolled, and highly commended, as the diuiſer of this holy work.

When he paſſed by the ſtreets, the people kiſſed his garments, and ſaid openly that when *Damaſus* died, he should be his ſucceſſor. This was the ſpeache of euery one in generall: yet ſome priuate perſons wished him euill, and ſought to wreak their malice on him, becauſe he did publikely reprooue theire faults.

At laſt they took this occaſion to ſlaunder him. The religious women being many, it was expediēt, that they should be in diuers places, and we may think, that *Sophronia*, *Marcella*, *Melania*, and *Paula*, had them home to their houſes, and that in thoſe places they vſed their holy exercizes. S. *Ierome* viſited them oftentimes, and came vnto the houſes, where they remained, for at that time, they had no grates, nor any ſuch incloſures, as the Nonnes of our time haue, which is done with great diſcretion and wiſedome, let heretiks bark therat, as much as they will, for thereby are auoided and preuented many inconuenientes. Well: S. *Ierome* viſited all theſe religious women, but he went more to the houſe of *Paula*, then to any other place, for there (as it was apparaunt afterward) was moſt vertue, and good life to be found.

The enemies of S. *Ierome*, at theſe often viſitations took occaſion to ſlaunder, and murmure at him, and ſaid; it was not well done, as they thought: for though *Paula* was old, *Ierome* was not old, being then but. 40. years of age, and moreouer, there was *Euſtochium* the daughter of *Paula*, and other

yong

yong women, in the houſe. They ment that, by the other relligious women, which were in the houſe of *Paula*, and by her maides and waiting women: for *Paula* and the religious women, that remained with her, were of the richeſt and chiefeſt Ladies in *Rome*. Theſe enemies of S. *Ierome* weare ſo voide of ſhame, that they hired a man (who, as it is thought, belonged to *Paula*) who ſaid much euill of S. *Ierome*, and charged him and *Paula* with diſhoneſty.

Theſe aduerſaries of S. *Ierome* led this naughty fellowe vp and down the towne, to defame the holy ſaint, and told it to euery one in maner of a ſcoffe and of a Ieaſt. It may be it came to the eares of Pope *Damaſus*: but were it ſo, or other wiſe, the man was taken, and tortured to confeſſe the truth; and at laſt he confeſſed, that all was vntrue and falſe, which he had ſaid of S. *Ierome*. The holy ſaint ſeing the dealing of this man, and perceiuing, how his enemies had contriued to put him to vtter ſhame and reproch, and alſo remembring the quiet repoſe he had in the deſert, and what fauors and graces he had receued there of our Lord, and the time, he had there to ſtudy, and to write. All theſe things vnited cauſed him to make a reſolution to forſake *Rome*, and to return into *Siria*, as he ſaith himſelf, writing to a Lady called *Aſella*, in this ſort.

I know not, nor cannot imagine (noble lady) what thanks I am to yield vnto you for the great affection you beare vnto me, for our lordes ſake. God is able to render vnto thy ſoule, the reward it deſerueth: although I am, (as ſome think) a

hateſull

hatefull creature, and very vitious; yet doeſt thou well to account me for good, though to thee be ſpoken much euill of me; becauſe thou noteſt, who ſaith it, and of whom they ſpeak. They that ſpeak euill of me (as is euident and apparant) be deceitfull, crafty, and cauelling wicked people. In three years I liued with them, many relligious women followed me, vnto whō and vnto others with them, I expounded the ſacred ſcripture, I preached and taught them, how they ſhould ſerue God, and do vnto him acceptable ſeruice: let them ſay, if they can, if in all this time, they ſawe any thing in me, not fit for a good chriſtian? They ſay I am a man, and that I ought not to cōuerſe with women, which indeed I would not haue done, if I had not kowen the vertue and ſanctity of the holy perſons, with whō I cōuerſed.

If before time they gaue credit to the fellow, that defamed me; why do they not alſo beleeue him now, ſince he hath denyed all that, which he ſpake before to my reproach? There was but one man, that at the firſt condemned me, and the ſame man ſaith nowe that I am innocent. But ô the frailty of mans nature, howe ſoone will they beleeue that, which they deſire, be it neuer ſo falſe! Before I knew the houſe of *Paula*, all the city commended me, and euery one ſaid, I was worthy to be Pope, and alſo wiſhed it: they called me a holy man, and compared me vnto *S. Damaſus*: I aske this queſtion, if euer they ſaw me go into the houſe of anie dishoneſt woman? was I euer delighted to looke after women with ſweet perfumed gloues, or decked with gold or pearle.

There

There was neuer a lady in *Rome*, that could get me to viſite her, or to come vnto her houſe, but ſhee only, who with lamenting and faſting, had made her face wanne and pale, & her eyes litle better then blind: ſhee that was ſo cõtinually in praier, that many times at the ſunne ſetting, and at the ſunne riſing in the morning she was ſtill at her prayer. Her ballets were hymnes, her words were the holy Ghoſpel, her delights were chaſtity, and her life a perpetuall faſting. None could pleaſe me, but she, that I neuer ſawe eating. Aſſone as I began to honor her, for her deſerued vertues, I ſtraite was abandoned of vertue, in the eyes of the enuyous: O enuy, that firſt doeſt bite and tear thy ſelfe? O the malice of *Lucifer*, who ceaſeth not to perſecute vertue and ſanctity.

I haue written vnto thee theſe few words, in haſt, (being nowe entred into the shippe,) but not without teares, & griefat my hart: yet do I render thanks vnto my God for graunting me this fauor, that I am abhorred of the world. Make thy prayers vnto our lord for me, that when I am gone out of *Babylon*, he would guide me in peace vnto *Ieruſalem*, leſt that *Nabucodonozor* enthrall me. Some call me inchaunter, and ſo was our Sauior called, but the ſeruant cannot be greater then his maiſter. Others ſay that I am a deceiuer, the ſame was ſaid vnto *S. Paule* the Apoſtle. My ſoule feeleth great cõſolation in this, that we are to enter into heauen by good report, and by infamy. Theſe and other things *S. Ierome* wrote in that epiſtle, by which may be knowen the occaſions of his departure from *Rome*, to wit: becauſe his aduerſaries ceaſed not

to ſlaunder him.

Being departed thence, he paſſed into *Siria*, & viſited *Epiphanius* B of *Cypres*, & *Paulinus* B. of *Antioche*, his two great frēds, who had brought him to *Rome*, & left him there, they departing aſſone as pope *Damaſus* had accorded their variaunce. *S. Ierome* viſited alſo thoſe relligious men with whō he had bin before time, & deſired to ſtay with them, but importunated by his frends, he went to *Bethlehem*, where he built a monaſtery. To defray the charges of it, he ſent autority into his coūtry (as he himſelf writeth vnto Pammachius) to haue all his pattimonie ſold, and with the money made therof, he cauſed the Abbey to be builded. When it was diuulged & bruited in that countrey, that *Ierome* had choſen his habitation in that place, it cannot be expreſſed, how people reſorted thither from all parts, eſpecially from *Rome*. The holy woman *Paula* with other deuout women went thither, (though the other returned, and shee only ſtaied there vntill her death) *Paula* ſold her lands and poſſeſſions in *Rome*, and with the money comyng therof, builded foure monaſteries in *Bethlehem*; three for women, and one for men. It may be that shee cauſed the monaſtery, which S. *Ierome* had built before to be enlarged and made bigger. *S. Ierome* was the ſuperior, and gouerned the monaſtery of men, and *Paula* gouerned the other three made for the women; being ſo diſcreet and holy, that she ruled thoſe three in good ſort, dwelling now in the one, and then in another. *ep:* 26.

There S. *Ierome* ended the writing of his admirables works, which the church keepeth and eſtee-

meth at this day. He tranſlated the Bible viz: the old teſtament out of the Hebrew into latine: thee newe teſtament out of Greek into latine: and wrote commentaries on the greateſt part there of, and expounded it excellently. His books being ſpread through the world (beſide the many epiſtles, which he wrote almoſt with out intermiſſion, vnto ſondy perſons) cauſed euery one to find and knowe his ſanctity, and profound doctrine; and to accept and account him for a very good and ſound Catholike; for ſome had at the firſt doubt therof, bycauſe of that, which *Ruffinus* his aduerſary wrote againſt him. One of theſe was *S. Auguſtine*, who at the firſt had a diſtruſt in him, but afterward, he bare vnto him ſuch loue and affection, that being Bishop of *Hippo*, he ſent one of his truſty friends called *Alipius*, and other of his prieſts to viſite him, on his behalf; and to be inſtructed by him, reputing it for a great honour aud credit (knowing as he knewe) to be the diſciple of the diſciples of *S. Ierome*. There went perſons of great account from all countreys to viſite him, as *Paulus Oroſius* did, (who was alſo ſent by *S. Auguſtine*) *Seuerus Sulpitius*, *Apodemius*, and other rare and renoumed men. And though the voyage was long, and the daunger great, yet all that ſeemed a ſmall thing, to ſee thee venerable old man *S. Ierome*, replenished with ſanctity and learning.

This holy doctor wrote inceſſantly againſt hereticks, and perſecuted them with out any intermiſſion, and they were afrayd, and trembled to heare him named. *Origen* had written many books

before

before the time of *S. Ierome*, all which he read, taking great delight in his delicate and fine witt, and for affection called him his teacher; but for all that he did not pardon nor ſpare the errors he found in his books: yea, he impugned them to the vttermoſt of his ability. *S. Ierome* was ſubiect to many infirmities cauſed by continuall ſtudy, and the hard auſterity he had vſed toward his body: ſo that ſome times he remayned whole years bedrid; yet ceaſed he not, but endited to others that wrote, ſo that he compoſed many books, being occupied in that exercize 30. years, as he writeth himſelf.

The countrey of *Greece* did much honour this glorious doctor, by tranſlating the works he wrote in latine into the Greek toung.

It is ſaid by S. *Ierome* that as he red one day vnto his diſciples (wherof he had many in ordinary, from many parts) there entred into his ſchoole or place of lecture a lyon halting. All the ſchollers ranne away; but the holy doctor receued him without dread. when the lyon came neere, he lifted vp, and shewed one of his forefeet wounded with a thorne, which was runne into his foot, and the holy man dreſſed it, and when it was hole, the lyon would not depart, but attended in the monaſtery; as if he had bene tame and domeſticall. This ſtory I tell, becauſe he is painted with a lyon by him.

It is alſo ſaid: that *S. Ierome* apointed thereto by *Damaſus* the pope, ſet in order the office of the Church, diuiding the pſalmes for euery day of the week, and apointing that euery one should end with this verſicle: *Gloria Patri* &c. *Sicut erat* &c.

He apointed alſo the Epiſtles and Ghoſpells for all the yeare, with the lectures, and prophecies that are red in the office of the maſſe.

S. Ierome being employed in theſe holy exerciſes, and ſuch like, in aunſwering, and aſſoiling douts, which Bishops, and other relligious perſons ſent vnto him, from all parts of Chriſtendome, and alſo in giuing aduiſe to people that were in neceſſity; he came vnto ſuch perfectiō, that he was rapt and tranſlated ſome times in ſpirite, among the Quiers of Angells; and began in this life, to taſt the reward of his paine and traueill, though there remained ſome other afflictions for his old age, which was a feeblenes, that he could not riſe from his bed: and, as *Sigibertus* ſaith, he had a corde tied to a piece of wood ouer his bed, and he held by that, when he deſired to turne from one ſide vnto the other.

His infirmity encreaſing, and he knowing the hower of his death approched, commaunded the B. Sacrament to be brought vnto him, and then communicated with great deuotion: which when he had done, he yielded vp his ſpirite vnto God on the 30. day of *September*, about the year of our Lord 422. *Honorius* and *Theodoſius* the ſecond being Emperours. *Marianus victorius* in the life of *S. Ierome* ſaith: that this holy *Doctor* dyed at the age of 99. years, as ſome Authors hold, for ſome others ſay otherwiſe. It is moſt true and aſſured, that he liued till his decrepit age, as *S. Auguſtine* ſaith in the firſt book againſt *Iulianus*.

His bleſſed body was buryed in *Bethlehem*, and after ward in proceſſe of time, it was brought to

Rome,

Rome, and laid in the Chuch of *S. Maria ad preſepe.* which at this day is called *S. Maria Maior.* God shewed many miracles by meanes of this holy ſaint aſwell in his life as after his death. The Church accounteth him for one of the foure *Doctors*, and maketh a great feaſt of him, and eſpecially in *Rome*, for that there he ſtudied, there he was Baptiſed, and there reſteth his bleſſed body.

It is alſo very fit that *fraunce* ſhould keep it feſtiuall, for there he was a good ſpace, and ſawe the principall places of that king dome: *Germany* is alſo obliged in like maner vnto *S. Ierome*, for that he wrote a book of it, and made the countrey famous. *Greece* is in the ſame debt, for the commodity they reape by the books of this holy doctor, which are trãſlated into their language. Egipt is alſo deeply in his debt, for that it enioyed a long time his company and bleſſed conuerſation.

The deſerts of *Siria* are in the ſame debt. for the auſtere penance *S. Ierome* did there, doth nobilitate and make them famous.

Bethlehem ſhalbe reconed in this account: yea and we may call it happy for two reſpects; firſt and principally, becauſe our lord and Sauyor IESVS CHRIST was borne therin, when he came to liue in this world: and alſo, but in farre lower degree, for that *S. Ierome* dyed there to liue in heauen.

But aboue all other prouinces *Spaine* oweth an eſpeciall duety vnto S. *Ierome*, for the many epiſtles he wrote to particular perſons therin, as alſo for that after many hundreth years that he dyed in *Bethlehem*, it ſeemed, he was raiſed to life in *Spaine*: not he in perſon, but his name and religion. for in

the time of Pope *Gregory*. 11. the king *Don Alonſo* the. 11. raigning in *Spaine*, there came out of *Italy* two holy hermites into the kingdome of *Toledo* in *Spaine*: and by their good example of life, and holy admonitions, others were conuerted vnto that holy religious order. *Don alonſo Peccia Bishop* of *Iaen*, and *Petro fernandez Peccia* his brother, and *Hernando Laguez* chief chaplen of the kings Chappel & Chanon of Toledo, who being elected Arch-Bishop therof, refuſed that dignity: & beſide theſe many other noble men of matke and quality.

Many of the before named choſe that life, for that they had conceyued a great dread and fear of the king *Don Pedro*, who at that time reigned in *Caſtile* (after the death of the king *Don Alonſo* his father) becauſe he had a delight to shed mans bloud; ſo much, that if the offence or fault were neuer ſo ſmall, he cauſed very rigorous punishment to be inflicted vpon the delinquents: which ſeuere kind of Iuſtice was not vſed to be excuted in *Spaine* Wherefore the king gained thereby the ſurname of *Cruell* to this day. I cannot tell, if the doing of his Chronicler who did ſmally befrend him, (as it ſeemeth for ſome priuat reſpect) did not help forward to ſettle & confirme that odious name of *Cruell* vnto him, from that time vnto this.

All theſe liued together certein years in the deſert. then they beſought Pope *Gregory*, to giue them a habite and a rule vnder the name of the hermitts of S. *Ierome*: but the Pope gaue vnto them the rule of S. *Auguſtine*, the name and habite they haue at this daie. This order was confirmed in the third yeare of the Popedome of. S. *Gregorie* on S. *Lukes*

day

daie in the yeare of our *Lord* 1373.

The order which is called in *Spaine* of the *Iſidori* which is alſo of S. *Ierome* was inſtituted in the time of *Pope Martin the 5.* by *frier Lopes de Ouiedo*, profeſſor of the monaſterie of *Guada Lupe*, who out of S. *Ieromes* workes tooke a rule, which is printed with his other workes. and with the helpe of ſome that deſired to followe it, and with licence from the *ſea Apoſtolike*, he founded certaine monaſteries in *Italy*, which are called *Iſidori*, or the *congregation* of *frier Lopes*. Of the firſt named relligious men of the order of S. *Ierome* there be in *Spaine* many worthie monaſteries, but in eſpeciall fifteene which are called *Royall*, becauſe alwaies they haue bin fauoured by the kings. They were eſpecially fauoured by the Catholique king *don Phillip the ſecond* of that name who built them a monaſtery an college in the *Eſcuriall* vnder the title of S. *Laurence* the *Royall*, and the rule & inſtitution of the glorious *S. Ierome*. In which place be many rare & ſingular reliques of ſaints; many pictures & Images; the workes of famous painters, and caruers; manie bookes of great valewe; much riche ſtuffe for the church; Challices, Croſſes, and other things, for the ſeruice of the Altar. and there alſo is buried the corps of the mightie Emperour Charles, the fifte of that name, and other of the blood Royall.

By theſe and other the great and coſtlie things in this Royall houſe, euidentlie appeareth the deuotion of the ſaid king *Don Phillip* toward the glorious Doctor S. *Ierome*, and his bleſſed religious order. wherefore we maie hope that the ſame ſaint wilbe his good aduocate vnto God, that his Royall per-

ſon and alſo his Realme shall encreaſein temporall and wordlie goods, and alſo that he shall inioye the celeſtiall kingdome of heauen, by the interceſſion of this bleſſed ſaint. To the wich God bring vs alſo, of his infinite mercy.

Amen.

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The end of the month of September.

OCTOBER.

The life of S. Remigius.

THERE shall ſpring a fountaine, *ſaith the prophet Ioël*, and come Cap. 3
from out of the houſe of God, and paſſe by, & water the brooke of thornes: *in which words the prophet doth fortell us, what ſhall happen after the latter iudgemēt. The bodie of a mortall man is fitlie reſembled in a brooke; for it runneth ſwiftlie to death and perdition: nay further it is a brooke of thornes; for that, of it ſelfe, it produceth nothing, but euill deſires and worſer deedes, that wound and pierce the ſoule like thornes. But a fountaine, after the latter day, ſhall ſpring from out of the houſe of God, and water theſe thornes; whereby are deciphered thoſe ſtreames of glory, which ſhall ouerflow the bodies of the elect, and adorne them together with theyre ſoules.*

The Gloſſ ſaith, this text may be well applyed to the primitiue Churche; when the Apoſtles, and preachers of the Ghoſpell, did in the manner of a fountain, ſpring from out of the houſe of God, from the Catholicke Churche, to water with theyre heauenlie doctrine the thornie brooke of Paganisme. In this ſence it fitteth that glorious Archb. of Rhemes S. Remigius; *who was indeede a fountaine of*

lyfe

lyfe, that ſpringing from out of the houſe of God, with the ſweete and pleaſant ſtreames of his lyfe and doctrine watered that riuer of thornes Clodoueus: *who being a king and worshipper of Idolls, was conuerted to the faith by* S. Remigius, *and with him all his court and armie of men. The lyfe of this glorious Saint was written by* Hincmarus *Archbishop of* Rhemes *in this manner following.*

WHEN the hand of our Lord did chaſtize the Frenchmen for theyre ſinnes with a long bloudie warre, which the *Vandalls*, a fierce and cruell nation, did wage againſt them; there dwelled in the deſert a holy Monk called *Montanus*, who had loſt his ſight by continuall bewailing the ſinnes of his nation. For knowing that all theyre afflictions and ſcourges were cauſed by theyre many fold offences, he cõtinually prayed, and with teares beſeeched allmightie God, to redreſſ all theyre miſeries, and graunt them pardon for all theyre ſinnes, and be cõtented with that punishment, he had allreadie inflicted vpon them. God vouchſafed at length to heare his prayers, and graunt his requeſt; where fore he did reueale vnto him, that shortlie there should be borne a child, whoſe name should be *Remigius*, that, comming to be Bishop, should with his preaching and good example with draw men from vices; conuert them to God, appeaſe his wrath, and ſtay his punishment. He reuealed allſo to this holie man the parents of this Childe *Emilius* and *Cilinia*; people of great religion and charitie, of noble bloud, and great reuenews, liuing in the tertitory of *Laudum*.

Montanus went and acquainted them whith his

reuelation,

reuelation, whereof both had ſome doubt, by reaſon that both were ſtricken in yeares: but eſpecially *Cilinia* could not be induced to belieue it. Be thou aſſured, quoth *Montanus*, thou ſhalt be a mother; giue ſuck vnto thy ſonne with thy owne milke; waſh mine eyes therewith, and I ſhall thereby recouer my ſight. All things happened, euen as the holie monke had ſaid: for *Cilinia* conceaued, and brought forth a ſonne, that was called *Remigius*: she gaue him ſucke with her owne breſts, and waſhed the eyes of *Montanus* with her milk, and he therewith recouered his ſight, as he had foretold. The vertue of this ſainct did shine so cleerely in his childhood, that, euen in the day break of his life, he plainelie declared, how great would be the daylight of his perfect age. He was ſent to ſchoole; where, in a short ſpace, he did not onlie profitte much in knowledge and learning, but allſo in holie and vertuous life: making learning to ſerue as a light to guide him in the path of vertue; & vertue by alaying the ſtormes of paſſions, further him in the courſe of learning. when he came vnto the age of. 22. years *Bennadius* the Archbishop of the city deceaſing, the people aſſembled for the election of another paſtour. and fixing their eyes on that holie Saint there preſent, ſayed there was not any more fitte them *Remigius*, to ſucceed in that dignity.

The holy yong man being there, was troubled much in mind, & made many excuſes; ſaieng, that ſoe eminent a degree was full vnſeemely for one of his age, and conuerſation; that the vſage was, not to elect beardles youths to an office con-

uenient

uenient only for men well ſtricken in years, or of a conſiſtent age. Vnto theſe allegations they made aunſwere, that his vertues ſupplied the defects of his age, and therefore they had determined, that he ſhould be their Paſtour and prelate. Whilſt the people and *Remigius* were thus at variance there deſcēded on a ſodein a great light from heauen, like vnto a beame, which reſted on the head of S. *Remigius*.

The wonderfull maruaill of the celeſtiall election and confirmation of S. *Rimigius* in the prelacy proceeded further: for beſide the light, his head was found to be washed with a heauenly dewe or liquor, and all they, which were preſent, felt the moſt fragrant and ſweet ſmell, that might be, comming from the ſame. All the people, beholding this wonder, with one voice praiſed God, and gaue him thanks, that he had vouchſaued to shew plainely, that the election they had made was acceptable to him. S. *Remigius* durſt not make any further reſiſtance, leaſt it ſhould ſeeme that he withſtood and gaine ſaid the will of God. So he was made prieſt, and conſecrated Biſhop by the other Biſhops that dwellt there about.

Aſſoone as he had accepted this high function, he made euident demōſtration, that he was of ſufficient ability to exerciſe the ſame: he shewed himſelf to be an almoſegiuer, vigilant, deuout, curteous, perfect in doctrine and charity; his conuerſation was celeſtiall; his words were all kindled with the fier of Gods loue. He was affable, and alwais pleaſant in countenance, but with grauity: his preaching was of that which was neceſſary for

ſalua-

ſaluation of ſoules. & what he preached in words, he practiſed in works. He moued them, that looked on his face earneſtly, to deuotion; for in him did shine clearly the liuely portraiture of ſantity. His ſight was dreadfull and awfull vnto the presumptuous and proud; but very mild and gratious vnto the lowly and humble: Toward goodmen his aſpect was louing and pleaſing, as S. *Peters* was: but to the wicked his countenannce was grimme and ſtern, like vnto S. *Paules*.

The riches of his ſoule were ſo great, that notwiſtanding they could not be ſeen with corporall eies, nor expreſſed in words; yet were they manifeſted by his externall works. He fled Idlenes; and worldly pleaſures were to him diſpleſant: & on the other ſide, trauaile was to him beſt pleaſing; and he had a delight to be contemned. In his ſermons he did eſpecially reprehend the vice of carnallity, and willed his hearers not to account their owne wifes foule: or to think the wife of another man faire or beautifull. He was in diet temperate; and he ſometimes, (becauſe he would not ſeeme hautey or proud,) called ſome of his poor kindred and freinds to his table.

Sometimes the litle birds were ſeen to flye in at the windoes, and to ſit on the tables ſide, or on the platter, and he gaue them ſome what to eate, and when ſome flewe away, others came back. At this S. *Remigius* took occaſion to giue ſpirituall refection vnto the gueſts that ſate at his table, ſaieng. See, theſe bitle birds do not ſowe nor reape nor haue no granaries wherin to conſerue their goods; and yet God doth not abandon them, but

proui-

prouideth for them day by day; how much more will he prouide for man, for whoſe ſake he shed his precious bloud, and loſt his life? ought not man therefore endeuor to do the will of God, and be vnto him obedient, as theſe litle birds be? He ſaid alſo: This meat was not dreſſed and ordained for theſe litle birds, euen ſo, the goods which our fore fathers haue left vs, or that we haue gotten by our labour and traueill, we ought to beſtowe part thereof cheerefully among poor men; to the end God may make vs partakers of his glory in his kingdome, out of the which the deuills were caſt for their offence. This good Prelate viſited oftentimes his Bishoprik in perſon, and committed not the ſame vnto any other.

It happened that on a time, he came vnto a place called *Calmaciacum*: there was a man poſſeſſed of an euill ſpirit, which made him alſo blind, from the time of the firſt entrance into him. S. *Remigius* praied for him, and the foule fiend departed; the man recouered his ſight, and was free from all euill, for which cauſe he gaue vnto God infinite thanks.

Another time the good Bishop being in the city of *Rheimes*, lodged in the houſe of the Church of S. *Nicaſius* martir, ſometime B. of that city, there befell a great fier, which burned a great part therof: Notice herof came to S. *Remigius*, who firſt praied, and then went unto the place, where the fire was raging and burning with ſuch fury, that all thought it would haue conſumed the wholl citty. The Bleſſed man made the ſigne of the Croſſe againſt the fire, which approched toward him, and it

fled

fled from him, and he followed it ſo long, vntill it came to be like a great boule, & drew back to one of the gates of the city, and iſſued out of the ſame, to the great amazement of all the beholders. In the Church of S. *Iohn Baptiſt* in the ſame city, he caſt a deuill out of a damoſell, which at his departure, did ſo afflict her, that he left her for dead: S. *Remigius* made his oraiſons for her, & reſtored her vnto life.

At that time *Fraunce* had ſuffered many afflictions, by diuers tirants that made warre vpon it: one of them was *Clodoueus* ſonne to *Childericus*, who was poſſeſſed of the greateſt and beſt part of that Realme. This *Clodoueus* was a Painim Idollater, but had to his wife *Clotidis* a holy vertuous Chriſtian woman, of the houſe of *Burgundy*. Shee had many times perſuaded the king to be Baptiſed, and to become a Chriſtian, and he excuſed himſelf, alleaging that the ſouldiers of his army would kill him, if he did ſo.

On a time being in warre againſt the *Allemans* and *Sueuians*, and fighting with them, he fell into great danger, not only to be diſcomfited, but alſo to be ſlaine in the field. *Clodoueus* had in his company a Chriſtian, the duke of *Orleance*, who aduiſed the king to make a vowe vnto God, to be made a Chriſtian, aſſuring him thereby the victory ouer his foes. *Clodoueus* made the vowe, & euery thing ſucceeded according to his deſire; for he not only was victorius in that encounter, but he alſo made that prouince ſubiect vnto his crowne.

Then he returned with victory vnto *Paris*, his place of reſidence, and made relation vnto the

queen

queen *Clotildis* of the vowe he had made, who being ioifull of it, ſent meſſengers for S. *Remigius* to come and confer with the king. The holy Biſhop came and ſpake with the king, and ſhewed to him ſuch pregnant reaſons, that he was fully reſolued to be Baptiſed. The thing that ſtaied him was the fear, that his ſubiects would rebell againſt him. To put that doubt out of the kings mind, S. *Remigius* talked priuatly with the principall men of the kings hoſt, and ſome times he preached to them in publik. Theſe priuate and publik ſpeeches of S. *Remigius* were of ſuch force, that all ſaid, they would be Baptiſed, if the king was.

The day wherin the king should be Baptiſed, was apointed: and much people were aſſembled; and all the chiefe men were in the Church, where the bleſſed Sacrament was to be celebrated. The king being vpon the fonte, the prieſts (by Gods permiſſion) had forgot to bring thither the holy oile, and when the king should haue bene aniointed there with, S. *Remigius* perceaued the want therof. The throng of the people was ſo great, that it was impoſſible to haue it brought ſo ſoon as was fit: ſo that the holy ſaint was much perplexed, but he had in his hart recourſe vnto the father of mercies, beſeeching him to help him in this neceſſity, leſt ther should ariſe any offence among the people: and behold, a Doue, carrieng in her bill a violl with holy oile therin, was ſeene euidently to come, and put it into the hands of S. *Remigius*, and then to fly away againe. The holy ſainct, after he had giuen thanks vnto God for this fauor receiued, anointed the king with that oile, after the accuſtomed vſage.

The

The ſweet odour of that oile was ſo great, that the king and others, who had ſeene the miracle, were aſtonied therat, and rendered vnto God infinit thanks for the ſame. *Clodoueus* was then named *Lodouicus*, and vnto S. *Remigius* aſwell the king, as the other noblemen that were Baptiſed that day, shewed many fauors, and gaue him many poſſeſſions, and other reuenews; which he diſtributed among the Churches of his Dioceſſ.

S. *Remigius* in his old age knew by reuelation from heauen, that there would enſue a great dearth and ſcarcety of corne in all *Fraunce*: and therefore he, like another *Ioſeph*, gathered good ſtore therof againſt that time of neceſſity, and heaped, and ſtaked it vp in a village called *Celtum*. This being done, certein countrie clownes vpon a feſtiuall day (hauing litle to do) talked together of the great ſtore of graine he had collected: And one of them ſaid: This Lazie old man (for ſo they called him for his great age) will I think, by his ingroſſing, become a merchant of corne. Another inſtigated by the deuill ſaid; let vs ſet it on fier & burne it, and ſo he ſhall not gaine by his merchandize: The others aſſented; and ſo in an inſtant they ſett fire to the ſtacks, and burned much. As it happened, S. *Remigius* was not farre of, and being told of this accident, he ſpeedilie got to his horſe, and went to ſee if he could remedy it, but when he came, he found it paſt recouery. It was in a cold euening in the winter, which alſo was a vexation to the holy man, by reaſon of his age, and ſo he alighted from his nagge, and came neere to the fire to warme himſelf, with out any alteration of his counte-

nance, and ſaid, God will not forget to punish him that hath done this euill, & loſſe vnto poore men. and ſo it came to paſſe; for the peſants that ſet fier to the corne, became crook backt, and al their children that came of them were ſo alſo: The Author that wrote this life ſaith he hath ſene ſome of their race, crook backt.

To end; the time long deſired by S. *Remigius*, the day of his death aproached, by which he hoped to haue the rewarde of his trauell, tollerated for the loue of his Church, in gouerning the ſame, by the ſpace of 74 years; for ſo long he had bin Biſhop. In all which time, he neuer did thing, that was not fit or conuenient, neither did he omitt to do that, which he ought to do. Vnderſtanding that the hower of his death approached, firſt he ſet in order the affairs of his Church; then he prouided to haue long oraiſons made for him, and deſired to receaue the holy Sacrament; and ſo finally he yielded vp his ſoule vnto his redeemer, who had bought it with his pretious bloud, being then 96 years old, in the year of our Lord 545 on the 13. day of *Ianuary*. But becauſe the holy Church on that day ſolemniſeth the octaues of the *Epiphanie*, the feaſt of S. *Remigius* is put ouer, vnto the 1. day of *October*, becauſe on that day his body was tranſlated.

He was firſt buried in a Church of S. *Chriſtopher*, in the ſame city of *Rheimes*: but bicauſe the Church was litle, and the concourſe of people, which came to viſite his ſepulcher, great; it was made bigger and larger, and of more curious and coſtly workmanship: in eſpeciall there was made a

moſt

moſt beautifull ſepulcher, for the body of the holy ſainct. but when they would haue caried it thither, they foũd it ſo weighty & ſo heauy, that no humain force and ſtrength was able to moue it, in ſuch ſort, that all the clergy and people which were aſſembled to make that tranſlation, were penſiue and ſorowfull; yet ſtaied in the Church, ſinging himnes and ſpirituall ſongs. Staieng in this mãner, they fell in a faſt ſleep; and when they awaked, they found the bleſſed body caried into the new ſepulcher, by the hands of Angells: wherupon it was ordeined in regard of this miracle, that the feaſt of *S. Remigius* ſhould be celebrated on that day, which was the. 1. of *October*, as nowe it is.

The life of the Seraphicall Father S. Frauncis.

WE READ *of king* Dauid, *that when he was perſecuted by* Saul, *he neuer ſtaid long, but continuallie trauailed from one place to another, to eſcape his handes. Once he came to the court of* Achis, *king* Geth, *who was a Philliſtin: being knowen of the courtiers, he was led vnto the king, that he might alſo ſee, and knew him, that had killed in the field the moſt valiant Champion of all the Philiſtians,* Golias *the Giant.* 1. Reg 27.

Dauid *feared that comming before the king, he might*

incurre danger of his life. wherefore to free himself of that perill he vsed a kind of pollicy, in which he shewed himself as wise, as he had before time valerous. His craft was to faine himself foolish & mad; make faces and diffigure his countenance in diuers strunge fashions; to pulle at one, and after at another, and yf any catched at him againe, to slip away from them; as allso to let spittle fall on his beard, and such like frantick toyes. The king seing and thincking this to be done for nought but meere foolishnes, scoffed at him, and said to his courtiers: To what end haue you brought this fellow hither? want I fooles in my house? take him away. By this deuise Dauid was deliuered from the danger of death, and out of the hands of the Phillistims.

O blessed Patriarch, and Seraphicall Father holie S. Frauncis? howe well and how perfectly wast thou pictured in this patterne? Thou, like a newe Dauid, being yet verie yong wast persecuted, not by Saule, but by the deuill, that endeuoured and laboured to deprive thee of the life, not only of bodie, but allso of soule. Achis the king of Geth is this world, in whose court thou wast, and continuedst for a time, in companie of other worldly men. These made thee knowen to the world: and the world did fixe his eyes vpon thee: But thou, fearing daũgers, which hong ouer thy head, to deliuer thy life out of his handes didst like a wise man faine thy selfe a foole. Thou didst alter thy countenance: when forsaking all, that the world esteemeth, thou didst embrace that which he most dispiseth: When flying from all pleasures and delights, thou didst make choice of contempt and afflictions. Thou sometimes didst cherish one, sometime another, therby seeming to catche hold of them: but if anie beganne to lay hold on thee, to make the line in sinne, as others; thou

didst

didſt auoide and flye away from them. Thou diddeſt many other things as a foole, according to the iudgment of the world, as in louing and ſeeking pouertie; in appareilling and vſing of thy body, not only meanely but, alſo rigourouſly: whereby the world reputed thee a foole and a verie dizard. But thou like Dauid, *by this dilligence, waſt deliuered from out of the hands of Philiſteans, the hands of this world, that ſo thou mighteſt fight and make fierce and cruell warre againſt him: not only by thy owne perſon, but alſo by thy ſonnes and by thy daughters, the religious people of thy holie order: who continually waging warre againſt this enemie, obteine many glorious ſpoiles and victories. I haue taken the life of this bleſſed Saint out of the writings of* S. Bonauenture, S. Antoninus *of* Florence *and others.*

SAINT *Frauncis* was borne at *Aſſiſium*, a city in the valley of *Spoleto* in *Italy*, in the yeare of our Lord 1182 and his father was a marchaunt called *Peter Bernardo*. At his Chriſtning he was named *Iohn*; which name was after at his Confirmation chaunged into *Francis*, for ſo was the will and pleaſure of his father. He was brought vp well, and had good education, as being the eldeſt ſonne of his father; who ſet him to learne both Latine and French, intending to make him his factoure in marchandiſe; whereunto the knowledge of many languages was, as he knew well, verie neceſſary.

S. *Frauncis* being come to years of diſcretion began to help his father in his trafficque, aſwell within, as without the cittie. And for that, by this meanes, he was as chiefe maſter, and much money was returned thorough his hands (a thing moſt

perillous, and pernitious for yong men) he ſpent verie prodigally in what he liked. This wtought mãny yong men of his years, and of euil behauior into his company; whoe moued him to liue, as they did, drowned in laſciuiouſnes, in ryot, and youthfull vanities Thus he gaue himſelf wholly to delights, to feaſtings, and vaine company; and yet alwaies in this euill behauioure he shewed ſome tokens of what he should then, and what he woud be after ward. On the one ſide, he omitted not to commit all ſinnes, with out any feare: yett on the other ſide, he did ſome good deeds; as giuing of almoſe in liberall ſort: for naturally he was very compaſſionat to the poore.

One day it fell out, that a poore man asked an almoſe of him; and he becauſe he was verie buſy, gaue him none. The poore man departed: & aſſoone as *Francys* perceued it, he reproued himſelf; and rũning after him found him out, and not only gaue him almoſe, but alſo very lowely craued pardon of him; and forthwith he alſo made a vowe, that from thẽceforth, he neuer would deny to giue any thing, that was demaunded of him for Gods ſake, if it lay in his power. And perſeuering in the obſeruation of ſo worthy a vowe, euen vntill his death, he receaued manie eſpecial great fauours of God: one was, that as often, as euer he heard theſe words for Gods ſake; ſo often he felt a great tendernes of hart, the cauſe of great conſolation.

In regard of the Almoſe, and other good deeds *S. Frauncis* did, God ſent him many good inſpirations, which ſerued as meanes to pull him out of that euill courſe of life, in which he liued. One of

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heſe meanes and motions was a whole yeares imprisſonment in the city of *Perugia*, among other citiſens of *Aſſiſiũ*, cauſed by a controuerſie between theſe two cities. *Francis* in this priſon shewed himſelf a man of great courage in aduerſity, as being always mery; and comforting other his fellow priſoners, that were penſiue and ſad. Peace was concluded between theſe cities; the priſoners were diſcharged; and *Francis* fell againe to his former courſes; prodigally ſpending his fathers goods among his companions, in feaſting, gaming, and caruallity: and this life he led vntill he was 25. years old.

Comming to that age, God did call him againe by a long and grieuous infirmitie, the booke wherein man learnes manie good leſſons. Firſt he learneth a liuelie and feeling knowledge of this trueth, that he is mortall; and that his health is not of himſelfe. He learneth moreouer to know his ſinnes, ſeing that ſickneſs is often times cauſed by them. He learneth alſo to feare hell fire as more neerely threatning deſerued punishment; which feare doth more earneſtly ſtirre him vp, to deſire and thirſt after eternall ioyes. He learneth to deſpiſe all worldly riches, as things that cannot reſtore him to health. He learneth to prepare himſelfe to dye, ſeinge infirmitie the harbinger of death in his lodginge. He learneth to feare the iuſt iudgements of God, making this diſcourſe: if in time of Mercie he chaſtizeth and ſcourgeth vs thus ſeuerely, what will he doe in the time of Iuſtice. All theſe things S. *Francis* did learne by that ſickneſſe wherewith God did viſit him. Where fore being

reſtored againe to health, he aroſe from his bed with great feruoure, and purpoſe to profit in the way of oure Lord. Forthwith an occaſion was offered him: for a pooreman in euill ſtate & ragged cloathes asked him an almes, as he was going out of doores. S. *Frauncis* looking on him, knew him well; for he was a gentlemā fallen to decay: & ſuch compaſſion came into his mind, regarding him as if IESVS CHRIST were in the likenes of that poore man, that turning aſide, he pulled his new garment of his back, & coped with the poore man his ragged clothes. The night enſuing, as *Francis* ſlept, he thought he was in a faire roome, where in lay many rich pearles and Iewells of ineſtimable price; there he alſo did ſee our Lord IESVS CHRIST, for whoſe ſake he had giuen the garment to the poore man; and he hard him ſay: I keep theſe rich Iewells for my ſouldiers, who take vp my Croſſe on their shoulders, and followe me. S. *Francis* aroſe with an ardent deſire to gett part of thoſe riches; and ſtudied (as he went) howe he might obtaine them. Then thought he, perhapps it is the will of God, I should be a ſouldier in the warre againſt the Infidells, in the holy land; wherin the Chriſtians did were a Croſſe on their armor, to gaine the Indulgences giuen by the Pope to them, that took the Croſſe. S. *Frauncis* therfore entended to haue taken that Croſſe; and to that end bought him horſe and Armour: but it was reuealed vnto him from Heauen, that Gods holie will was, he should be a ſouldier in an other manner. This cauſed *S. Francis* to be very carefull, to know what was the will of God.

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Sometines he would go into ſecret places, and there pray and shed ſo many tears, that his eyes did verily ſeeme two fontaines. thoſe teares proceeded from the remembrance of his life paſt, & of the leud ſpending of his time. He oftentimes ſaid: Ah wretched ſinner that I am? how heynous an offender am I? Oh what an euill reckning can I yeld to God of the flower of my years? howe blind was I, to cõmit ſo many ſinnes againſt my God, who is ſo gracyous, ſo mighty, and who hath shewed me ſo many faueurs and benefits? I am now handled euen as I deſerue: at this preſent he is deaff to me, and will not declare in what ſort his pleaſure is, I ſerue him; for that I haue bene deaff to him, who gaue me ſo many good inſpirations. Thus he praied inceſſantly, deſiring God to diſcloſe and declare his will vnto him, and what he should do the better to ſerue him.

S. *Francis* doing thus; one day he came into the Church of S. *Damyan*, neere to the city of *Aſſiſiũ*, and kneeling before the Roode, inſtantly deſired IESVS CHRIST, to deliuer him from this anxiety and doubt, and alſo to declare his will vnto him. and with that he heard a voyce say vnto him: *Frauncis, Repair my Church which is ready to fall.* He was ſomewhat afraid, whẽ he heard the voice, but was forth with comforted; imagining, that God did bid him repaire that Church, wherin he praied. Wherupon he diligently went to put it in effect; and getting good ſtore of merchaundiſe together, and hauing ſold them, he brought the mony, and gaue it vnto the prieſt of the Church; but the prieſt would not take it, for feare of S.

Francis his father, who, (as he knew right well) would ſtorme and chafe therat. S. *Francis* ſeing the prieſt refuſe the mony, put it all in a purſe, and threwe it to him, and told him, what he should do therewith. The father of S. *Francis* hearing that his ſonne ſold his wares for ready money, vnder theire value and the true worth, and imagining what the matter was, went to ſeek him with a heauy hart: & hearing he was gone to the Church of S. *Damian*, thither he went to follow and find him. S. *Francis* ſawe him comming a farre of, and to auoid his fury, hid himſelf in a vault. His father in a rage came to the Church, and not finding his ſonne there, began to quarell with the prieſt, who being afrighted with his threats, ſaid to him: your ſonne was heere, and would haue giuen me this mony, and I would not take it; wherupon he threw it on the ground, & went away ſaying: that I should repair therwith this Church, that needed repaire. His father tooke the mony and ſaid; the mony is myne. and his choler now being ſome what alayed, he returned home, longing to find his ſonne, that he might giue him ſome reproach full punishment, for that he vſed in this manner, to ſpend his goods.

1. Tim 6. S. *Paul* ſaith; that Auarice *is the roote of all euill*: and his father being couetous, it is no merueill though in him were many euills, and that he did ſo like vnto the deuill, as he did in this. It is the vſe of the deuill, not to perſecute them, that be his priſoners; but them that eſcape out of his hands: as *Laban* did; who perſecuted not *Iacob*, as long as Gen 3 he remayned in his houſe; but purſued him, when

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he departed. So doth the deuill alſo, for when one flyeth from him, he purſueth him with a 1000. tentations. So did the father of S. *Francis* alſo, for as long, as he gaue himſelf to a lewd and wicked life, he neuer examined nor reprooued him; but when he was deſirous and began to be vertuous, and to be good, he purſued him euen almoſt to death. S. *Francis* lay cloſe in the vault many daies, continually and deuoutly and with teares praieng vnto God, to let him knowe his will. At laſt he came out of the vault and went into the city, with a firme reſolution, patiently to ſuffer all that might happen. Aſſoone as the people ſawe him altred, paie, and leane, and going dully, as if he had bene out of his witts, in ragged and torne clothes; they cried after him in the ſtreet, as if he had bene a foole. His father, being told of him, came out of his houſe into the ſtreet like a lyon, and led him away, reuiling, and miſnaming him. He kept him in a houſe very hardly, and to disburden his furyous rage the more vpon him, he lockt him vp in a roome, and bound him to a poſt. Theſe things S. *Francis* abode and endured patiently.

After certin dayes, his father had occaſion to ryde out of towne vpon ſome buſines; wherupon his mother a good Chriſtian, and pitifull, hauing compaſſion on her ſonne, and fearing her husband would do ſome further outrage, went to Francis, & weeping as shee ſatte by him, shee deſired him to shewe a will to ſerue God, to for ſake the world, not to ſpend his fathers goods lewdly, to his great and iuſt diſpleaſure, and not to behaue himſelf ſo as to be accounted a foole, wherby he was a shame

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& reproach to all his kindred. Hauing put this into his head, shee vnlooſed his bandes, and ſet him at liberty, and away went he from his fathers houſe; who shortly after coming home, & finding *Francis* gone, was wrothe therat, and went to ſeek him. At laſt he found him, and to end all controuerſies berween them they agreed, to go before the Bishop of *Aſſiſium* & that there *Francis* should renounce his right and heritage due to him; and that his other brethen should haue it among them, leſt he should ſpend it prodigally. S. *Francis*, the true & perfect louer of pouerty, was content herewith, and when they came before the Bishop, he not only fulfilled his fathers requeſt, but alſo ſtripped himſelf of all his clothes euen to his shirt, and gaue them to his father, ſayeng: vntill this time, I haue called thee father, but from henſceforth, I will acknowledge no other father, but oure father in heauen. The Bishop ſeeing this feruent act, and wondering therat, ſtood vp, and embraced him, weeping for tendernes, couered him with his cloake, and commaunded his ſeruants to bring him ſome cloths to put on. They brought him a verie poore and courſe ſuite, and the holy man receued it cheerfully.

. Taking leaue and bleſſing of the Bishop, he departed from *Aſſiſium*, and went to a hoſpitall of lepers, and there remained certaine daies, attending on the ſick, very charitably. He washed their ſores, he clenſed their filth, and did eate that meat which they did leaue. This mortificationof the holy man was great; for before his conuerſion it was death for him to ſee a leper: yea, he would ſtoppe his noſe

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and be ready to vomit: but when he began a new life, he was of a contrary mind; for if he ſawe a leaper he thought he ſawe an Angell, and his ſoares ſeemed to be pretious ſtones. In the time of this exerciſe, he vſed vnceſſant praier. One day the B. man being at his praiers, he heard a voice, which ſaid to him: FRANCIS: *Change ſweet into ſower, and deſpiſe thy ſelf, yf thou wilt pleaſe me.* The holy man iudged by this voice, that God required of him ſome further ſeruice, then to ſtay in that hoſpitall: wherfore he departed, entending to go vnto *Gubbio*. As he went by the way, ſinging in the Frenche toung, thieues mett & asked him, who he was? he aunſwered: *I am trompetter to the great king*: The thieues being wroth at this his aunſwer, and ſeing they could make no booty of him, being meanely arraied, they buffetted & kicked him; and then threw him into a ditch full of ſnowe. Poore *Francis* got out of the ditch, and the ſnowe, with much a do; but iocond he was and began a fresh to ſing ſpirituall ſongs.

When he came to *Gubbio*, an old friend who knew him, and wondered to ſee him in that weede, led him home, and gaue him very good cloths of his owne to weare. The ſtudy and care of this ſeruant of God was, how he might beſt pleaſe almightie God: wherfore vnderſtãding, how the relligious men of S. *Auguſtines* order liued in pouerty, obedience, chaſtity, and holy life; he had a deſire to try if that manner of liuing liked him, wherfore he went to one of their monaſteries, and deſired them to receue him into their houſe Thoſe relligious men receued him, and gaue him (as *Antoninus*,

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and *Sabellicus* say) a habite of black say, and a lether girdle; which he wore but a while, neither did he perseuere in this auncient order, for that God had apointed *Frauncis* to institute a new relligious order.

One day, being in in the Church, and hearing in the Ghospell, that IESVS CHRIST sent his disciples to preach, and commaunded them, to cary neither gold nor siluer, nor any thing to eate, nor staf, nor shoos, nor two garments with them; he felt in his hart a sodaine and vnwonted ioy, thinking these words were spoken to him: and that all which he had searched to know, (to wit in what course he might serue God best) was in these words declared vnto him; & that he must expect noother aunswer. This cōceit was so imprinted in the mind of *Francis*, that he thought it no time to stay any longer; but forthwith he put of his black habite of S. *Augustine*, and left of also the leather girdle, and put about him a poore and bare garmēt of course cloth, & guirded himself with a cord. He pluckt of his shoos, and went barefoot: and thus hauing property in nothing, he began to lead a true penitent, and Apostolicall life.

He went from place to place, from one city to another, and preached euery where, as God inspired him. his words were lowely, simple, and cleare, yet so efficatious, that many which hard him, were moued to compunction, and amended their lifes; and some despising wholie the world, clothed themselues in sack cloth, or other course habites, as S. *Francis*, did; and went and followed him. So that he had 11. disciples, of which some

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were well ſtudied in diuinity and humanity; all which deſired to ſerue God. The bleſſed man acquainted them all with his mind, which was to go and preach penannce in diuers places, diuiding themſelues, and ſo they did.

After a while they mett againe all, at the place where *S. Francis* was, euery one giuing account of what he had done. And beholding the great profit of ſoules ariſing thereby, he had a greater deſire to continew this exercize, in regard the verie ſeeing of men ragged & barefoot, with ſuch palefaces together with the conſideration of their profound humility, & renouncing all property to any thing, (yea although they should not ſpeake) was a preaching of Penannce, and did much good. But when they adioined words agreable therunto, the more plaine and the more ſimple they were, the more did they kindle the loue of God, and were imprinted in the harts of the people to their great good.

S. *Francis* conſidering well all this, to the end that the inſtitution might haue a firme foundation, and go well forward, and encreaſe; he thought it meet to acquaint the Apoſtolik ſea there with, and to deſire the Pope to confirme it, for which purpoſe, he, and his diſciples went to *Rome*, and caryed the Rule with them in writing, to be showen vnto the Pope *Inocent.* 3. There aroſe ſome difficultie, when they treated of the obſeruation of the Rule: for the Pope & many Cardinalls were of opinion, that no newe relligious order should be inſtituted and that if any had an intention to ſerue God in relligion, he might enter into ſome relligious order alredy approued, as into the order of S. *Auguſtine,*

guſtine, or S. *Benedict*.

It came to paſſe, that the Pope went to bed, toiled with the affaires of the Church: and falling a ſleep, dreamed that the Church of *S. Iohn Lateran* was ready to fall, and that he ſawe a poore, bare, and abiect man vnder propping it with his shoulders, ſuſteining, and keeping it from falling. Aſſoone as the Pope did behold S. *Francis*, he knew ſtraight that he was that poore mā, who vpheld the Church of S. *Iohn Lateran* with his shoulders. And conſidering the purity and ſincerity of his hart, howe he deſpiſed the world, and loued pouerty; his conſtancy in this purpoſe of following that Euangelicall life written in his Rule, according to which he deſired to liue; and regarding alſo his great zeale for the ſaluation of ſoules, his feruent deſire to imitate IESVS CHRIST, he ſaid: without doubt this ſame is the man I ſawe in my ſleep, & I ſuppoſe that this man with his good example of life and doctrine, will help to ſuſteine and vphold the Church of God; and with all he graunted vnto S. *Francis* his requeſt and deſire, and confirmed his Rule, *Viuæ vocis oraculo* viz: by word of mouth.

Then the holy man made a ſolemne profeſſion in the hands of the Pope, & ſo did all his company, promiſing to liue after that Euangelicall Rule. when this was done, the Pope ordeined S. *Francis* Generall of all the order. Theſe things happened in the year of our Lord 1209. But becauſe there was no Bull made therof at this time, therefore the confirmation of this order of Friers Minors is not accounted but from the time of *Honorius* the Pope,

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who 15. years after this, confirmed the ſame by a particuler *Bull.* and other Popes ſince haue confirmed and illuſtrated the ſame, with ſpeciall graces, and priuiledges.

S. *Francis* returned to *Aſſiſium*, and with his brethren withdrew him ſelfe into a litle houſe neere to the city, and there continued in praier and meditation. From this houſe, they went to a litle Church or chappell belonging to the Benedictine monks, who beſtowed it freely vpon S. *Francis*. This chappell was called S. *Maria de Angelis*, or by another name, S. *Maria de Portiuncula*. This was the firſt houſe, or formed monaſtery of al the order The firſt time S. *Francis* came thither, he ſeemed to be very ioifull, and ſaid to his Friers: that this place ſhould be the head of all his order.

S. *Francis* then departed from thence, and ſo did all his brethren: and went preaching, not only in the city of *Aſſiſium*, neere vnto them, but alſo in other places; eſpecially the Seraphicall father becõming an Euangelicall trõpet, paſſed thorough cities, caſtles and townes, preaching the word of God, not with eloquent words, or worldly wiſe dome, but with feruour and power and ſpirit of the liuing God. The people, who ſawe and heard him ſpeak, thought him to be a man of a higher and another world: for his hart and viſage was euer erected toward heauen, and he laboured to direct euerie one in his company, to think of the world to come. many were conuerted by his wordes, and many did keepe him company: who for the deſire they had to imitate IESVS CHRIST, followed the footſteps of the holy ſaint, whom

they took for their guide, deſpiſing all kind of worldly goods, and embracing holy pouerty.

It would be tedious to recount all the things this holy father did, as his godly exerciſes, and the holy life he led, when he began to found his relligious order: Firſt, he was moſt abſtinent in eating and drinking: his ordinary diet was bread and water, with ſome pulſe, and ſodden herbs: If at any time he was forced by ſicknes to eat flesh, when he was recouered, he would for a requitall, repaire the abſtinence brokē, with double auſterity on his body. He ſo diuided the yeare into lents, that he faſted almoſt all of it, eating but only once a day. His firſt lent began at the end of twelftyde vntill *Eaſter*: Another he kept after *Eaſter*, for the cōming of the Holy Ghoſt. Another for the Apoſtles *S. Peter* and *Paul*. Another againſt the Aſſumption of our Lady; and when that feaſt was gone, he faſted tille the feaſt of S. *Michaell* tharchangell and then at the bleſſed feaſt of *All Saints*, he began his *Aduent* vntill *Chriſtmas*. The bare earth was the ordinary bed for his weak and feeble body; and for a pillowe he laid a ſtone vnder his head. He ſlept very litle, but watched almoſt all night in praier. His apparaill was one gowne with a hood, and a rope was his girdle: he went ſome times vnto the deſert places and mountains, to pray the more quietly.

It happened on a time, that S. *Francis* being in the night in the deſert *Sacianum* in a litle caue, the deuill called him by his name, and the bleſſed man anſwered him, not knowing who it was, that called him. The fiend ſaid to him: There is not ſo great a

ſinner

ſinner in the world, but God will pardon him, if he be conuerted. but they that will ſhorten their daies with rigorous penances ſhall find no mercy, before the heauenly maieſty. The ſeruant of God hearing theſe words was aſtonied; and ſtudied, whither he did well or no, in doing ſuch and ſo auſtere penance. But that he might know who it was that talked with him (by the permiſſion of our good God) he was ſurpriſed with a greuous temptation of carnallity: aſſoone as he perceaued it, he threw of his cloths, and gaue him ſelf a very ſore diſcipline: and bicauſe it did not repell the aſſault, he haſted out of the caue, naked as he was; and tumbled vp and downe in the ſnowe, of which there was much in that deſert. When he had ſo done, he made ſeuen heapes of ſnow in a round compaſſe; and coming into the middeſt of them, ſaid to himſelf: Thou my body; yonder great one, thou ſeeſt, is thy wife; theſe four be thy children, two boies, and two girles; the other two be thy ſeruants: nowe thou muſt take paines to maintein them, and prouide cloths for them all, leaſt they dye for cold. But if thou thinkeſt it chargeable, endeuor thy ſelf to liue chaſt, and toſerue God only, which is a great deale better, and more eaſye. In this ſort the holy ſaint ouer came the tentation, and the deuill with ſhame departed away. The glorious father aduiſed his friers to be abſtinent, and to auoid Idlenes, if they would be freed from ſuch tentations.

The great loue *S. Francis* bare to CHRIST may be knowen by this, that there was neuer any ſo much deſired to liue, as he did to dye, for CHRIST

his ſake. this moued him to go into *Siria*, among the Infidells, that he might obtein the crowne of martirdome: but he returned, for that he could not obteine his deſire. Alſo the glorious father bare great loue vnto his neighbour, helping euery one in their neceſſities, aſwell of the body, as of the ſoule. It was his ordinary vſage, if he ſawe any poore man with ragged clothes, to exchange with him; he vſed to all of them great reſpect and reuerence: for he thought, he ſawe CHRIST in euery one of them. The wonderfull miracles he did worke, as caſting out of deuills, healing of the ſick, and raiſing of the dead, be ſo many, that, only of them, a iuſt volume might be made. many of them are mencioned in the Bull of his Canoniſation, which is a ſufficient proofe, that they be of good credit and Authenticall.

Such being his life and deeds; not only men, and they which embraced his Rule imitated him, but alſo women; as S. *Clara* a maide of a worshipfull family in *Aſsiſium*; who went to the conuent of S. *Francis*, accompanied with the people of her fathers houſe (although shee had not ſaid any thing to them, of her intention) and the glorious father S. *Francis* receaued her, and gaue vnto her a Rule whereby to liue in a monaſtery. And within few daies many other well diſpoſed damoſells came to her, who all liued vnder the Rule, that S. *Francis* gaue her, which is called *the order of S. Clara*. So that this bleſſed father hauing alſo founded another order, there were three Rules ordeined by him, all which were confirmed by the popes.

The firſt was of the friers minors, whoſe end is

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to exerciſe themſelues in contemplation; and in the actiue life, by the exerciſe of preaching. The ſecond Rule was of Nonnes of the order of S. *Clara* who be of two ſorts; ſome haue reuenews and lands, and liue in common: Some other haue no reuenews, and theſe are called of the firſt Rule, and liue of almoſe. The third is of the Penitents, which are called of the third Rule: and theſe alſo be of two ſorts; ſome haue reuenews, and liue in colledges, and in common; and theſe be properly called relligious perſons, and the vowe they make is ſolemne, be they men or women. The women of this Rule do differ from the Nonnes of S. *Clara*, in this; that they were no veiles, and be not bound but only to the obſeruance of the three eſſentiall vowes, vnder paine of mortall ſinne, as *Pope Leo* 10. declared. The other of this third Rule liue in their owne houſe, and haue reuenews, and their vowe is not ſollemne, and theſe by conſequence are not properly relligious perſons, but perſons of honeſt behauiour, and are called vſually in *Italy Pizzocheri*.

The ſeraphicall father *S. Francis* was not ſatiſfied with ſending ſome of his relligious men into ſondy countreis to preach the Goſpell, & to cõuert ſoules vnto God, but he himſelf in perſon trauelled into diuers kingdomes, and realmes; as into a great part of *France*, and then into *Spaine*, and eſpecially to the church of S. *Iames* in *Galizia*. Then he imbarked, and paſſed into *Egipt*, and preached in *Siria* and in the countreis of the Souldan, with whom the holy man talked, and perſuaded him to receaue the faith of CHRIST, and he gaue him leaue, to

preach vnto his moores. but for that he gathered no fruit in that country, he returned into *Italy*, and went to *Rome*, where *Honorius* 3. was pope after *Innocent* 3. in the year of our Lord 1216. There he found the glorious father S. *Dominick*, who came too haue his Rule and order confirmed.

Whileſt S. *Dominick* treated therof, he had one night a reuelation, in the which IESVS CHRIST diſpleaſed for the many ſinnes of the world, ſeemed to be redy to ruinate & deſtroy it: Then ſawe he our bleſſed lady to knecle before him, and intreate him to ſpare it. And to moue him to mercy, shee preſented vnto him the ſame S. *Dominick*, and S. *Francis*, ſaieng to him; by the meanes of thoſe two his ſeruants, there should be great reformation of life in the world. At this, our Lord was appeaſed.

In the ſaid viſion S. *Dominick* ſawe S. *Francis*, and when they mett in *Rome*, he knew him, and embraced him very kindly and tenderly, and conferred with him of the ſeruice of God, and the profit of their religious orders, and told him alſo of the viſion he had ſeene.

This B. father being in *Rome* was preſented to the pope *Honorius* 3. and talked with him of many things. And the pope, with the conſent of the cardinalls confirmed his Rule, and they all receaued ſpirituall ioy, in hearing his diuine diſcourſes. For though his ſpeech was lowely and familiar, yet did it leaue ſuch an impreſſion in their minds, that it made them euen melt and relent. and though it made them lament their ſinnes, yet were they not therefore weary of his company, but deſired it the more.

His profound humility made euery one to wonder; for though his life was ſo holy, yet reputed he himſelf to be the vileſt ſinner in the world. And if any ſaid to him; ſay not ſo, for it is not true, he would aunſwer in this maner. If God had shewed ſuch fauors and mercies vnto any man, as he hath to me; how wicked and lewd ſo euer he had bin, he would haue rendered greater thanks, and haue kept his commaundements better then I haue done. And if my ſweet Lord should abandon and leaue me, I should commit more euills, then all the men in the world do good; and therefore I am a greater and more vnthankfull ſinner, them they. The holy ſaint bare a moſt reuerent reſpect to all prieſts, and vſed to ſay: that if he mett a prieſt, and a ſaint of heauen, he would giue the greater reuerence to the prieſt, and that he would firſt kiſſe the hands of the prieſt, and then he would do reuerence to the ſaint: for wee are to giue moſt reuerence to him, at whoſe hands we receiue the bleſſed body of our Lord.

A great volume might be written of the particuler accidents that befell to him, aſwell with his relligious, as with other ſeculer men: he shewed in them his vertue, and the great fauors and mercies God beſtowed on his bleſſed ſoule, and they be briefly written in the chronicle made of him: for ſay or write neuer ſo much of him, yet much more shall remaine to be ſaid or writen. I will ſpeak only of the ſpeciall miſtery, that God wrought in him, when he imprinted his bleſſed wounds in his body, a thing moſt certein. For not only many relligious men, who conuerſed with

him (and among others, S *Clara* who ſawe them with her eies, and touched them with her hands) giue teſtimony of the truth therof, but alſo *Gregory* 9. who *canoniſed* him, affirmeth that he himſelf ſawe them. It fell out in this māner.

The holy Patriarch being retired and with drawen into a ſolitarie place, to faſt his Lent of S. *Michaell*, in the moũteines of *Aluerne*, two yeares before his death: one morning, very earely, about the feaſt of the Exaltation of the holy Croſſe in *Septẽber*, he ſawe the likeneſe of a ſixewinged ſeraphin burning with fire, and caſting beames glittering exceedingly, which deſcended with great ſwiftnes, and drewe nere to the place where S. *Francis* was, & betwene the ſaid wings appeered the figure of a man crucified. The vpper moſt wings he held aboue his head, the two in the middle with which he flwe, were ſpread abroade in the manner of a Croſſe, and the two other were gathered vp together, couering all the body from the head to the foot. The holy ſaint maruelling at the preſence of this glorious viſion, felt in his hart an exceſſiue ioy mixt with liuely cõpaſſion, cauſed by the ſigne of his deerely beloued CHRIST IESVS crucified.

He ſtreightwayes fell into an extaſi as vſuallie he accuſtomed in the meditation of the paſſion of CHRIST; to the which he was deuoted more, then can be expreſſed. And at this time he was transformed into the ſimilitude of CHRIST crucified, the figure of his bleſſed wounds remaining imprinted in his flesh, his hands were pierced through the middeſt with nailes of flesh, the heads of which nailes, appearing in the palmes

of

of his hands were round and black, and the points long and crooked: the like appeared in his feet, and vpon his right side he had a wound, as if it had bene with a speare, the wound being both red & wide. S. *Bonauenture* affirmeth that he heard them say so, that had seen them with their eies, and touched them with their hands.

When *Ionathas* desired to shewe kindnes to *Dauid*, he gaue him his garments: and when IESVS CHRIST would shew his fauour to S. *Francis*, he bestowed on him his wounds. when *Eliseus* would resuscitate the dead infant, he lay ouer the child, and it may be, he said to God: Lord ioine these my eies to him, that they may see in him, and these my hands, that they may haue feeling in him. so CHRIST lay ouer S. *Francis*, and gaue his wounds to him. CHRIST visibly ascended in to heauen, and for that his will was, to haue in his Church a perfect pourtraiture of him, for a small time he made S. *Francis* one: for considering his holy life streight after his conuersion, it seemeth that S. *Francis* did set down his foot in the steppe, from whence CHRIST took vp his foot. And to the end he should be likened vnto him in euery thing, he imprinted his wounds also in his body. 4. Reg 4. 1. Reg 18.

Sometimes one that is vitious, or one that is good, is bidden to imitate God, and if perhapps he thinketh, he can not do it, God giueth him a patterne or a modell, which he may imitate, when he will. S. *Francis* preached the despising and contempt of the world, and it seemeth that many men did not giue credit vnto him. Wherfore to the end he should be credited, CHRIST gaue him his

wounds,

wounds, like an inſtrument which is written & ſealed, forthat it should be of ſufficient creditt.

S. *Francis* is like the keeper of the common ſtandard of meaſure, vuto which all theother keepers of meaſure reſort. CHRIST on the Croſſe got many children, ſome were martirs, ſome Confeſſors, and ſome were virgins. The children are likened vnto the father, ſome had his ſimilitude in their patience, others in their humility, and others in other vertues: but forthat none had the ſimilitude of him in the wounds, God elected S. *Francis* for that purpoſe, and gaue them vnto him imprinted in his flesh. The courtiers, that be fauored of the king, are apparailled in his liuery; and becauſe S. Francis was highly fauored of IESVS CHRIST he was therfore cloathed iu the liuery of his wounds. *Iacob* wraſtled with God, and remained lame: S. *Francis* wraſtled with God, and he was made lame alſo, for the wounds of his feet ſuffered him not to trauell, but he was compelled to ride on a litle Aſſe.

The death of this glorious patriarch drawing nighe, he was much diſeaſed with a grief in his ſtomack, and in his eies, as alſo with the paines of his wounds. ſixe moneths before his death, he fell ſick of the dropſy, which thinge perſuaded him, he had not long to liue. The citizens of *Aſſiſium*, doubting that if he died in any other place, they ſhould looſe the pretious treazure of that holy mās body, ſent for him to *Sienna*, where he remained; and conducted him to their city, and lodged him in the Bishops houſe. The holy ſaint being there, and knowing that the hower of his death

approa-

approached, commaunded them to cary him to the Church of *Sancta Maria de portiuncula*, other wiſe called *dy Angeli*. Being come thither, he made his teſtament, in which he left his friers heires of his holly pouerty, which he much recommended vnto them, to keep and obſerue, ioyntly with charity and obedience, and gaue vnto them his benediction. On a ſaterday in the euening, on the. 4. day of *October*, in the time of pope *Honorius*. 3. and of Fredericque. 2. themperour, in the year of our Lord. 1226 twenty years after his conuerſion, and in the. 45. year of his age, this holy father heard the voice of God, who called him out of this life vnto him.

And becauſe he would make a true demonſtration, that he had not any thing common with the world, nor the world any thing with him; The holy father with feruor of ſpirite, did ariſe ſtark naked out of his bed, and lay on the ground. He had before receued the ſacraments of Confeſſion, Euchariſt, and extreame vnction, and hauing at the reaſembly of his friers, (who wept and lamented pitifully) remenbred them, and ageine commaun them to loue pouertie, and to be ſubiect and obedient to the Church of *Rome*, He gaue them his finall benediction, aſwell to the abſent, as to the preſent, ſaieng to them: *My children remaine in peace, and feare of our Lord, and continew alwais in the ſame, for I depart hence to God, vnto whom I commend you all.*

Then he willed them to read vnto him, the paſſion according to S. *Iohn*. After which the holy ſaint ſaid the pſalme of *Dauid*, which beginneth thus:

Voce mea ad dominum clamaui, and went vnto the laſt verſe, which is : *Educ de cuſtodia animam meam ad confitendum nomini tuo, me expectant iuſti donec retribuas mihi.* and with thoſe words, his bleſſed ſoule vnlooſed from the bands of the flesh, and went out to enioy the euerlaſting felicity. His body continued ſo beutifull, that only to behold it, would moue a man to celeſtiall deſires. There reſorted to his buriall innumerable people. He was caried to the city of *Aſſiſium*, & by the way, they laid it in the Church of *Damian*, at the inſtancy and petition of S. *Clara* (for there was her monaſtery) to the end, shee and the other Nonnes her daughters might ſee him. The ſight of him cauſed them to shed aboundance of deuout teares, eſpecially, when they ſawe the wounds of his hands, feet, and ſide, which might be ſeene of euery man.

From thence he was caried into the city, and buried in the Church of *S. George* ; vntill that foure years after, A ſumptuous Church was builded for him into which he was tranſlated and therin buryed. *Pope Gregory* 9. hauing firſt vſed the accuſtomed diligences, canonized him vpon a ſonday, one yeare, mine months and a half after his glorious death.

Spa: *Marius Antonius Sabellicus* ſaith : that in this time which was in the yeare of our Lord. 1494. there were Franciſcan friers to the number of 60000. in forty prouinces.

The

The life of S. Placidus and others.

THE *hautie pride and boldnes of* Pharao *with the help of the praier of* Moiſes *was the cauſe that he was drowned in the red ſea, & the people of God eſcaped out of his cruell handes. But contrariewiſe the humillity & vertue of* Placidus, *fauored by the praier of* S. Benedict, *was the cauſe that he ſafe & aliue came out of a riuer, wherinto he fell & was in iminiment dāger of drowning. His good ſucceſſe was very profitable & beneficiall for all Chriſtians, to whō his good example was a light & direction in the way of vertue, & God did ſhew them many fauors by his praiers & merites. His life was written by* Iordano *a houſhold dweller with the ſame ſaint, and at the commaundent of the Emperor Inſtinian; Laurence* Surius *rehearſeth it in this maner.*

THE Gothes hauing conquered, & made themſelues Lords of *Italy Theoderik* the ſecōd being their kinge, & *Iohn* ſitting in the chaire of S. *Peter*, and Iuſtinian being Emperour in *Conſtantinople*: there came to *Rome* an honorable man of the order of Senators called *Tertullius* ſurpaſſing all others in poſeſſions, and allied to the Emperour in bloud. Moreouer he was a iuſt man and vertuous; which made euery one to loue him, and manie call him father of the countrie. He had a wife of an equall

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degree vnto him ,and by her three ſonnes and one daughter. The eldeſt ſonne was called *Placidus* ,the ſecond *Eutichius*, the third *Victorinus* & the name of his Daughter was *Flauia*. they were all holy people; for ſo good a tree did bring forth good fruite. From their child hoode their father and mother inſtructed them, to ſerue God , to loue patience, humility, temperance, and charity. And though Tertullius was continually emploied in the affaires of the Emperour, yet omitted he not to ſpend much time in viſiting Churches and monaſteries, ſeeking in what he might the good of his ſoule, and the ſeruice of God.

At that time the moſt bleſſed father S. *Benedict* liued in *Sublak*, shining with ſanctitie and miraculous deedes. Much people reſorted vnto him from all parts, with a deſire to ſaue their ſoules, & to be of his holie religious order: ſo he builded. 12. monaſteries & placed in euerie one of them people of a pure, holy and vertuous life, who should inſtruct in the ſeruice of God thoſe that came newlie to his order. yet ſome of thoſe nouices he kept with himſelf, to be their teacher. All theſe things related in the preſence of *Tertulius* the Senator in *Rome*, moued him to go and viſite the ſaint being nobly accompanied, as his ſtate required, appareled with ſcarlet ,gold, and precious ſtones. Aſſone as he ſawe the holy mā he fell downe with greate reuernce and humility at his feete, and with ſobbes and teares requeſted him, to pray vnto God for remiſſion of his ſinnes. S. *Benedict* beholding the great humillity of this noble Senator, raiſed him vp and conferred long with him about things

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apperteining to the good of his ſoule, & the obtaining of eternall life, aduiſing him to regard thes aboue all things. At this *Tertulius* tooke great conſolation and left his ſonne *Placidus* being vij yeares old with *S Benedict* which happened in the yere of our Lord 522 he recomẽded the charge of the child vnto him, and beſought him to bring him vp, and teache him in his rule, & ſo crauing the bleſſing of the holy man he returned to *Rome*.

Placidus ſtaied with his Mr S. *Benedicte*, & profitted ſo in the way of vertue, and gaue ſo good hope what he would be therafter, that the holy Patriarch shewed him eſpeciall fauor, & very carefully inſtructed him, how to a void & be freed from tentations, and howe to vſe them to his profitt. *Placidus* loued abſtinence; kept his vigills, faſtings and auſteritie; and with great care was attent to all things belonging to the ſeruice of God, were it day night or any time whatſoeuer. And all though he endeuored to adorne his ſoule with many vertues, yet was he ſo compleat in obedience, that the father *S. Benedict* wondered therat, conſidering, how to shewe himſelf obedient, he did thoſe things that were vnſeemely for one of his birth & of his linage. As he was obedient, ſo he was humble; for theſe two vertues goe alweis together; & without humlity, obedience is rather forced then voluntarie.

On a day there wanted water in the cell. and *Placidus* went to dippe a paile in the riuer: the veſſell fell out of his hand into the water, as he dipped it: and as he would haue reached it, he fell in alſo, and was in daunger to be drowned. but in the inſtant

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that he fell in, God reuealed it to S. *Benedict*, who ſaid to his diſciple *Maurus* that was neere him: Sonne *Maurus*, runne ſpeedily, for the child *Placidus* is fallen into the water; & he gaue him iointly his benediction. S. *Maurus* ran apace, and behoulding a far of the child ready to ſink, not thinking whither it was land or water, but tranſported with charity and obedience, ran vpon the water, and tooke him faſt by the heare of his head, & came out with the ſame ſpeed he went in. Being come to the bank, he was aſtonied, to ſee he had walked vpon the water as if it had bene vpon dry land, neuer ſinking, nor being as much as wette. Hauing returned, he told hather *Benedict* the caſe, and the bleſſed Patriarch ſaid: I cannot attribute it to my merit, but to thy prompt obedience. And Maurus he ſaid that it be fell ſo, for that he had commaunded him; & that for his part he had no intereſt in this miracle, as done with out foreſight delay or reflection. Of this ſame holy and humble contention *Placidus* was the iudge and ſaid: when I came out of the water, I ſawe ouer my head the habite of the Abbot, wich you (father) do nowe were: and ſo you be the man, that hath deliuered me from this great daũger. and this was a ſigne of the great vertue and merite of *Placidus*, ſince he merited to ſee that, which *Maurus* could not.

Of the aforeſaid 12. monaſteries built by S. *Benedict* in *Sublake* ſome were ſet on the toppe of the hill: and therefore the monks were much troubled to fetch water for their neceſſary vſes, for they were forced to goe farre for the ſame. They requeſted S. *Benedict* to remoue thẽ to ſome other place,

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auoid this trouble. He cõforted thẽ ſaieng: that if they would returne to their monaſteries God would prouide, no doubt, water for them. On the next night the bleſſed father accompanied with *Placidus* only, went vp to the hill, and remained there all night in praier, and laid three ſtones one vpon another, and returned to his Cell. The day enſuing the monks came to him for water & the holy Abbot ſaid vnto thẽ: Goe to the toppe of the mounteine, and digge where ye find three ſtones lieng one vpon another; for God is able to furnish yee in that place with water, to eaſe you of your trauell.

They did ſo, and went to the toppe of the hill, and found as he ſaid. In that place they digged, making a pitt or well deepe and wide, like a litle bath, which was filled with water, and roſe in ſuch quantity, that it was not only ſufficient for the vſe of the aforeſaid monaſteries, but alſo ranne vnto the bottome of the mounteine, and endured a longe time. Though this miracle was done by S. *Benedict*, yet *Placidus* was a party therein, for that he went with him, and praied with him, & was a teſtimony therof.

Vertue is alwaies enuyed and maligned; and the good doe ordinarily ſuffer perſecutions. So one *Florentius* ſpiting S. *Benedict* his neighbor, reſolued for to perſecute him. He did it firſt, preſenting to him by a meſſenger bred impoiſoned, but the holy man knowing what was with in it, gaue it to a crowe, cõmanding him to cary it and leaue it in the deſert, where it should hurt no man. The wicked man ſeeing he could not accomplish his intent by

this deuiſe, agreed with a woman, to enter all naked into the garden of the monaſtery, and by diſhoneſt behauiour tempt the mõkes to lewdnes. This villanous trick againſt his monks diſpleaſed greatly S. *Benedict*; eſpecially fearing leſt *Maurus* and *Placidus*, being yong youths, might thereby ſuſteine ſome wrong & be annoied. but God ſpake to him in his ſleep with ſweet & amiable words, bidding him depart out of that country, and go and build a monaſtery in *Monte Caſſino*. The holy man obeied. and in his iourney viſited the holy places and monaſteries he had built in that countrey: & in that ſeaſõ the houſe fell vpon *Florentius* that wicked perſecutor, and killed him: which thing *Maurus* wrote vnto his father, ſeeming to be glad, that their order was freed frõ that perſecutor: but he reproued him sharply for the ſame.

Hauing then ſet all his conuents in good order, in the yere of our Lord 529 he with his two diſciples *Placidus* and *Maurus*, iourneied toward *Mont Caſſino*: and as they paſſed by a village called *Aureola* nere the city *Hercularia*, it was reuealed vnto him, that in that place was to be builded a famous monaſtery of his order; for which cauſe he commaunded his two diſciples to ſtay there certain daies, to lay the foũdations; & that being done, to go on to *Monte Caſſino*, where he would be. They obeied, & the glorious father S. *Benedict* proceeded on his iourney, and came to *Monte Caſſino*: where for the ſpace of 40. daies he continued in praier, not farre from a temple of *Apollo*. after which time inſpired and fauored of God, he deſtroied the Idoll, threw downe the Altar, and defaced the

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foundation, and all signes of Idolatry, which he could finde. Then came his two disciples, and began to founde the monastery, which was after the head of all his order; and built a Church vnto S. *Martin*, in the place where the Idoll before had bin. He made an altar to S. *Iohn* Euangelist; and this being done, he also preached vnto the people of that countrey, and conuerted thē vnto the faith of CHRIST. These doings of the holy man enraged the deuill: wherfore he persecuted him all that he might; & appeared to him ougly in dreadfull shapes. *Placidus* & *Maurus* heard the roaring and howling that he made, all though thy did not see his shape. He did them also all the harme he could, by endeuoring to disturbe the work, and the building of the monastery; makīg the stones verie weighty, casting downe the walles, raising fantisticall fires; but, by the praiers of S. *Benedict*, they were deliuered from all these mischiefs. *Monte Cassino* & all the territorie had bin the possession of *Tertullu* father vnto *Placidus*; who vnderstanding how S. *Benedict* built there a monastery, reioiced much therat; and went thither to visite him, accompanied with many other noble Romans, as *Boetius*, *Simmachus*, *Vitalianus*, *Gordianus* and *Equitius*.

When the blessed man vnderstood of their comming; he went with Placidus to the doore of the monastery to receaue thē. *Tertullus* seing S. *Benedict*, whose body was feeble and withered with great fasting, alighted frō his horse, and decked with riche and gay apparrell as he was, fell on the ground, to kisse his feete. The holy patriarch lifted him vp, and embraced him, both of them weeping for ten-

dernes of heart. The whole company went into the Church of *S. Martin*, in the which were many religious men. *Tertullius* did embrace them all, and incontinent in the presence of those noblemen, Consuls, and Senators, which came with him, offred to God and to *S. Benedict* the *monte Cassino*, with all the lands and villages thereunto apperteyning. and because it was his patrimony, which he enherited from his father, he made a publick writing therof, after the Romaine vse and maner. In like maner he made a deed of guift of other possessions, villages and castles, and of a house, in the which his sonne *Placidus* was borne, being within *Rome*, vpon the mounte *Celius*, in which place was after made a Church called S. *Erasmus*. And *Eqnitius* the Senator made a donation vnto the Abbot in the name of him self and of his sonne *Maurus*, of some of his lands and possessions lyeng in *Naples*. *Gordianus* in the name of himself, and of his wife *Siluia*, offered some villages, and arrable grounds vnto the blessed Abbot, & thē they returned back to *Rome*. The possessions that *Tertullius* the father of *Placidus* gaue to S. *Benedict*, were 18. villages in *Sicilie*, with hauens, woods, ryuers and parks.

When it was know in the Is'land, that *Tertullius* had giuen those things vnto the monks, diuers persons iniuriously intruded themselfs into thē, and kept thē by force. The ouer seers, and bailiues of them, certefied S. *Benedict* therof; who assembled his monks to treate of a meanes to remedy the same: & it was determined that *Placidus* should go thither, who should be respected as being sonne to

Tertulius

Tertullus: and that he, with his diſcretion, would bring all things to good paſſe. He as an obedient ſonne was content to go thither, and accompanied with two of his houshold friends *Gordianus* and *Donatus* departed from *Monte Caſſino* on the 20 day of *May*, in the yeare of our Lord 536, and came vnto *Capua*, where *Germanus* B. of that citie receaued them courteouſly.

At that time *Zoſſa* chief ſecretary to the Church of *Capua* was grieuouſly troubled with the head ache, and hearing of the cõming of *Placidus* diſciple of S. *Benedict*, whoſe miracles were renowned in all places, came vnto him and ſaid: I beſeech thee ô *Placidus* ſeruant of God, by the name of thy maiſter *Benedict*, which is worthy of all reuerence, to lay thy hand vpon my head. for I ſtedfaſtly belieue that if thou doeſt, I ſhall be healed. *Placidus* was aggrieued that he made ſuch a requeſt, & deſired him to depart in peace: for it was not fitt to requeſt ſuch things of him, but of his Mr S. *Benedict*, or of ſuch other holy mẽ; for he was a greeuous ſinner, & needed the praiers of good men himſelf. The B. *Germanus* hearing his wordes, eſteemed him to be very humble, and beſought him to performe the requeſt of the ſick man. *Placidus* thought not good to gainſay the requeſt of ſo holy and famous a prelate, and ſo he laid his hand vpon the ſick man, and praied deuoutely, and ended his praier thus. God reſtore thee to thy former health; and all they that were preſent, ſaid, Amen. And at that inſtant the headache which had vexed him many yeres, departed, and he praiſed allmightie God for the ſame. In that verie city he healed a blind man, by making

the ſigne of the Croſſe vpon his eies. The fame and report of theſe miracles cauſed ſickmen to come from all parts: and though he was diſpleaſed therat, yet, moued with charity, he praied for thē, and healed thē, and, among other manie, were theſe that followe.

A child that was yielding vp the ghoſt; one that had the palſey; one that had a quartain; one that could ſturre nothing but his eies, & in all the reſt was like to a dead body; one that had the goute; a maid blind, deaf, & dōb: she was brought to hī, & he called vpon the name of the holy Trinity, and forthwith she was deliuered frō three infirmities. Whereſoeuer he went, he healed ſick mē; & there was no infirmity nor malady ſo great, but he cured thē. where ſoeuer he came, he could not liue ſecret; for men poſeſſed by the deuill howled, and manifeſted his comming; whom he cured; and caſt the deuill out of them.

Placidus ſtaied a time in ſome cities of *Italy*, as in *Cairoſa*, which is *Puglia*, a prouince of the kingdome of *Naples* in *Reggio*, which is in the prouince of *Calabria*, and continually he healed the ſick, and did many ſtrange miracles. At the laſt he embarked, and paſſed into *Sicilia*, and came vnto the City of *Meſſina*; and before he went therinto he ſent to one *Meſſalino* a noble citizen, and his fathers great frend, to come vnto him; which he did, and had him home vnto his houſe. All the citty gaue him great honour, for that he was the diſciple of *S. Benedict*; as alſo for the miracles, and marueillous things they vnderſtood he had done in *Italy*. But *Meſſalino*, for the loue he bare to *Tertul-*

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lius his father, and his auncient frend, knewe not how to shew him kindnes enough: he kept him & his companions all that day in his house: on the next day *Placidus* said vnto him; Sr. it is not fitting for monkes to lodge in the house of seculer men, for that their manner of life is different; and therefore I entend to goe vnto my fathers land and possessions, where I may build a monastery. They went away in the morning, and neere vnto the hauen, they found a place fitt for that same purpose, & *Placidus* with a staff which he caried, drewe out the plott, where, to the honoure of S. *Iohn Baptist*, the Churche should be built, and all the celles and chambers of the conuent.

Forthwith he sett thē to building of it, and followed it dilligently and carefully; and in that space he restored his sight to one, that had bin blind. 18. yeres: and cast out the deuill from an other, wherby the fame of him was spred ouer all the Is'land & it passed ouer into *Africa*, so that frō those costs, sick men were brought to be healed by him, and by his praiers they were cured.

For these deeds *Placidus* was extolled vnto heauen by the mouthes of euery one; and the more he was praised and exalted, the more he humbled and meeked him self. He was mercifull, good, and gracious vnto all; he was euen consolation it self vnto all those that were in distresse; comfort to the afflicted, health to the diseased; helpe and releif to the needy; a father to the poore; and a teacher to the rich; he did good to euerie one, and all receaued benefit at his hand. He had often conference and communication with the bailies and

ouerſeers of his fathers land and poſeſſions, that were in former times, though now belonging to his order, about diuers things, and left them all well pleaſed; and willed them to adminiſter that, which euery one had vnder his charge, with all fidelity; that making to them ſelfs ſome reaſonable gaine, his religious order might ſuſteine no damage, nor haue anie euill report ſpread of it.

In the fourth yeare after he came into *Sycilia*, the building of the monaſterie, with the Church of S. *Iohn* Euangeliſt (which was cõſecrated by the B. of *Meſſina*) was finished. *Placidus* with his companions led a life of great example; whereby manie were moued to abbandon the world, and came vnto him: ſo that, in a short ſpace, there was thirty of them. The life of *Placidus* was wonderfull: his words ſauoured of celeſtiall feruour, with which he comforted, and taught them to deſpize and contemne the world, to hate Lordships, dignities, delights and noyſome pleaſures, that they might more freely ſerue IESVS CHRIST: to which end he alleaged manie reaſons full of autority, & modeſty. part of the day he ſpent in praier and meditation, wherin it was ſtrange to ſee how manie teares he shed; to heare the ſobbes which came from his breſt as he lifted vp his ſpirite to God. In lent he faſted the ſonday, the tueſday, and thurſday, with bread and water only: the other dayes he eate not any thing; and in all the yeare he drank no wine; and beſides he wore a haire cloth next his skinne. When he was ouer wearied with praying and kneeling, he ſlept alitle, rather ſitting then lyeng. For any accidẽt, that befell, he was neuer angry; but

alwaies

alwais graue, mild, and benigne. He neuer ſpake but vpon conſtraint or neceſſity; to giue the monks or the poore conſolation, or els for affaires belonging to the monaſtery: and, notwithſtanding all his affaires, he had alwaies his ſpirit eleuated to God. When it was made knowen once in *Rome*, that *Placidus* was in *Sicilia*, and that he had made there a monaſtery, in the whith were already 30. monks; what a bleſſed life he led, what great miracles God shewed by him; *Eutichius* and *Victorinus* his brother, and *Flauia* his ſiſter, deſirous to ſee him, hauing obtained leaue of their father, paſſed by ſea into *Sicilia*. being diſembarqued, they wēt to the monaſtery of S. *Iohn*; where they ſawe *Placidus* their brother, but knewe him not; either for the long time he had bin abſent, S. *Benedict* receauing him at the age of 7. yeares, or els for that he was ſo leane and diſfigured, through his exceding abſtinence. But vnderſtanding he was the man, they all embraced him, weeping amaine. They viſited the monaſtery, and ſtaied with him certein daies.

It befell at that time, that a great hoſt of Moores, ſent by *Abdalla* a mighty tirant of *Africa*, and guided by *Mamucha*, came into *Sicilia*, with intent to do all poſſible hurt and damage in the countrey of Chriſtians; as it had done alredy in ſondry places. and becauſe the mouaſtery of S. *Iohn* was nere the ſea, they went thither forthwith, and brake downe the gates, & tooke all that they found. but *Gordianus* who came with him from *Monte Caſſino* being a yong man, and finding a back gate, eſcaped away. *Donatus* who was an old man, and came from *Monte Caſſino* alſo, was beheaded.

Placidus

Placidus with his brethen *Eutichius Victorinus* and *Flauia*, with *Fauſtus*, and *Firmatus* deacons, and 30. monks was bound in chaines, and preſented to *Mamucha*. who with a ſterne look asked *Placidus*, who he was? he aunſwered a *Chriſtian*. The Captain replied: deny CHRIST thy God, blaſpheme him, and adore God in that maner our mighty kinge *Abdala* adoreth; and I will ſett thee at liberty. *Placidus* ſaid: I will neuer deny IESVS CHRIST my Lord; I rather deſire to die for him. The tirant was wroth and ſaid to *Eutichius*, and the other 30. monks. What ſay all the reſt of yow? Obey our king *Abdalla*, deny your CHRIST, and adore oure God. The holy mē with one conſent, as if they had had but one toung aunſwered: Our will and our deſire is all one, our faith is one, our maner of life is one: that which one hath ſaid, think thar euery one hath ſaid. For CHRISTS ſake we are prepared to looſe our liues. The tirant was verie wroth at their aunſwer, & made thē all be ſtripped, and cruelly beaten, ſaieng: let words giue place to deedes, and your preſumptuous aunſwers to the cudgell. The holy martirs reioiced, that they were worthy to ſuffer beatings and torments for CHRIST his ſake.

The tirant on the one ſide, and the executioners on the other ſide, moued them to deny CHRIST: but the holy men perſeuered in confeſſing him, whom they requeſted to giue them ſtrength, to ſuſteine the tormēts, which hourely encreaſed, at the hands of the bloody butchers. But finding the conſtancy of the martirs, they were tired to torment them, and ſo was the tirant to ſee them tor-

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mented, and left them bound, comaunding them to be kept. Now becauſe the ſea was rough, which hindered their nauigation toward *Italy*, where they had a mind to do all the hurt they could, they put it firſt in practiſe in that Is'land, ouerrunning all, ſauing ſuch ſtrong cities as defended themſelfs, with robbing, adulteries, ſpoiling of Churches, and ruinating them to the verie ground. *Placidus* with his brethren and the other monks remayned certein daies in priſon, hauing no vitailes giuen them: & yet the barbarians ceaſed not to tormẽt thẽ with ſcourging and baſtonadoes. and when they ſawe theſe things could nowaies make thẽ alter their minds; by the apointmẽt of the Captaine, they tied thẽ aloft by the feete, making a ſmoke vnder their heads, and beating them again very cruelly. When they were taken from this torment, the tirant commanded to giue them a litle rawe barley and water, to keepe them in life, that they might be able to endure their tormentes. He made them fayre promiſſes, in the behalfe of his king *Abdala*, if they would once deny their faith, but theſe holy men contemned his promiſſes, and alſo his torments.

That night came to them ſecretly *Gordianus*, who eſcaped out of the monaſtery, and craued pardon of *Placidus*, and deſired to be tormented. but *Placidus* commaunded him to take care, to note that, which he, and others that were with him did ſuffer; that he might certify in particuler the bleſſed father S. *Benedict*, and the monks of his relligion of all that did happen. So he did, writing euery particular accident in the martirdome of theſe bleſſed

ſaints,

ſaints, which endured many dayes. The tirãt *Mamucha* dragging them vnto his ſight, and tormenting them from the head to the foote with blowes, and with renting and ſcorching theyre flesh with fire; the bleſſed damoſell *Flauia* ſuſteined a good part therof. she being naked and hoiſed vp a loft before many people, the tirant asked her; how being a Romaine, & of noble parentage, she could endure ſuch a shamefull reproach. She aunſwered: That she not only was ready to ſuffer to be depriued of her cloths and her honour for CHRIST ſake, but alſo of her life, by ſword or fier, or any other torment that he could imagine.

The hellish man ſeing torments preuailed not, ſought to ouer come her by another way. And ſo he cauſed fiue luſty & shameles villanes of the Moores to come and abuſe her. The good damoſell had exceſſiue griefe to heare this, and turned to God allmightie with teares, beſeech him to help her; he heard her praier; and made ſuch as came neere and touched her with their lothſome hands, to become lame and maimed; wherby they let her alone in quyet, and shee was freed from that reproache.

Great was the cruelty theſe miniſters of the deuill exerciſed in all the Is'land, in afflicting the Chriſtians; they bound them hand and foote, and put in their mouths ſtaues to hold them open, and then caſt in durt and filth into ſome, and into others ſalt water of the ſea, and vineger, wherewith they did choake them. They cauſed others to walk barefooted vpon piks of iron, ſet in the grod, they dragged others by the leggs, vntill they were torne and rent aſonder, they burned the skinnes

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of others with plates of iron, made red hotte, others they roſted, others they ſawed, and cut in pieces: of others they bored the breſt bones and vntill they came euen to their bowels; they dragged others at theire horſe tailes, and ſpared not the infants, but dashed out their braines againſt the walles. They vſed as litle mercy toward the feeble women. ſome of them they hanged by the heare, others by one foote, and tied a great ſtone at the other. They rubbed the shoulders and breſts of others with plates of iron made red hoate, and great was the number of them that died euery day.

The tyrant *Mamucha* was not ſlowe to torment *Placidus* and his companyons. They were brought euery day before him, and he perſuaded them firſt to deny CHRIST, & ſeeing that to be all in vaine, he ageine would cauſe them to be whipped: and becauſe he ſawe *Placidus* prayſed God, and was confortable in the midſt of his torment, he made the executioners to ſtryke his mouth with a great ſtone, which filled all his mouth full of bloud, yet ceaſed he not to prayſe allmightie God; wherat the tyrant raging more, made them cut out his toung, which being cut out, yet he praiſed God more, & more, giuing him thanks, for that he ſuffered for his ſake.

The tyrant found out a new torment for them, he put vpon theyr thighes glowing hoate the crooked heads of Irō anchors, faſtened like boots, hanging on their feete. In which torment they contyneued a wholl night, and *Placidus* ſonge himnes, and his companions prayſed God. When the day came, and they ſtill remained conſtant in the

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confeſſion of their faith, he gaue ſentence of death againſt them in this maner: For that *Placidus*, *Eutichius*, *Victorinus* with *Flauia* the damoſell, and *Fauſtus*, and *Firmatus* with the other Chriſtians, diſpiſe the commandement of our mighty king *Abdalla*, and adore CHRIST for God, who was crucified of the Iewes, and hated of the God whom we adore: our will is, that they be beheaded, and their bodyes left vnburied, to be foode for the beaſts of the field and birds of the ayre. The miniſters of the enraged *Mamucha*, hearing the ſentence, led the holy ſaints away, ſcourginge them till they came to the ſea shore, where they were for to looſe their heads.

Placidus made his prayer in that place, and lifted vp his eyes and ſayd: My lord IESVS CHRIST ſonne of the liuing God, which didſt deſcend from heauen vnto earth, & for our ſaluation didſt abyde death vpon the Croſſe, haue mercy on vs ô lord; and by thy merits and interceſſion of *Benedict* thy ſeruant our maiſter, wee beſeech thee, to giue vnto vs the vertue of conſtancy; to the end, that paſſing this cruell paſſage of death, without any impediment or ſtay layd in our way, by our enemy the deuill; we may come to enioy the eternall felicitie of thy heauenly kingdome. let thy holy Angell *S. Michaell* receaue oure ſoules in peace; and preſent them before thy heauenly tribunall. This we requeſt and beſeeche of thee who art our God, bleſſed and gloryous for euer. *Placidus* hauing ſaid theſe words; all the other aũſwered *Amen*. And as they kneeled they were beheaded forthwith in *Sicilia*, in the hauen of *Meſſina*, and

their

their bodies remayned foure dayes vnburyed.

The Barbaryans not content herewith, deſtroyed the monaſtery; ſo that they left not one ſtone vpon another; and though the Church of S. *Iohn* Euangeliſt ſtood very neere it (whether it was for deuotion, for the moores do reuerence him highly, or whether for Gods pleaſure) it was not touched nor defaced. And for that the ſtormes and roughnes of the ſea was now ceaſed, *Mamucha* comaunded euery one to be embarked, to goe vnto *Reggio* in *Calabria*. As they were paſſing the *Faro*, there roſe ſuch a tempeſt, that they could not goe forward, nor returne back: and, by the iuſt iudgment of God, they were drowned, and ſunke all of them, being 100. veſſells, and 16800. men.

The bodyes of the holy martyr *Placidus* and of his brethren, were buryed in the Church of S. *Iohn Baptiſt*, by *Gordianus* his familier freind, who came with him frō *Monte Caſſino*. The ſame man buryed the other 33. martirs in the ſame place, where they were beheaded: And in the one place and the other, God did for them many myracles, many ſicke men recoueryng from all diſeaſes by theyr interceſſion.

S. Placidus at his death was 26. yeares old: for when he was 7. years old the bleſſed father S. *Benedict* receaued him into his company: he remayned in *Sublacqne* 5. yeares, and vpon *Monte Caſſino* 9 years; in building the monaſtery he ſpent foure, and there he was Abbot one year. All which make the ſomme of 26. years. He was borne in the yeare of our lord 515. and he was martyred

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in the yeare. 541. on the first day of October being saterday.

The life of S. Marke Pope and Confessor.

BY the death of that holy Pope *Siluester* was chosen to succeede in his place, & in the chaire of S. Peter, *Marke*, a citizen of *Rome*, sonne of one *Priscus*, endued with rare and excelent vertues. The churche of God enioyed in his dayes great peace, & outward tranquillitie; being fauoured, & freed by Christian Princes from all forreine enemies. Yet inwardly the Arian hereticks infested the same, as spitefullie as they could. They had wonne them selues fauoure, and wrought an entraunce in to the Emperours house and familie; and, inueagling one of his verie sonnes, drawen him into the snares of theyre heresies: which was after a cause of great persecution in the churche of God, and manie afflictions layed vpon Catholiks. The old Emperour continued sound, and allwayes a good Catholique; and accordinglie affected and fauoured S. *Marke* asmuch, as he had before honoured S. *Sylueſtre*. Wherefore this holie Pope, furthered and cherished with the Emperours countenance, employed his care and best endeuoures in resisting these Arrian hereticks, and setling and ordai-

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ning ſuch good orders as for the gouernement of the Churche were adiudged neceſſarie. Amongſt which one was to preſcribe, that on Sundayes and chiefe feſtiuall dayes the *Creed* or *beliefe* should be ſaid in the maſſe, to the end that the hearers might the better learne it, and be more ſtrengthned in theyre fayth, by this publique profeſsion made thereof.

He moreouer builded two churches; one in the way to *Ardea*, three miles from *Rome*; the other in the cittie, called by the name of him that built it: both which churches Conſtantine endowed with great reuenues and poſſeſsions, and adorned with veſſells of gold and syluer. He graunted the Biſshop of *Oſtia* leaue to vſe the *Pallium*; by reaſon it was his auncient priuiledge to conſecrate the Pope of *Rome*. He gaue holie orders twice in the moneth of December: wherein he ordered 8. Biſshops. 25. Prieſts, and 6. Deacons. And hauing liued 2. yeares, 8. moneths, & 20. dayes in the chayre of Peeter; he dyed the 7. day of october, on which the churche doth celebrate his feaſt, and in the yeare of oure lord 340: and was buried in the churchyard of *Balbina*, in the ſame churche he made in the way to *Ardea*. *Spa*: S. *Ierome ſaith he dyed in the yeare* 334: *Onuphrius* 336.

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The life of SS. Sergius, Bacchus, Marcellus and Apuleius Martyrs.

THE holy martyrs *Sergius* and *Bacchus* liued in the time of the Emperoure *Maximiã* & ſerued him in an honorable office; the one being *Primicerius*, the other *Secundicerius*, that is *Sergius* principall, and *Bacchus* ſecond ſecretarie of ſtate: both for their vertues eſpeciallie beloued and honoured by the Emperoure, ignorant as yett that they were Chriſtians. Being in the cittie of *Auguſta*, in the prouince of *Eufrateſia*, he came to haue ſome knowledge heereof, by reaſon of certaine accuſations, layd againſt them. And deſiring to be further certefyed, he called them to waite vpon him to Churche, wither he was going, to ſacrifize vnto his Idolls. The holie Saincts accompanied him, and gaue theyre attendance; yett in ſuch ſort, that, hauing brought him to the churche doore, they ſtayed without, when the Emperours went in. When the time came to offer ſacrifice, *Maximian* looked about for them, and not ſeeing them, commaunded others to looke where they were. The meſſengers found thoſe holie Saincts at the gates of the temple, making theyre prayer vnto God: who vnderſtanding the Emperout did ſend for

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them came to his preſence. He shewing himſelfe diſpleaſed, dimaunded of them; why they came not in whith him, and offered ſacrifice to the great *Iupiter*. They anſweared boldly; bicauſe thei were Chriſtians, and thought that ſacrifice was due to none, but onlie him, who was the true God, that made heauen and earth. The Emperour all in a rage cõmaunded to plucke of theyre golden chaynes from theyre neckes, and ſtrippe them out of theyre rich apparail, the tokens of theyre nobilitie: then to cloathe them in woemens garments, lade them with yrons, with gyues, and fetters, leade them with open reproache and ignominie through out all the cittie, and ſoe caſt them in priſon. And hauing tryed, that all his cruelltie and craft could not make thoſe noble ſpiritts relent, nor ſwarue, in in the leaſt thing, from theyre Religion; he ſent them to *Antiochus* gouernour of the *Eaſt*, a fierce, cruell, barbarous natured man: to the end, that he should draw them to offerre vp ſacrifice, or put them to moſt grieuous torments. Beſides that in this he alſo had another reſpecte, to haue *Sergius* the more auiled and diſgraced, by hauing appointed for his iudge *Antiochus*; aman, that in former times was one of his followers, and had bin preferred to the dignitie of Gouernor or *Prefect* of the Eaſt, by the meanes of *Sergius*.

The holie Saincts were brought before him; and he committed them firſt to priſon; where they ſpent theyre time in prayer and deuotion, beſeeching oure Lord to graunt them ſtrength, and affoord them ſuccoure in theyre battaile. Afterwards *Antiochus*, ſending for them, vſed all meanes to winne

theyre willes to offer vp ſacrifice to his Idolls. But they anſwearing, that his Idolls were diuells, and no Gods; he commaunded foure luſtie and mercileſſ fellowes to whip, and ſcourge *Bacchus*, with the toughest and hardeſt finewes of Oxen. This torment was ſo terrible, and the lashes ſo cruell, tearing his fleshe, and wounding him ſo deepely, that heerewith the martyr ended his lyfe, and yielded vp his ſpiritt to God. He afterward appeered vnto *Sergius* shining with glorie ad heauenly brightneſſe: he declaredvnto him the endleſſ reward, which he had receaued for thoſe short torments; and encouraged him to vndergoe what paine ſoeuer was prepared for him: to the end, that, as in theyre punishment, they might be partners in theyre victorie and triumph.

Antiochus earneſtlie deſired, to make *Sergius* more plyant, and reduce him to his opinion: but ſeing all he could doe was in vaine, led by his fierce and cruell nature, and deſirous to ſatisfie the Emperoure, he commaunded a paire of shoes, all beſtudded and thick ſett with points of sharp nailes, to be putt on his feete; & ſo to runne before his chariott: and after this manner he did driue him nine miles, to the exceſsiue paine of the holie martyr, out of whoſe feet ranne ſtreames of bloud. But, the night next enſuing, an Angell did come, and cherish him; and ſo healed his feet, as yf he had ſuffered nothing at all.

The iudge attributed to Magicke this fauoure of God; and being therewith more enhardened, did commaund him to endure againe the ſame torment. Then ſeeing nothinge would auaile, nor

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worke the martyr to his will; he commaunded that his head should be ſtroken of. *Sergius* kneeled downe vpon his knees, and made his prayer to allmightie God, beſeeching him to accept the loſſ of his lyfe, as a ſacrifice; to pardon thoſe that did perſecute him; and graunt them knowledge of his light and his trueth. He heard a voyce, which inuited him to the kingdome of heauē, & did congratulate his victorie: wherefore, ſtretching forth his necke, he was ſtreightwaie beheaded the 7 of october, in the yeare of oure Lord 306. God did honoure *Sergius* from Heauen with miracles, and on earth he was honoured with great gyfts of Princes. For *Coſroes*, king of *Perſia*, though a pagan and Infidell, did ſend to his temple a moſt riche Croſſ of gold, with other precious gyftes, in token of great fauours receaued at his hands, as, children by his wyfe queene *Sira*, and ſafetie in manie great daungers and perilles. *Iuſtinian* the emperour built two fayre churches in his name, one at *Conſtantinople*, the other at *Ptolemaida*. At *Rome* a churche with the title of a Deacon Cardinall is dedicated vnto them. And the verie cittie, wherein *S. Sergius* was put to death, was called by his name *Sergiopolis*. Of theſe two Saincts there is mention made in the ſecond Nicene councell, actione 5. in the Roman martyrologe, and manie famous authors.

The life of SS. Marcellus and Apuleius martyrs.

ON this ſelf ſame dai the 7. of October. the Churche doth make a commemoration of *Marcellus* & *Apuleius* martyrs. They had bin diſciples of *Simon Magus*: but ſeeing by his diſputations with S. Peeter, that he was nothing but a falſe deceaver, they forſooke & and left him aſtonied at the wondrous works & miracles of the glorious Apoſtle, receaued his doctrine were made Chriſtiãs, & followed him all the dai of his life. After his death, thei liued according to his heauenlie doctrine, vntill they came to be ſo happie, as to shed theyre bloud for that Faith and religion, which they had learned of ſo good a maiſter. They were putt to death and martyred, by the commaundement of a Conſull, called *Aurelian* in the raigne of *Domitian* and in the ycare of our lord 93. the 7. of October, and were buried without *Rome* neere the walles of the cittie.

The life of S. Dioniſe, Areopagite, and others.

SALOMON *in the booke of wiſdome ſaith, that* God diſpoſeth all things ſweetlie, *ordaining moſt conuenient meanes, to obtaine ſuch ends, as he intendeth. This was the reaſon why in his birth he vſed a ſtarre, to guide the three Eaſtern Kinges to adore him. For they being* Magi, *that is men skillfull in Aſtrologie, by ſeing a ſtarre of ſo new a fashion, ſo different in place, in courſe, and motion from all other ſtarres, would be the more eaſilie wonne, and allured, to ſeeke the author and cauſe of that ſtarre; as they did effectuallie, finding and adoringe* IESVS CHRIST.

To conuert S. Dioniſe *the* Areopagite, *a great Philoſopher, and Aſtrologer, God vſed the like propertionable meanes: and it was that rare and ſingular* Ecclips, *which, at the time of oure ſauioures death, happened beyond the courſe of nature. For* Dioniſe, *marking the ſtrangeneſſ there of, and maruailing at ſuch a neuer ſeene wonder; noted the yeare, the day, and houre: and after vnderſtanding by* S. *Paule the true cauſe, and miſterie of that Ecclipſe; he was conuerted to embrace that religion, which was eſtablished by his death, who was principall author, and only motiue of that wonder, which ſurpaſſed nature. The life of this Sainct, with* Ruſticus *and* Elutherius *his fellow martirs, collected out of* Michaël Singelus *prieſt of* Hieruſalem, *out of* Suidas

and Simeon Metaphraſtes *is as followeth.*

THE cittie of *Athens* was famous in all *Greece*, for that it was the chief place of learning, the wellſpring of knowledge, and mother of Wiſemen. Dioniſe the Areopagite was borne therein, of a riche and honourable familie; and of parents morallie iuſt, and courteous; louelie to ſtrangers, and liberall. in his youth he gaue himſelfe to learning, wherein he became ſo eminent, that aſwell for his knowledge, as for his Nobilitie, he had the chiefe place amonghſt the Magiſtrates, which gouerned the cittie. He was moſt eloquent in the Attick tongue; a moſt skillfull Rhetorician, a rare man in the doctrine of *Stoicks*, *Epicureans* and other Philoſophers. But aboue all he was accounted a iuſt man and vertuous in exerciſing his office, not fauouring the riche, nor oppreſſing the poore; not cõdemning the innocent, nor leauing the culpable, without due chaſtizement.

He went into Egypt to ſtudie the better, & vnderſtand the courſe of the heauẽ, the force & influence of the ſtarres, and all that knowledge of Aſtrologie. Being about the age of fiue and twentie, and reſiding in the cittie of *Heliopolis*, in companie of one *Appollophanes*, an *Athenian*, and a famous ſophiſter; he did behold that ſtrange Eclypſe, which happened at the death of oure Sauioure: when viewing the creator of al things, the author of lyfe, and fountaine of all light ſo darkned, ſoe ecclypſed, ſo ignominiouſly ſuffering death, the Sunne, as one ashamed to behold that ſpectacle, did hide, an whollie looſe his beames, in the midſt of the day. S. Dionyſe, as a man that was skillfull in

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learning, did quicklie perceaue this Ecclypſe was againſt the courſe of nature, by reaſon it laſted aboue the naturall periode; but much more, bicauſe the Moone was at the full, and whollie oppoſite to the ſunne; ſo that, ſupernaturallie running a violent courſe, she alltogether couered the ſunne, and keeping him ſo for the ſpace of three houres, returned againe to her former place of oppoſition. He wondered at ſo rare a miracle, that neither was heard nor ſeene before; and being amazed ſaid to Appollophanes and others: *Either the God of nature doth ſuffer, or els the wholle frame of the world doth perish and is diſſolued.* He noted the yeare the day and the houre in which this ſtrange noueltie and wonder ſuccceded, which was ſo deepelie imprinted in his minde, that he neuer forgot it all his life. He returned to *Athens*, and liued in his owne cõmon wealth with great moderation, and reputation; the *Athenienſes* honouring him, as a moſt wiſe Philoſopher, and vprighte Iudge. They made him preſident or chiefe of the higheſt courte of Iuſtice, that was in all Athens. This courte was called of the *Areopagites*: who tooke theire name from a place, where the court was kepte: which was in a ſtreete or litle hill called in Greeke *Pagus* dedicated to *Ares* that is to ſay *Mars*: and the Iudges of this court were ſo graue & vpright, that in ancient times to call a Iudge vnſpotted, ſeuere, vncorrupted, vnflexible either for loue, or feare, or flatterie or briberie, they would call him an *Areopagite*. It came to paſſe, that about this time, S. *Paule* did preache the Ghoſpell in Athens. He diſputed ſundrie times with the *Epicurean Pithagorean*,

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Academicall, *Stoicall* *Peripateticall* philoſphers, and laboured to reduce them to the faith of IESVS CHRIST, and draw them from theire Idolatrie. He told them of an other life; of reſurrectiō of the bodies, of a generall Iudgement; of a ſupernaturall reward or punishment, according to eache mans good or bad works. Theſe Philoſophers hearing a matter of ſuch conſequence, and fearing the daunger of new religions, and thinking it a thinge of greateſt importance, brought him before the chiefe court of *Areopagites*, and theire ſupreme Iudge *Dioniſius*. For allt hough the Romaines were in actuall poſeſſion of the wholl world in a maner, and Lords of all *Greece*, yet the *Lacedemonians* and the *Atheniens* were permitted to liue in their auncient liberty gouerned by theire owne Lawes, officers & magiſtrats freely elected by themſelfs.

When *S. Paule* was brought before *Dionyſe* & the other magiſtrats, in the preſence of the philoſophers, who had before giuen informatiō of him, he with a Retorique more diuine, then humain, meaning not to exaſperat ſo wiſe and learned a nation, by telling them he was come to teach them a thing wherin thy were ignorant, and to giue them notice of gods, that they knewe not of; all which they would hardly haue diſgeſted, or els taken in euill part, ſaid thus vnto them:

You men of *Athens*, I haue ſene by experience, that you be a very ſuperſtitious people, more addicted to your gods, then the other Greeks: for you labour to haue more, & honoure them more, then all the reſt as you haue more knowledg, and be more learned, thē the reſt. Now I walking through

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your city, and beholding the many temples which be therin, I ſawe one vpon whoſe altar, there was this Inſcriptiõ: *To the vnknowen god.* That ſame God whom you doe honor vnknowen, is he whom I doe preach vnto you, and wish you to honor carefully. He is not for from you, nor from any mortall man, ſince (as one of your owne poets ſaid very well) we liue in him, by him we moue, and remain in him; of him we gaue oure being, oure motiõ, & lyfe. Then ſpeaking againſt the multiplicitie of God, he tould them at laſt of the day of iudgement, and of the reſurrection of the dead The auſwere they gaue him, was this: that they would giue him audience ſome other day, and ſo diſmiſſed him.

These fewe words of the *Apoſtle* were ſo full of miſteryes, that they put all these wiſe & lerned mẽ to ſilence, yea and aſtonied and amaſed them The Apoſtle departed, but not empty handed: for he caught in his net the chief magiſtrat *Dioniſe*, with whom he had conferẽce in priuate: and in the end, the Apoſtle gaue him prefect and full notice of our faith. He preached vnto him IESVS CHRIST God and man, his death, paſſion, reſnrrection, and aſcẽſion vnto heauen. And bycauſe the Apoſtle made particuler mention of the eclipſe which happened at the time of our *Sauiours* death, & S. Dioniſe was deſirous to know that wonder, aſſone as it was laid open vnto him, he yielded forthwith and ſaid he would bea Chriſtian.

It might ſeeme a lightneſſ in *S. Dioniſe*, to giue creditt ſo ſoone vnto a ſtrãger, in a matter of ſuche importãce as it is to renoũce the gods ſo lõg time a-

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dored by his forefathers, and to receue a newe God that was crucified: and the more, for that he was ſo lerned, and was therefore more obliged to conſider very well therof, before he altered his opinion in a matter of ſuch cõſequence. Vnto this I aunſwere by the ſame reaſon: S. *Dioniſe*, becauſe he was wiſe and learned, reſolued vpon an honorable and worthy matter ſo ſoone. For euen as he, and all other wiſemen of the Paynims were reprouable, to adore them for gods, whom thy knew had bene infamous wycked men, ſo they deſired to find ſome, that ſhould giue them knowledg of another God, more worthy to be worshipped, then they were: They knew likewiſe by the light of nature, that there ought not to be many gods, but one God only. So that *Dioniſe* hauing this deſire, and S. *Paule* coming to incounter him, he fled not from the combat, but did rather (holpen by God) follow the Apoſtle, with out reſiſtaunce, and by Baptiſme was made a Chriſtian. There were others alſo conuerted, but S. *Dioniſe* did ſurpaſſe them all in vertuous and holy works: for which cauſe, the Apoſtle made him prieſt and alſo Bishop of that city.

S. *Dioniſe* was the firſt Bishop that *Athens* had, and that was great glory vnto the city, bycauſe it had brought vp, and giuen learnyng vnto her firſt paſtour. This holy ſaint had priuate frendship, and conuerſed a long time with the *Deuine Hierotheus*, a *Spaniard* borne, (after the opinion of many Autors.) who was inſtructed in like maner by S. *Peter* in deuine letters, and ther vpon he was called *Diuine*. S. *Dioniſe* confeſſeth that he was his inſtructor, and that of him he learned the knowledge of holy

writ. This holy ſaint vnderſtanding that the Bleſſed Virgin was yet aliue in *Ieruſalem*, had a great deſire to ſee her; and ſo he went thither and ſawe her. *Hubertinus* recounteth of him that ſeeing the great brightnes of her face, her heauenly beauty her celeſtiall words, and the great company of Angells that attended vpon her, he ſaid of himſelf; that he had adored her for God, if by faith he had not knowen, there could be none, but only one God. The ſame S. *Dioniſe* relateth, how he was preſent at her glorious paſſage out of this to euerlaſting lyfe, and reckoneth the names of the Apoſtles there preſent alſo.

He returned to *Athens*, where he continued, exerciſing his office of paſtour, and in conuerting ſoules vnto God, vntill the laſt year of the raign of *Nero*, in the which he went to *Rome*, to ſee his maiſter *S. Paul*, at whoſe martirdome he was preſent, as he ſaith in an epiſtle of his to S. *Timothee*, who was alſo the diſciple of S. *Paul*. Then he returned vnto *Athens*; where he ſtaied vntill S. *Clement* the diſciple of S. *Peter* came to be Pope; who beholding in S. *Dioniſe* good qualities, enioyned him to go and preach the faith of CHRIST in *Gallia*, nowe called *Fraunce*, and adioined vnto him a prieſt called *Ruſticus*, and *Eleutherius* a deacon.

S. *Dioniſe* thus accompanied went into *Gallia*, and came vnto *Lutetia*, now called *Paris*, which city he found to be great and rich, populous, and furniſhed abundantly, both from Heauen and earth: the climat very temperate, producing noble and haughty minds; the earth very fertill, bringing forth all things neceſſary for the body. S. *Dio-*

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niſe reputed it euen another *Athens*, as Diuining it should be both in literature and ſtudy, ſuch as it after wards came to be. He reſolued to make his abode it that place, and began to open his heauenly breſt, and show the riches incloſed therin, by preaching the Goſpell. He added to his words many great miracles and wonders: as reſtoring theire ſight vnto the blind, hearing to the deafe, and ſpeache to the domb; curing many alſo of ſondry other infirmities. Wherfore in a short ſpace (ſuch was his fame) he grafted in that place moſt fertill plants and there made a garden, which brought forth quicklie abundaunce of fruit. He not only preached IESVS CHRIST in that city; but alſo bleſſed, and ſent his diſciples, to preach in ſondry coſts of the world. He ſent S. *Eugenius* the firſt prelate of *Toledo* a great city of *Spaine*, into that countrie: where he preached the Ghoſpell, and conuerted many vnto the Chriſtian faith. Some others were ſent into *Germany*: who likewiſe gained many ſoules unto God yea, not only many men were conuerted, and made Chriſtians; but alſo the temples of the Idolls were razed to the ground: and moreouer, many Churches built; where the name of IESVS CHRIST was lauded and praiſed.

This was a great tormẽt to the deuill the deadly foe of mankind: wherfore he incenſed diuers to perſecute S. *Dioniſe*, imagining, that with takinge away his life, all this would fade and vanishe like ſmoake, and the adoration of Idolls would returne to its former eſtate and credit. So ſome of his miniſters, inſtigated by him, went to *Rome*, to certefy themperor *Traian* therof, as *Suidas* and other

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Authors affirme, though *Metaphraſtes* ſaith it was vnto *Domitian*, who in his deeds was a deuill incarnate. it may be theſe complaints were addreſſed vnto *Domitian*, and that he ment to ſend *Feſſenius Siſinius* the gouernor of that prouince, to apprehẽd S. *Dioniſe*, or put him to death; and that *Domitian* deceaſing in the meane ſpace, and the Senate reuoking, and repealing all the decrees of that bloudy tirant, the execution of this decree was ſtaied vntill the time of *Traian*, vnto whon new complaints of *Dioniſe* bèing come, he reuiued the decree made by *Domitian*, vpon which *Feſſenius* cauſed the B. Bishop to be apprehended. S. *Dioniſe* was. 90. years of age, when he with *Ruſticus* and *Eleutherius* were taken.

The gouernor diſcourſed a long rime with them accuſing S. *Dioniſe* very much for preaching of new gods, againſt the edict of them perour, and Senate of *Rome*; and for labouring to extinguish the adoration of the auncient Gods, ſo much renowned in the world; gods which had bin ſo fauourable to the Romain empire, as to extend and enlarge their dominion ouer all the world. Haue compaſſion, ô *Dioniſe*, (ſaid the gouernor) of this they old age; And make ſome recompenſe for the harme thon haſt done. Confeſſe they errors, and recant thy opinions; which be vaine, and without all foundation; perſuade the people to abandon theſe new fangles, and returne to their former vſages. S. *Dioniſe* hearing this, repleat with the zeale of Gods honor, anſwered; that he had perſuaded many to leaue the adoration of the Gods, knowing it to be a vaine and foelish thing, to account

thoſe for Gods, who were vnworthy to be called men, their wickednes and infamy was ſuch, when they liued: that it was a great blindnes to adore ſtocks & ſtones, & pieces of wood; that what he had preached, was verie true, concerning IESVS CHRIST his being true God; and that neither fear, nor threats, nor torments should moue him, or ſtur his fellows from their faith.

The gouernor was angrie at this aunſwer, and aroſe on a rage out of his chaire and ſaid: The Gods be deſpiſed, the Emperour diſobeied & his ſubiects and people ſeduced by your ſorceries, in doing falſe and counterfeit myracles. Theſe your tranſgreſſions deſerue a rigorous punishment, wherfore I giue ſentence, that you be forth with put to death.

SS. *Dioniſe*, *Ruſticus*, and *Eleutherius* not shewing anie the leaſt ſigne or token of feare, or baſenes of mind, ſaid with a cheerfull countenaunce: Let them, that adore your Gods, be like vnto them; we only adore the God of heauen; and by his power, and not by ſorcery, we haue reſtored ſight to the blind, ſpeeche to the dõb, health vnto the ſick, and freed many that were poſeſſed with the deuill. Let the miniſters of the Idolls do ſuch things if they can, to conſerue their credit & eſtimation: but they are farre from working ſuch wonders, whoſe Idolls haue mouths, yet cannot ſpeake; haue eies, and ſee not; they haue eares, and heare not. They doe only kindle and nourish the fire, wherin they themſelfs burne; and they that ſerue them, shalbe partakers therof with them.

Theſe words put the gouernor into a further chafe, ſo that he confirmed the ſentence of death

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and committed them to the hands of the executioners. So the glorious martirs were led forth of the city, to the toppe of a high hill, where they were to be executed. Then *S. Dioniſe* kneeled downe, & lifting vp his eies and hands vnto heauen, ſaid: *O Lord God omnipotent*, IESVS CHRIST *ſonne of God, Holy Ghoſt the comforter, holy and vndeuided Trinity, receaue in peace the ſoules of thy ſeruants; who, for thy ſake, do looſe our lifes.* *Ruſticus* and *Eleutherius* aunſwered with a loud voice. *Amen.* After this the venerable and B. Prelat *S. Dioniſe* bad the headsman to do his office. And he being ready, began with him, and then went to *Ruſticus* and laſtly to *Eleutherius*, and cut of all their three heads in that order.

Although God permitted theſe his ſeruants to be put to death, as is aboue ſaid, yet was not he forget full of them; yea becauſe he would the more glorify them, and not ſuffer their bodies to be diſhonored, his will was to worke a wonderfull miracle in that place. The headles body of *S. Dioniſe* aroſe on his feet, and tooke vp in his hand his owne head, and went, as it were in maner of triumph, untill it mett a vertuous woman, coming out of her own houſe, not farre diſtant from the place, where the holy ſaints were martired. The body of *S. Dioniſe* being come vnto that place, where the woman was, deliuered his head vnto her, as a pretious treaſure, and shee alſo receued it as a moſt goodly Iewell.

The bodies of SS. *Ruſticus* and *Eleutherius* continued ſtill in the place of execution, and the headſman and the other officers talked and deuiſed to

caſt them into the riuer, to be deuoured by the fiſhes, and with all to bereaue the Chriſtians of them, who as they knew well, would reuerence and eſteem them very much.

A woman called *Catulla*, who had bin a defender and helper of S. *Dioniſe* and his companions in this perſecution; heard of their wycked deſigne & intention, and inuited the headſman and the officers vnto her houſe, to make good cheare, and accordingly, did ſett meat and drink before them. In the meane ſpace, ſhee ſent for certain Chriſtians ſecretly, who conuayed away and hid the bodies of the holy martirs. When the officers, and headſman had eatē their fill, they went out to looke for the bodies of the bleſſed ſaints, to haue put in practiſe their lewd deſigne: and not finding them, they ſtreightwaies made a tumult, and threatned exceedingly ſuch, as had ſtollen them away: but the diſcreet woman appeaſed them with gifts, and with fair words, and ſo they departed quietly away.

The Chriſtians laid the bodies of the holy ſaints in a priuate houſe, without the walls of *Paris*; and after certein years there was builded for them a goodly ſumptuous and ſtately Church, where they now do reſt. They who do viſite their holy relicks, do obteine many graces by the interceſſion of theſe holly martirs.

The death of theſe holy ſaints fell on the ſame day, that the Church celebrateth the ſame, viz: on the. 9. of *October*, in the year of our *Lord. 96.* in the time of *Domitian*, or *Traian*, as others ſay. S. *Dioniſe* was. 90. years old, when he was martired, as

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Trithemius ſaith. He wrote certein books repleniſhed with merueillous and profound doctrine, viz: *De Eccleſiaſtica, & Cæleſti hierarchia, De miſtica Theologia, De diuinis nominibus.* and others, out of which, the faith full beleeuers reap no les fruit of his doctrine, them the former had gathered by the good example of his holy life: as the third Countell of *Conſtãtinople* affirmeth, in which place, they were acknowledged for his books, and were highly eſteemed. 6. *Sinod. Coſtãtinop.*

The life of S. Calliſtus
Pope and martir.

SALOMON *ſaith in* Eccleſiaſticus, The abſtinẽt man encreaſeth the daies of his life. *This ſentence is verefied in* Gallen *the prince of phiſike and medicine. Who liuing* 140. *yeares, and being asked howe and by what meanes he liued ſo long, anſwered: I neuer roſe from the table ſatiate and full. More are they that dy by furfet, and to much, then by abſtinence and too litle. This being conſidered by the B. Pope* Calliſtus, *he ordeined the faſt, called the* Ember, *by commaunding the faithfull, that in the foure times of the year, viz: the* Spring, Sommer, Autumne *and* Winter, *they ſhould faſt three daies in one week, in euery one of theſe quarters. and likewiſe in thoſe daies, pray vnto God, that he would giue, and conſerue the fruits of the earth: and alſo, that prayer maie be* Cap. 37.

made vnto God for them that take holy orders at thoſe times. Alſo, as the church ſaith in a praier: faſting was inſtituted, for the good of body and ſoule, being vnto them bothe a holeſome medicine. oration Quadrag. The life of this holy Pope was written by Damaſus, *and other Authors, in this maner.*

BY the death of S. *Zepherinus* Pope and martir, *Calliſtus* the firſt of that name was placed in the Chair of S. *Peter*. He was borne in *Rome*, and was the ſonne of *Domitius*. He builded a Church in the honor of the glorious virgin, which is called *Santa Maria trans Tiberim*: though, as *Platina* ſaith it cannot be that which is ſo called at this preſent; bicauſe at that time, the Chriſtians had not ſuch large liberty, as to build ſumptuous Churches. yea thoſe which they had were litle, meane, and priuat as this was then, becauſe of the perſecutions, but *Gregory* the 3. enlarged it. and before him Pope *Silueſter*, the firſt, that builded publik Churches.

Pope *Calliſtus* at his owne coſt, cauſed to be made a Churcheyard in the way called *Appia* (which is called the Churchyard of *Calliſtus*,) where many martirs are buried. In this Churchyard was after ward built the Church of S. *Sebaſtian*. therein are conſerued many relicks, and many alters, and litle chapples are vnder the ground, where maſſes were ſaid, in great ſecrecy, for feare of the Pagans. This ſame Pope, as is afore ſaid, ordeined the feaſt of the *Quatuor tempora*, or Ember daies. And bicauſe the giuing of holy orders was vſed tobe done, but once in the yeare; which then was not ſufficient: for that the number of the

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faithfull was very much augmented; it was also necessary to encrease the number of priests and Deacons. and so it was permitted to giue holy orders at thosefoure times of fasting.

Callistus forbad all faithfull beleeuers to participate or conuerse with persons excommunicate: and also commaunded: that no excommunicate person should be absolued, except the cause was first heard, and the party satisfied. He also was the first, who prohibited matrimony betwene kinsfolks, and apointed the same consanguinity vntill the seuenth degree, though it after was limited to the fourth degree, as it is at this present. This good Pope gouerned the Church of God vertuously 6. years. 2. months and 10. daies, in the which he gaue holy orders fiue times in the moneth of *December*, and ordered 8. Bishops. 16. priests and foure deacons; and then was martired. *Cap. Consang. 35. q. 4.*

Vsuardus recounteth his martirdome in this ensuing maner, saieng: That the Emperour *Alexãder Seuerus*, hauing kept him long in prison, caused many bastanadoes to be giuen him, allowing him with all verie litle sustenaunce, and lastly, he caused him to be thrown out of a window of the prison, and in that sort, he yielded vp his soule vnto God. The Church celebrateth his feast, on the. 14. day of *October*, which was the same day he was martired, in the year of our Lord. 224.

It is to be noted that S. *Leo* the Pope in his 8. sermon, which he made of the feast of the tenth month, speaking of the foure times of *Ember* saith. It was a comaundement deriued from the *Holy Ghost*. The Councell of *Magunce* held about the yeare *Gemb. Sũma Conc.*

yeare of our Lord 813. in the 34. chapter, ſpeaking likewiſe of the foure Ember daies ſaith, it was the inſtitution of the Romaine Church, and nameth not *Calliſtus*.

But the one and the other of theſe authorities is not againſt that which is here written. for if S. *Leo* ſay, that this faſt was deriued from the holy Ghoſt, we may ſay, it is true: and yet the introducing thereof into the Church was by the meanes of this good Pope *Calliſtus*. And where the Councell ſaith: it was inſtituted by the Romaine Church, the meaning is; that ſome Pope brought it in vſe, which of neceſſity muſt be a holy man, and of a very auncient time.

The life of S. Luke the Euangeliſt.

Rom. 1 THE Apoſtle S. Paule *writing to the Romaines, ſaith of himſelf*: I am debter to the wiſe, and to the foolish; to the prudent, and to the ignorant; to the learned, and to the vnlerned. *Into this debt fall all the preachers and maſters, that teach and preach* IESVS CHRIST. *They be bound to ſatisfy the wiſe and the ignorant, giuing to euery one of them meate agreable to their neceſſity; that they may profit all, by applieng themſelfs to euery one in the matters they treat of, & in the buſines, they haue in hand.* S. Luke *the* Euangeliſt

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diſcharged very well this duety: for he inſtructed the wiſe and the ignorant, giuing to euery one books, out of which to learn their duety.

The vſe of Images in the Church is approoued by the Church, as holy and profitable. Among other the vtilities therof, this is one; that Images are the books of the ignorant and vnlettered: for in them they ſee that painted, which other men read in books. So S. Luke *writing the Ghoſpell did ſatisfy the learned & wiſe: and being a conning painter, he painted ſome Images, wherwith he ſatisfied the ſimple, and the vnlettered. By theſe two meanes, he that before was a phiſition, and cured corporall infirmities, did afterward cure and heale the maladies of the mind of many, who were ſaued; being turned to* Chriſtianity, *and the ſeruice of God by his meanes.*

The life of this holy Euangeliſt was written by ſome graue Authors, & among others Simeon Metaphraſtes, *whom I principally follow.*

THe city of *Antioch* hath alwaies bene renoumed among the faithfull, for that they took the name of *Chriſtians* in that place, whereas before they which profeſſed the Ghoſpell and faith of IESVS CHRIST, were called diſciples. In this city was S. *Luke* borne of noble parents. From his childhood he was inclined vnto vertue, he loued chaſtity right wel, for he obſerued it all his life. He was ſuch an enemy vnto Idlenes, that euen in his childhood, becauſe he would not be idle, he gaue himſelf to ſtudy the Greek toung. Then he paſſed to the ſtudy of philoſophy, and phiſick, and when he found himſelf dulled with ſtudy, he vſed for his recreation to paint. And though any of theſe ſtudies require a mans whole attẽtion, yet had

wit, that he proued a good philoſopher, an excellent phyſition, and a famous painter.

The report of the miracles of CHRIST cõming to *Antioch*, *S. Luke* thought, that if the fame was true, he deſerued, that people ſhould go and ſee him from the vt moſt parts of the earth. but he, eſpecially being a phiſition, hearing it reported, that IESVS healed the ſick ſo eaſily, peraduenture had a greater deſire to ſee him, then others, and in caſe it was done by art, and might be learned, to be tought by him. He went to *Ieruſalem*, and heard ſome of his ſermons, which made ſuch impreſſion in his mind, that although he was very rich in poſeſſions, and worldly goods, and that he ſawe them, that followid him, forſook all, and that other wiſe they were not admitted into his ſchoole, deſiring yet to be his diſciple, and to keep in his company, he left and abandoned all his worldly goods and poſeſſions, as eaſily, as one would haue shaken the duſt from his feet, when they are to be washed. So he came into his B. company, and IESVS receaued him to be his diſciple, and ſo he remained, and was partaker of many miſteries, which our Lord wrought in the world.

He was ſent to preach when theother diſciples were ſent by two and two into ſondry coſts. He was in *Ieruſalem* at ſuch time, as our B. ſauior died. And for that he had heard him ſay, that he would riſe againe the third day, he ſtaied till then, on which day he (according to the opinion of ſome Authors) being accompanied with another diſciple called *Cleophas*, determined to iourney from *Ieruſalem* vnto the caſtell of

Emaus

Emaus, being. 60. furlongs from thence. Which they did to ſecure themſelfs of the inminent daunger, and alſo to be informed by paſſengers of ſome euents. They went in this iourney diſcontent, talking together of the things which had befallen in *Ieruſalem*, and whileſt they talked, IESVS appeared to them in the shape of a traueller, and kept them company. *Brocard. in deſcrip. tena. ſanctæ Cap. 7.55.*

In their communication and conference, he reproued them for their litle faith, and inſtructed thē in many things, and reduced to their memory many ſayengs of the prophets, which showed, that CHRIST muſt ſuffer and dy, and then riſe againe. finally, being come neere the caſtell; he made as though he would go further, but at their requeſt, he ſtaied ſtill with them. And being ſet at the table, they knew by breaking of bread, that he was IESVS, who was riſen againe. They returned ſpeedily to *Ieruſalem* to bring this good newes vnto the Apoſtles, and there, and in their company, they ſawe him ageine. S. *Luke* was preſent likewiſe, when our Lord aſcended into heauen, and at the comming of the holy Ghoſt.

After this he ſtayed in *Ieruſalem* certein yeares with S. *Iohn* the *Euangeliſt*, in the company of the mother of God, vntill S. *Paule* was conuerted, and came to *Ieruſalem*, S. *Luke* grew into great friendship with the Apoſtle, and the cauſe therof was (as it is thought) becauſe they were both learned, though they ſtudied different faculties as likewiſe the cauſe of the frendship of S. *Barnabas* with the ſame S. *Paule*, was; becauſe both of them had ſtudied together in *Ieruſalem*

and

and had bene ſchollers vnto *Gamaliel*. S. *Luke* being then in the company of S. *Paule*, went with him in his long peregrinations, and was partaker of his trauells.

Tym.4 Of S. *Luke* S. *Paule* maketh mention in his epiſtles to *Tymothee*, ſayeng: *Luke only is with me*; and *Coloſſ.* 4. to the *Coloſſians* he ſaith: *Luke my dearly beloued ſaluteth you* And to the *Corinthians*, he ſaith: *I ſend to* *2.Cor.* 9. *you Titus, and a brother*, (meaning S. *Luke*) *whoſe praiſe is in the Ghoſpell in the Churches*: *& not that only, but he is deputed as a companion of our peregrination, by all the Churches*. S. *Matthew* being among the Hebrews had written his Goſpell in the Hebrew toung; and S. *Mark* remaining in *Rome* among the Romaines, in Latin. S. *Luke* wrote his in *Greek*, becauſe he preached among the *Greeks*. It is ſaid: that at all times, that S. *Paule* ſaith in his epiſtles, *Ierom. de ſcri. eccleſ.* *After my Goſpell*, he meaneth of the Goſpell of S *Luke*, for that he wrot it being in his company.

S. *Dorotheus* B. of *Tyrus* ſaith, that S. *Luke* wrot his Ghoſpell by the apointment of S. *Peter*, & not of S. *Paule*, becauſe he ſaith in the beginning therof; that he wrot it by the relation of them, who ſawe it from the beginning: & S. *Paule* did not ſo. This holy man wrot alſo another treatiſe, which is called the *Acts of the Apoſtles*. In the beginning of which he ſpeaketh of the Aſcenſion of CHRIST into heauen, and of the coming of the holy Ghoſt. Then ſpeaketh he of the miracles and preaching of the Apoſtles, of their perſecutions, the death of S. *Stephen*, the conuerſion of S. *Paule*, the death of S. *Iames* the Great, and the impriſonment and eſcape of S. *Peter*. After this he goeth on with the

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peregrinations of S. *Paule*, his perſecutions and trauells, of all which he himſelf bore no litle part, and goeth on, till he leaueth S. *Paule* in *Rome*.

Then *S. Luke* departing from thence returned into the *Orient*, traueled ouer a great part of *Aſia*, & arriued in *Egipt*. He viſited *Thebais* the higher & the lower, in all places preaching the faith of CHRIST, and conuerting ſoules in euery place, where ſoeuer he went. At the end of his peregrination, he came to the great city of *Thebais*, and was the prelate and paſtor therof: and as ſuch a one laboured to deſtroy the Idolls, and to build Churchs. Which he might the better doe, by reaſon of the great multitude that receued the faith of CHRIST, and were Baptiſed, by hearing his exhortations. S. *Luke* remained there many years, ordered bishops and prieſts, whom he ſent into diuers countreis to preache: In ſuch ſort, that this prouince brought forth many good plants worthy of the eternall life.

This holy Euangeliſt caried alwais with him two Images he had made himſelf: the one of our B. Sauiour, and the other of his B. mother; which were good means to conuert the Painims, for that not only he did miracles with them, but all they that ſawe them, were moued to great deuotion. Theſe two Images were ſo like the one to the other, that he, which did not know whoſe pictures they were, might yet eaſily know, that there was ſome neere kindred between the two perſõs repreſented by them. To conclude, the holy Euangeliſt being 84. years old, paſſed frõ this mortall vnto the eternall life.

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Nicephorus Calliſtus in his eccleſiaſticall hiſtory ſaith: that S. *Luke* died a martir in *Grecia*, and that he was hanged on an Oliue true; but it is commonly holden, that he died a naturall death. The ſame Author, and others with him, ſay: that *Conſtantin* the ſonne of *Conſtantin* the *Great* by the meanes of one *Artemius*, who whas after ward a glorious martir, brought to *Conſtantinople*, the bodies of S. *Andrew* from *Patraſſo* a city of *Achaia* (though at this time, the body be at *Amalphi* a city of the kingdome of *Naples* in *Italy*) of S. *Timotheus* from *Epheſus* in *Aſia*, and of S. *Luke* from *Thebes* where it remained. and that he builded a ſumptuous Church to lay in all the ſaid bleſſed bodies. Nowe the citiſens of *Padoa* ſay; that they haue the body of S. *Luke* the *Euangeliſt* in their city, in the Church of S. *Iuſtina*.

lib 2. Cap. 43.

The Church celebrateth the feaſt of S. *Luke* on the day, wheron he died, which was on the. 18. day of *October*, in the yeare of our Lord. 90. and in the raigne of *Domitian* as *Caniſius* accounteth.

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The life of S. Hilarion the Abbot.

THE *Apoſtle* S. Peter, *in his firſt Canonicall epiſtle, hath one ſentence fear full for the good, and dreadfull to the euill viz:* If the iuſt ſhall ſcant be ſaued, what ſhall become of the ſinner? *If he that hath ſerued God all his life doth tremble at the hower of death, what ſhall he do, who hath bin a wicked man, and is a ſinner, at that dreadfull hower?* Cap. 4.

This was verified in S. Hilarion *the Abbot, who being at the point of death, felt a great fear in his ſoule, but he incouraging it, ſaid:* Depart my ſoule out of my body: of what art thou afraid? thou haſt ſerued CHRIST 70. years; and doſt thou nowe fear to dy? *The life of this holy Abbot was written by* S. Ierome *in this ſort.*

SAINT *Hilarion* was borne in *Tabata* fiuemiles from the city of *Gaza* in *Paleſtina*. His father and mother were both Idollaters, ſo that he grewe as a roſe among thornes. Being a litle child, he was ſent to ſtudy in *Alexandria*. in which place, he made demonſtration of his rare towardlines, and inclination vnto goodnes, rare witt, & morall vertues, which cauſed all men that knew him, to loue him. But he was much more beloued of God, for in that place he atteined vnto the knowledge of the

Chriſt

Christian faith, which he receiued, and was Baptised. So that he, who before was only accounted a vertuous man, was now such a one in verity, and in deed, and delighted in nothing, but in vertuous actions, and the seruice of God, spending the greater part of his life in the Church, and in the company of godly priests: and by meanes of them, he came to the knowledg of S. *Antony*, who dwelt in the desert, and amazed all worldly men to see and heare of his strict life, and his sanctity in confounding the deuills, in which he reioiced the heauenly court.

Hilarion had a great desire to see him in the desert, which when he had done, he chaunged his ordinary clothes, and put on such weedes as the mōks that were in the company of S. *Antony* wore, with whom he also staied two months: In this time, he marked the order of his life, his grauity in behauior, his incessant praier, his humility in the entertainment of straingers, his seuerity in correcting offenders, the austerity he vsed toward his body in diet, apparell, and sleeping. he sawe the multitudes of people, which came from all costs vnto him, to obtein remedy and help for all maner of necessities, by his interceſſion and praiers. *Hiliarion* thought, that this was the beginning of the reward of the long endured trauels of *Anthony*; and that he should do well to follow his steppes. This being determined, he returned into his country, where he found his father and mother deceased, wherfore he diuided his patrimony, and bestowed part on his brethren, and part on the poore, hauing in mind these words of CHRIST: *He that*

doth

doth not renounce all that he poſſeſſeth, cannot be my diſciple. At that time *Hillarion* was 15. years old, and by this means being poore, yet accompanied by CHRIST, he went vnto a deſert place, which was haunted by robbers. Wherfore, they that heard of his boldnes, wondered therat; and told him, in what danger he was like to be, by dwelling there: but he feared no temporall perill, to eſcape eternall death.

This holy ſaint was of a weak complexion, ſlender and leane, but in mind he prepared himſelf to endure all maner of heat and cold, though it afflicted him neuer ſo much: neuertheleſſe he was clothed with a ſackcloth, vpon which he wore a garment like a mantle, wouen with rough haire of beaſts, as of camels; this S. *Antony* gaue him at his departure from him. His diett was this: after the ſetting of the ſonne, he took 15. fruits of *Carica*, which is a fruit peculier to *Siria*, much like figgs. but bicauſe as it hath bin ſaid aboue, many robbers dwelt in thoſe deſerts, he ſtaied not long in a place, ſo that he had no cell.

Lucifer being much aggreiued to ſee himſelf ſo ouer maiſtred by a monk, before he had beganne warre againſt him, began nowe to moleſt him with ſundry temptations. He repreſented vnto him filthy and laſciuious things, ſo that the ſeruant of God was enforced to think of that which he knew not; and to haue that in his imagination which he had neuer proued nor tried. He was wroth with himſelf, and knocked his breſt at this, thinking he was able by force to vanquish this temptation with blowes; he was enraged againſt

his

his own body, and ſaid vnto it: Thou Aſſe, I will ſo vſe thee, that thou shalt not kicke: for I will take thy prouender from thee, and I will giue thee no meate but ſtrawe. I will quell thee with hunger and thirſt, and will lay heauy loads on thy back. I will torment thee with heate and cold, and will make thee to haue more mind of thy meat, then of thy pleaſure. This ſaid the bleſſed yong man, and as he ſaid, ſo he did. for he continued ſome times 3. or 4. daies with out meat; and yet he laboured hard in digging the ground, not entending to ſowe any graine theron: but only to get out the thorns and euill herbes, that budded in his owne body. He alſo made baskets of bulrushes, as the monks of *Egipt* vſed to do, yet not omitting for it his oraiſons; wherin he ſpent the greateſt part of the night and day. When he felt his body faint and weak by trauell, he tooke ordinary diet, which was a few wilde herbs, & whilſt he eate, he ſaid to his body: Take heed my body: for thou shalt not eate, before thou doſt faint: and for that thou nowe doeſt eate, prepare thee, and fall to thy labour. By this courſe, he brought his body to ſuch a ſtate, that he had nothing on it, but skinne and bone.

The holy hermite was one night at his praiers, and he heard the crieng of children, the weeping of women, the alarums of armies, the bleating of sheep, the bellowing of bulls, the roaring of lions, the hiſſing of ſerpents, and ſundry voices of different monſters. At the firſt hearing, he was ſomewhat affrighted therwith: but calling to his mind the craft of the deuill, he fell flat on the ground, and made the ſigne of the Croſſe. And as he looked

on

on either ſide, if with his eis he could diſcerne what it was that he had heard with his eares; (the moone shining bright,) he ſawe ſodeinly, a chariot drawn by furious horſes, who made a shewe, to kick, and runne ouer him. The holy yonng man with a zelous and feruent voice, called on IESVS, and in an inſtant he ſawe the earth to open and to ſwallow the chariott, and ther with departed the noiſe and fear the chariott made. The bleſſed man rendered thanks to God, ſaing that which the Iſraelits ſaid, when the red ſea ouer whelmed and drownes *Pharao* and all his hoaſt. Viz: *Our Lord hath drowned in the ſea, the horſe and the horſeman.*

Many other were the temptations where with the deuill did try him, Sometimes, as he lay reſting on the earth, to giue a litle repoſe vnto his afflicted body, there was preſented before his face naked women, an other time, when he was molleſted with famine there appeared vnto him moſte coſtly tables, couered and loden with many delicate viands, If he was at his praiers, wolfs ſemed to go about him houling, If he ſong himnes in prais of our Lord, he ſawe ſome braule or fray made before him, and ſome of them ſemed to be dead at his feet, ſeeming to ſay: *Burime.*

On time being at his praiers, and ſome what diſtracted, as thinking vpon ſome thing not belonging to his oraiſons, there came cloſe to him a grime and ſtern fellow, like vnto thoſe they call Sworde players, in *Rome*, and gaue him two terrible kicks on the ſides with his feet, and then with a whippe, lashed him on the shoulder, ſaieng to him; Holla what nowe? why doeſt thou ſleep.

and hauing ſaid this, laughed out of meaſure. And hauing thus ſoundly beat him, ſaid to him ageine: Wilt thou haue a litle barley: but *Hillarion* ſaid not a word vnto him.

This holy ſaint from the age of 16. vnto 20. (to defend his body from the cold and from the beames of the ſunne, in the place where he ſtaied) vſed the shelter of a litle cottage made of bulrushes, and of another prickled herb called *Carica*. from that time afterward, he builded a litle Cell, which as S. *Ierome* ſaith, ſtood vntill his time: & was 4. foot wide, and 5. foote highe, ſo that it was ſome what lower then he was, and ſome what longer thē his body was So that it is was more like the graue of a dead body, then the lodging of a liuing man.

It was his vſage to cut the heare of his head once euery yeare, and that at *Eaſter*. He ſlept vpō a bundle of bulrishes laid on the bare ground, and had nō other bed, all the daies of his life. He neuer chaunged the ſackcloth, which he once put on: nor euer mended it, for he ſaid, it was a thing ſuperfluous to ſeek finenes in a ſackcloth. He had by hart the greateſt part of the holy ſcripture, and after he had ſaid many pſalmes and himnes, he recited a great part therof by order, and alwais continued in deuout and reuerent behauiour; for that he conſidered God all wais preſent, and ſpeaking with him.

He vſed to alter his diet according to his years. in ſome years he eate lentills ſteeped in cold water, at another time he eate bred only ſteeped in water with a litle ſalt, at another time herbs and rootes

were

were his only ſuſtenaunce, and another ſeaſon he did eate euery day ſixe ounces of barly bread with ſome litle pittance of ſodden herbes. when he came to be feeble and weak, he put a fewe oliues vpon the herbs, and this was dainty meate. And thus he ſpent the time vntill he was 63. years old. from this time vnto 80. he would eate no bread, nor any other thing, but a certein meat made of flowe., and of ſtamped herbs mingled together, which ſerued him both for meat and drink.

This thing may cauſe men rather to wonder, then to put any in hope to be able to imitate him; becauſe the grace of God ſtrengthened him, and the long vſe of therof, and abſtinence in his youth from all carnality, which debilitateth the body, made it to him more eaſy, and more able to liue ſuch an auſtere life, wherin he merited much: and perhaps another man ſhould offend God by shortening his daies in doing the ſame.

S. *Hillarion* liuing now in his cabbin, the thieues had notice, and came to him, but ſeeing the eſtate he was in, they ſaid vnto him ſcoffingly: What wouldeſt thou do, to ſee they ſelf aſſailed by thieues? He aunſwered: The poore and naked man feareth not the thief. They replied: At leſt thou maiſt loſe thy life: And he ſaid: It is true, they may depriue me therof, but I care not a beane, if they do ſo at this preſent. The thieues were aſtonied and amaſed to heare his words, and to ſee his conſtancy, which might haue bene a motiue for them to amend their life ſpent in wickednes, ſeing a man, that had choſen rather to lead ſuch a ſtreight life, then to fall into any offence toward God.

Hilarion liued in this maner. 22. years, and was knowne in all the Land of *Paleſtina*.

Vpon a day a woman came vnawares vnto him, and fell at his feet, shee perceiuing, that he ſeemed to be diſpleaſed to ſee her in that place, and to make ſignes, to haue her depart, she shed many teares, and ſaid vnto him; Oh Seruant of God, pardon my preſumtion, and boldnes, for my great afflictions enforce me ſo to do. Do not shunne me, turne thy eies of pitty toward me: behold me not as a woman, but as a perſon afflicted. Remember that a woman was mother vnto our B. Sauiour. They that be hole haue no need of the phiſition, but they that be ſick. At thes words S. *Hilarion* ſtaied, and asked of her, the cauſe of her coming thither, and why shee wept. The woman made aunſwer: That this. 15. years she had bene maried, and neuer had child, for which cauſe her husbande determined to depart from her, and leaue her deſolate. The holy ſaint lifted vp his eies vnto heauin, and praied for her, and ſo diſmiſſed her. After a yeare that ſame woman retorned to viſite him, with her ſonne in her armes, which God had giuen her, at the praiers of *S. Hilarion*, and this was the firſt miracle, that God shewed by him.

After this followed another mroe wonderfull: viz: A noble lady returned home from viſiting S. *Antony* with her three litle ſonnes, and being come vnto *Gaza*, all three fell ſick there, and died, whether it was by the chaunge of the aire, or whether God would haue it for the honor of *S. Hilarion*. The diſconforted mother ſeing ſuch a deſolation in her houſe, was in maner, out of her witts, and

cal-

called vnto mind, one whiles one ſonne, another time, the other ſonne, and knew not which of them to bewaile firſt. And hearing that in the deſert, nere vnto the city, *Hilarion* did Dwell, came vnto him accompanied with two hand maies, and ſaid vnto him with vnſpekable grief: I beſech thee o holy man by IESVS CHRIST, by his ſacred bloud to come with me, vnto the city of *Gaza*, and raiſe my three ſonnes, lying dead in that place, which thing wilbe for the glory of God, and the confuſion of the Idollaters.

S. *Hilarion* refuſed to do it, ſaieng, it was not his vſage to go into the city, no not out of his Cell: but the woman weeping bitterly, ſaid: o Seruant of God, giue me my three ſonnes, whom *Antony* hath ſeen aliue in *Egipt*, cauſe, that I and thou may ſee thē aliue alſo in *Siria*. The people preſent hearing the womans words, wept aboundantly; and ſo did S. *Hilarion*, who vanquished with the tears of the woman, went into the city of *Gaza*, at ſonne ſett and called one the name of IESVS vpon the dead chileren, who aroſe incontinent, and gaue thanks vnto the holy ſaint, and all the company rendered infinite praiſes vnto God. This miracle was diuulged in many places, wherfore much people reſorted, only to ſee the holy man. And many that were heathens and pagans by the only ſight of him, receued the Chriſtian faith, and took the order of monaſticall life, and ſtaie with him. There had not bene before his time any monks in *Siria*, ſo that S. *Hilarion* was the firſt bringer of that holy inſtitution, and to liue in monaſteries, in to thos parts.

There was brought to him a woman, who had bene blind ten years, and had ſpent all her goods in phiſike: which when S. *Hillarion* vnderſtood, he ſaid vnto her. It would haue done thee more good to haue giuen all thy poſſeſſions vnto the poore, bicauſe IESVS CHRIST would haue cured thee. When he had ſaid this, he laid a litle of his ſpittle vpon her eies, and incontinent shee recouered her ſight perfectly.

There was in *Gaza*, a *Chariott man* poſſeſſed with the deuill, who had left nothing free in him, but his toung. This poore man was brought to S. *Hillarion*, who ſaid vnto him: Beleeue in IESVS CHRIST, and vſe this trade no more, which is perilous for thee, thou being of an impatient nature: And he promiſed ſo to do; and inſtantly he was hole and ſound, both in body and mind.

Another man called *Marſitas* was able and did cary on his back 15. bushells of corne, and was in great eſtimation for it, for there was neuer an aſſe in all *Siria*, that was able to carry ſuch a load. Into this man the deuill entred, and made him ſo fierce, that he did much harme, and it was in vaine to bind him with cords, or chaines, for he brake them all in ſonder. One while he aſſailed this man, another time that man; and with his teeth did bite of the noſe of ſome, and the eares of others. He was led vnto S. *Hillarion* in ſuch ſort, as men vſe to lead a bull, when he goeth to be baited. When the monks ſawe him, they were all afraid, becauſe he was a man of a great ſtature, of a terrible aſpect, and of a grimme countenance. S. *Hillarion* commaunded them to vnloſe all his bands, and to take

of

of all his fetters he wore. When he was vntied, he ſaid vnto him: Come hither vnto me. *Marſitas* trembled and held downe his head,& fell at his feet and licked them with his toung, all his former fiercenes being vanished away. The Bleſſed man kept him ſeuen daies in his company, and made continuall praiers vnto God for him, and to conclude, perfectly cured him.

There was brought alſo vnto him another man poſeſſed with the deuill, whoſe name was *Orion*, a very rich man, who had a legion of Deuills in him. S. *Hillarion* expounding a paſſage of holy writte vnto his monks, the man poſeſſed came on a ſoodein, and ſlipping out of the hands of them that led him, ranne toward the holy ſaint, and took him vp in his armes, and hoiſed him aloft in the aire. All that were preſent, cried out, fearing he would caſt the holy man downe hedlong, being weak and feeble with continuall faſting. but *Hillarion* with a cheerefull countenaunce ſaid: Let me deale alone with this luſty wraſtler, and turning vp his hand, took him by the heare of the head, and threw him vnto the ground, and then ſett his feet on him, yea, he trode and ſpurned him with his feet, ſaieng: Here yee ſhalbe tormented, yee accurſed dinells; the poore man yelling and houling, and turning his face toward the ground. And S. *Hillarion* ſaid vnto God: Ah my Lord, deliuer this wretch, vnlooſe this man that is bound, it is as eaſy for thee to vanquish and ouercome many, as one.

In this ſpace were hard to come out of the mouth of this wretch ſundry and diuers voices, like a confuſed shout or noiſe of people, but laſtly,

he was made hole and found. and within a few dayes after, he came vnto the monaſtery with his wiſe and children, and brought preſents vnto the man of God, who ſaid vnto him, haſt not thou read, what befell vnto *Giezi*, and vnto *Simon magus*, the one ſold the grace and gift of the holy ghoſt, and theother deſired to buy it, and both of them were punished ſeuerely for their ſinne. If thou knoweſt ſo much, returne vnto thy houſe with thy gifts, for I will not take them. *Oryon* wept and ſaid: father receue them, and giue them vnto the poore.

4. *Reg.* 5. *Act.* 4.

S. *Hilarion* replied: Thou maiſt do that better then I, for thou dwelleſt in the city, and knoweſt them that be needy: I haue forſaken all myne owne goods: vnto what end should I take care or charg of other mens? I know, that vnto many, the name of a poore man is an occaſion of avarice. there is none, that giueth better vnto the poore then he that reſerueth nothing for himſelf. *Oryon* was much diſcomforted at his words, and lay proſtrat on the grount before him. wherefore the bleſſed Abbot ſaid vnto him. My ſonne, be not aggreiued or afflicted at it, for that which I do for my ſelf, I do alſo for thy good: If I should receiue thy gifts, I should offend God, and the legion of deuills should returne into thee againe.

In the city of *Gaza*, there was a yong maid of good life, on whom a yong man was enammored. This man endeuouring by all meanes poſſible, to drawe her to his will, and nothing preuailing, went vnto *Memphis* and made his mind knowen vnto the inchaunters and ſorceres of the temple of *Eſculapius*. They gaue him a plate of braſſe,

wherin were grauen dredfull figures, and bad him lay it vnter the threshold of the damoſells dore, and to couer it with earth, and then to ſay certein words, which they taught him. Vpon this, the damoſell took ſuch affection vnto him, and was ſo fonde, that it was rather madnes then loue, for she called fot him, with aloude voice, she ſcratched her face, rent her heare, and did other follish and rauing tricks:

The father of the damoſell brought her to be holpen, vnto S. *Hilarion*, and the deuill who tormented here, howled and ſaid: I haue ben enforced to come hither, I was well in *Memphis*. Alas howe great be the torments, I endure? thou doeſt commaund me, to come forth, and to depart, and Iam bound vnder the threshold of the dore, in a plate of braſſe. I cannot depart from hence, vntill the yong man, who hath ſet me here, do vnlooſe me. S. *Hillarion* ſaid vnto him; Is thy force then ſuch, that a plate of braſſe doth keep thee in bondag? Tell me nowe, why art thou ſo bold as to enter into this handmaid of our Lord? The deuill aunſwered: I came in, to preſerue her virginity, Ah villanie, ſaid the holly ſaint, wouldeſt thou, that art the enemy of chaſtity, preſerue her virginity? Why didſt not thou take poſſeſſion of him, who ſent thee hither. The deuill replied: why should I doſo, for he is a frend to the deuill my companion.

To conclud, S. *Hilarion* deliuered and ſet free the damoſell, and would not haue the impediment the deuill named, to be taken away, to shew, that nether magick, nor inchanntment are of power to

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reſiſt or withſtand the will of God. Then he reproued the damoſell for ſome light and wanton behauior, ſhee had vſed; for punishment whereof, God had permitted the deuill to torment her.

S. *Antony* wrote ſome letters vnto this holy ſaint, and reioiced to haue aunſwer from him againe. And if at any time there came any ſick men to him from *Siria*, he ſaid vnto them: Why do you fetch ſuch long iourneis hither to me, and haue my ſonne *Hillarion* in your owne countrey?

There were nowe many Monaſteries founded, and the holy man viſited them at vſuall times, and as he went to viſite them one time in this maner, he came by the way vnto a territory called *Eluſan*, and found them celebrating the feaſt of their Goddeſſe *Venus*, in her temple. When the people, though they were Idollaters, went out to meet and receue him (for they had bene much obliged vnto him for doing good vnto many of them.) The holy ſaint enterteined them louingly, & wept for tendernes of hart, & looking ſtedfaſtly toward heauen, beſought them rather to adore IESVS CHRIST, then thoſe ſtockes and ſtones; and if they would do ſo he promiſed, he would come and viſite them oftentimes. Theſe ſimple words void of retorike were ſo forcible with that rude nation, that before he departed thence he ſet downe a plott and the forme, for the building of a Church, and they moued him to make the heathenish prieſt, which made ſacrifice vnto the goddeſſe, a Chriſtian, which thing they obteined.

The holy ſaint viſiting the monaſteries builded by his diſciples, came vnto one, (whoſe gouernor

was

was a couetous man) at the importunity of them that went in his company. Nowe hard by the monaſtery there was a vineiard, and they perceued that with in it there were many watchmen, to kepe out thoſe that came with the holy man from entring the ſame, leſt thy should meddle with the grapes, that were ripe, hauing ſlings, with which they threw ſtones againſt his company. S. *Hillarion* ſmiling therat went vnto another monaſtery of a good man, who beſought, yea importunated him to eate a few grapes, to refresh himſelf being faint with his long iourney. The holy old man ſaid: *Accurſed is the man, that ſeeketh the refreshing of his body before that of his ſoule: Let vs firſt make our praiers, and pay our det, we owe vnto God, after that yee may go vnto the vineiard.* When God was ſerued: S. *Hillarion* went vnto a high place, and bleſſed the vineiard, then he bad his flock to go and feed therin. The number of them, that went, was litle leſſe then. 3000. for ſo many he had in his company; This vineiard did vſually euery year yeald 100. meaſurs of wine, and. 20. daies after the people had eaten the grapes, the vintage was made, and it yelded that year. 300. meaſures. But the couetous churle, who would not ſuffer any to enter within his vineiard, had much leſſe, then he vſed to haue. and that litle, which he had, became ſower, and then he repented (but to late) that he had ben ſo churlish and diſcourteous toward the holy ſaint. This bleſſed old man had a guift of God, by the ſmell of bodies, of garments, and things, which any man touched, to know the vices they had, and to what euill ſpirit they were ſubiect; and

with

with what vertues they were adorned.

Being now fully. 63. years ole, and ſeing the multitud of relligious men, that were vnder his obedience, and the great concourſe of people, that came to him dailie, to haue remedy of their afflictions, he was much diſcontent there at, & lamented for the ſame: His religious men askindg him the cauſe, he aunſwered them: It ſeemeth to me, being eſteemed holy by men, that God hath rewarded me in this life, for the ſmall ſeruice, I haue done vnto him. It ſeemeth to me alſo, that I retorne vnto the world, ſins vnder the colour of ſuſteining and mainteining the relligious men, there are preſented vnto me many occaſions of ſinne. His diſciples hearing thes words did watch him dilligently, eſpecially *Iſichius* (for the great loue and affection he bore vnto him,) fearing he would ſtrale away from thence.

One a time a venerable matrone came to viſite him, with intention to go further, and viſite *S. Antony* alſo. He vnderſtanding her intention, wept and ſaid vnto her; I was alſo of that mind, if the gouernement of this monaſtery had not ſtaid and with hed me, but nowe it is to late, for two dais ſince, the worle is depriued of that worthy father: This matrone credited his words, and went no further, and within a few daies after came vnto their eares, the newes of *S. Antonies* death.

It were a wonderfull thing to conſider the graces and gifes of this ſaint, his miracles, his abſtinence, and his profound humility. *S. Ierome* ſaith of him: I am amazed and aſtonied, to conſider the great enmity *Hillarion* had with worlely pompe

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and glory, and with the eſtimation of men. This bleſſed old man was viſited by prieſts by relligious men, by clerks, by all maner of people, and he to fly from honour, which was dome vnto him by euery one, determined to depart, and trauell into ſome other country. When this was knowen, he was beſet and enuirouned with more, then 10000. perſons, who beſought him not to leaue them but he ſtriking the earth With his walking ſtaffe, ſaid: I cannot abide that my God ſhould be accounted a deceuier or a lyer. I cannot endure to ſee the Churchs demolished, the Altars troden vnder feet, and my children ſlaine with the ſword. By thes words he ſaid: many gathered, that God had reuealed vnto him, ſome great euill and perſecution that ſhould enſew vnto his brethren, as it came to paſſe after, in the time of *Iulian* the Apoſtata.

To conclude, the bleſſed man would not ſtay with them any longer: and told the people, he would neuer eate bit of ſuſtenannee if they did not permit him to go quietly; and they hindring him, he would not eate any thinge for ſeanen daies to geathey. They ſeing his reſolution to be ſuch, permitted him ro depart in peace, thought it was much aganiſt their willes. and becauſe the good old man was ſo feeble that he could not trauell on foote, he rode, and chooſe for to keep him compāny. 40. monks whom he iudged to be moſt abſtinent, and moſt prepared to abide trauell and paine.

Paſſing with them through many countreis, he at the laſt arriued at the Cell of S. *Antony*. There he talked with the diſciples left by that bleſſed man and conforted them being ſadde for the death of

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the death of their maſter. He recreated himſelf a while with them, in viſiting diuers places which they showed vnto him. In this place (ſaid they) *S. Antony* vſed to pray: here he exerciſed himſelf in digging the earth: Theſe trees were planted with his hands: here he made the fountein handſome for their vſe with his owne hands. Then they shewed him his Cell, the length wherof was fit to receue a man, lieng out in length. They alſo reherſed vnto him ſome of his miracles. S. *Hillarion* demaunded of two of thoſe monks for the place of S. *Antony* his buriall, they only knowing it. It is not knowen, if they did shew it vnto him or no, bicauſe S. *Antony* had commanded them, and bound them by othe, not to diſcloſe it vnto any; and he did it, leſt any man should honor, or reuerence his body.

After the death of S. *Anthony*, for three years ſpace, it had not rained in all that prouince, wherefore the common people ſaid it was; bicauſe the elements lamented for the death of that bleſſed man. They beſought S. *Hilarion* to pray for them, which he did, and then it rayned. wherfore he was for that benefit highly eſteemed among the people of that country, they ſayeng: that God had ſent him vnto them, in the ſteed of S. *Anthony*.

He departed ſtom thence, and went to viſite two holy Bishops *Dracontius*, and *Philo*; who were banished from their churchs, by themperor *Conſtantius*, for that they would not follow the hereſy of *Arrius*. Theſe holy bishops were comforted much to ſee S. *Hilarion*, who departed from them, and went to *Alexandria*, and was lodged by cer-

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tein relligious men, neere vnto the city. When night came, he saddled his litle beast, meaning to depart, and when they asked of him, why he would go a way thus sodenly, he aunsweted: lest my stay be the cause of some great trouble.

On the next day it proued euen so as he had said: for thither came officers of themperour *Iulian* the Apostata, guided by some of the citisens of *Gaza* to apprehend him, by order from that tirant; but when they found him not, they wondred, saieng; nowe we find it true, that hath bene said vnto vs of this man, viz: that he is a coniurer and a sorcerer, knowing things to come. Behold: howe he is escaped out of our hands?

The B. Abbot went like a pilgrime in diuers countreis, but he was easilie knowen, where soeuer he came, for men possessed with the deuill discouered him. He knew that *Iulian* the renegat had made a search for him and his disciple *Isichius*, with an intention to put them to death, if he had taken them. In which, because he missed, he set their monastery on fire, and persecuted the monks with extreme rigour. But within a while after, the wicked emperour being dead, and also *Iouinian* who liued a very short time, *Valentinian* succeded in the Empire.

S. *Hilarion* was entreated to returne, and gather his monks together, and to reedify his monastery which he would not do, but rather he took sea, to go and dwell in some Islands vnhabited, that the sea might keep that secret, which the land did diuulge and publish: but he could not be hid, for the people came likewise vnto him in that place

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alſo.

So he departed from that Iſland, and paſſed into *Africk*, and from thence into *Cycile*, where he made his ſtay vpon a cragey mountein In the day he made a bundle of wood, and laid it on the back of one of his diſciples, to cary vnto the next towne to be ſold and with the mony ariſing therof, they bought bread, with the which, thoſe few, that were with him, liued and ſuſtenied their lifes. He could not liue vnknown in that place nether, for a man poſeſſed with an euill ſpirite, in *Rome*, cried out and ſaid: *Hilarion* the ſeruant of God is in *Cycile*. So that many diſeaſed people came thither to recouer their health by his meanes.

Bycauſe he perceiued himſelf honoured in that place alſo, he departed, and went into *Dalmatia*, where was a dragon that deſtroied all the countrey deuoured the oxen and other beaſts, and killed the husband men, and the shepheres. The bleſſed, man hauing compaſſion on the people, cauſed a great ſtack and pile of wood to be made, and when he had praied: he commeunded the dragon to go vpon the ſtack of wood, and when he was on it, he bad the people ſet fire ther vnto, and thus the dreadfull dragon was brent and conſumed with fire, in the ſight of all the people.

Then he determined to depart from that place alſo, for which cauſe, he was embarked, and being on the ſea he was aſſailed by pirats. His diſciples with the others, that were in the shippe doubted they should be ſlaine, but the good man reproued them for diſtruſting in God. And Then ſtanding on the deck, he praied, and ſtretchinh out his

hand

hard againſt the pyrats, ſaid: *Come no further this way*: O ſtraunge and wonderfull thing: at the ſaieng of theſe words, they turned aſide, and returned back as ſwiftly, as though a ſtrong gale of wind had caried them away.

The ſea was alſo obedient vnto him: for at ſuch time, as he was at *Raguſium*, the ſea ſwelled and roſe out of meaſure, and ſo much, that the people of the country feared all of them ſhould be ouerflown and drowned. The bleſſed old man took land, made the ſigne of the Croſſe in the ſand, and held vp his armes againſt the ſtorme, and the ſea was aſſwaged, and ceaſed incontinent, to the great admiration of all the country, who kept this deed in memory, and the fathers vſed to tell the ſame vnto their children.

Another time as he ſailed, and not hauing any thing to pay for the fraight, he would haue giuen vnto the owner of the bark, a book, in the which he had written the foure Ghoſpells, with his owne hand, which he alwais carried about him: becauſe he had cured before time the ſonne of the maſter of the bark, he would not receiue the book of him, but he gaue him his fare, and rendered vnto him infinite thanks for his former benefit.

Finally, this bleſſed old man remaining in *Cypres*, and hauing ſent *Iſichius* his diſciple, to viſit the aſhes & ruines of his diſtroied monaſtery, and to ſalute the monks remaining in that prouince, ſtaid in the city of *Papho*. vnto which place many ſick men, and men poſſeſſed came out of all parts of the Iſland, and the holy ſaint by praier healed them.

Isichius being returned from *Siria*, the reuerend father conferred with him of his departure from thence, which he did not vpon inconstancy, but only to fly from credit and honour, which was bestowed vpon him in that place: So hauing found out a place not far distant from the city which stood out of the way, and was vnhabitable for the craggines, knowing that the going vp vnto it was very difficult, for they must go vp creeping with their hands, and that at the toppe therof was a plesante and delightfull place, furnished with many trees and cleare founteins, and that (as the fame went) many euill spirits haunted, and vsed in that place, and therefore none was so hardy, as to dwell there: the holy man resolued to make the same his habitation. There were some, that came to visite him; yea many diseased persons: and among others, one sick of the palsy, who was the owner of the place. Great were the conflicts and encounters the seruant of God endured in that place by the deuills, who did incessantly disquiet him; because he was come to thrust them out of their long continewed habitation. The blessed man took thereat great consolation, for that he had there some enemy with whom to contend and striue.

S. *Hilarion* being nowe come to the age of 80. years (*Isichius* his disciple being absent) fell sick: and perceuing that the hower of his death drew nere, he wrote a schedule, or note of his hand, in which he left by his testament *Isichius* his disciple, to inherite all his treasures: the book of the Gospells written with his owne hand, his long relligi-

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ous weede, the ſackcloth or hoode, with which it was couered. When it was known in the country, that the holy ſaint was ſick, ſome came to viſite him, and he charged them deeply, that aſſoone as he was dead, they should bury him in the ſame place where he dwelt, and that they should not keep him aboue ground the moment of an hower.

When the pangues of death came, all things failing but his ſences, which were perfect, looking with his eyes open, he ſpake to his ſoule, and ſaid: Depart forth nowe, depart, feare not: thou haſt ſerued CHRIST 70. years, and doeſt thou nowe feare death? In ſpeaking theſe words, he ended his life. His body was buried incontinently, as he had apointed; ſo that his death and buriall was reported in the city both at one time.

His diſciple *Iſichius* being certefied of his death, returned into *Cypres*, and faining that he deſired to dwell in the ſame place, where his maſter did dwell, and was buried; after ten moneths paſſed, he ſtole away the bleſſed body of his maſter, venturing his life for the ſame (for if the *Cypriots* had knowne it, he had bene ſlaine by them) and caried it into *Syria*, and buried it in his auncient monaſtery, an infinite company reſorting thither to ſee it.

The bleſſed body was found hole, perfect, and entier, and ſo were all his cloths and garments, euen as he and they were, when he was aliue, caſting a very ſweet & pleaſant ſmell. S. *Ierome* ſaith, that vntill his time there had ben variance and controuerſy. for the *Syrians* ſay; they haue his body, as they haue indeed. and the *Cypriots* ſay;

they haue his ſpirite; but aſwell in the one, as in the other place, are ſeen many miracles, done by the interceſſion and merits of this glorious ſaint: but much more in the place of *Cypres*, for in that place the bleſſed father took great delight.

The death of S. *Hillarion* the Abbot was on the 21. of *October*, and on the ſame day, the Church celebrateth his feaſt. It was alſo in the yeare of our Lord 379. *Valentinian* being the Romain emperour. *Nicephorus Calliſtus* wrote of this holy ſaint in the 11. book cap 14.

The life of S. Vrſula, and the eleuen thouſands Virgins.

Beda. & Adon in Mart. in ol. Molan. in Addit ad Mart. Vſuar

IN the ſelſe ſame being the 21 of October oure holy mother the church doth celebrate the Martirdome of *S. Vrſula* and the 11000 virgins her companions, in whoſe hiſtorie ſome things are certaine, & other ſome doubtful. This is certaine that S. *Vrſula* and all her holy compainons were Virgins, & martyrs, and were 11000 in number For although neither he Romaine Martyrologe nor the Collecte vſed in their feaſt doe affirm that they were 11000; yet becauſe venerable *Bede* and *Adon* in their Martyrologies and *Molanus* in the additions he made vnto the Martyrologe of *Vſuardus* and other authors together with the tradition of the church do

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auerre it, we haue sufficient authoritie to beleaue it. But that which is vntertaine, and doubtful is, the maner of theire martirdome: the voyage which these virgins made to Rome with soe great a traine, and theire returne from thence with Pope *Siricius* when he left his Popedome; and other such things, which some write without either ground, authoritie, or any probabilitie; contradicting the ttueth of Ecclesiasticall Histories, and reason it selfe. Wherfore leauing out that which commonly is reported of the maner of their meeting; and the end for which these 11000 were gathered together, and that they all died for the faith of Christ our Lord, & therby purchased vnto them selues the crounes of virgins and martirs; I will relate heere what Cardinalle *Baronius* and William *Lindanus* Bishope of *Rurimund* men of rare learning, haue iudged most probable and secure, taking it out of a very ancient booke of the Vatican librarie of Rome, which treateth of Brittanie whose author is *Gaufridus* Bishop of *Assaffe* in the kingdom of *England*, and is after this maner. *Baron in Annot. Martirol. 21. Octobr. & tom. 4 Annal. an. 383. Lindan. apud Baron.*

GRACIAN sonne vnto *Valentinian* the elder being Emperour, a certaine captaine of his called *Maximus*, a very stout and valiant man, naturall of the Is'land of Britanie (which now is called England) rebelled against him, and was proclaimed Emperour; and by the fauour of the soldiers, and of other Englishmen his friends, and acquaintance, entered into *France*, and possessed himselfe of it all, but especially of one prouince which then was called *Armorica*, & is that which now we call

litle *Britanie*; becauſe the Brittons and Englishmen did conquerre and raze it, and with great rage and furie putting to ſword all the naturalls thereof, left it vninhabited as a wildernes. *Maximus* thought it neceſſarie to people that prouince againe, becauſe it lay fit for him, therin to conſerue and tranſport his English ſoldiers: and for that purpoſe he deuided the fertill fields and lands of the leſſer Britanie amongſt his ſoldiers, which came to him out of England, to the end they might till and husband and mannure them, & reape the fruit therof. But becauſe his ſoldiers might marry and haue ſucceſſion, and ſettle them ſelues in that prouince, where there were noe woemen, for that they were alſo putt to the ſword; he determined to ſend vnto the Ilands of Britanie, which comprehend England Scotland, and Ireland, for a great number of virgins, which being brought vnto the newe & leſſer Britanie might marrie with thoſe ſoldiers, whoe were for the greateſt part naturals of their owne countrie. The chiefe commander of all that army was called *Conanus*, a man of great birth, and of greateſt eſtimation of all the English nation: whom *Maximus* had made his lieuetenant generalle, & Warden of all the ports of that coaſte. *Conanus* deſired to marrie with the daughter of *Deonocius* kinge of *Cornwall*, called *Vrſula*, a moſt noble and vertuous lady; in whom did ſhine all the gifts of chaſtitie, beautie, & grace, which might be deſired in a woman. Throughout all the prouinces of Britanie there were culled forth 11000 virgins, as well for the intent aboue mentioned, as alſo that they might accompanie *Vrſula*, who was to be

their

their leader and lady. Some of these virgins went of their owne accord, and others by constraint. but seing the cōmaund of *Maximus* then Emperoure, or rather tirant, was soe peremptorie, that no excuse could be admitted: they imbarked them selues in those ships, which were prepared for their passage vnto the new prouince of Brittanie.

It pleased our Lord, that these ships, lanchinge out of the hauen, mett with a quite contrary winde, which in stead of carrying that blessed and holy companie towards Brittanie, it furiously carried them quite contrarie: and passing by the Ilands of *Zealand* and *Holland*, droue them into the mouth of the riuer *Rhene*, a riuer of greate capacitie, depth and bredth, and carried them soe highe as the water did ebb and flowe. At that time which this hapned, *Gratian* the Emperour vnderstanding what *Maximus* had done in England, and France, and that he carried himselfe as Lord and Emperour, not as his Captaine and creature; for to represse and chastize him, he entertained into his seruice the *Picts* & *Hunnes*, a fearce, cruell, and barbarous people, who had conquered the *Gothes*, and done wonderous thinges by their force of armes. These beinge gathered together vnder the commande of *Melga*, Captaine of the Picts, and *Gaunus* generall of the Huns, began to molest the seas, and to lye coastinge about after the manner of pirats, robbinge and spoilinge all that fell into their hands, with intent to passe ouer into England, to expulse *Maximus* the tirant, and to serue *Gratian* th'emperour, who for that purpose had entertained them. These barbarous people were at that pre-

ſent where theſe bleſſed virgins arriued, & perceauinge that the ships, which brought the virgins, belonged to their enemies, and to *Maximus* in particular, againſt whome they had vndertaken that voiage, they encountred with them: & ſeing that they were loaden with virgins (beinge as dishoneſt and laſciuious, as they were cruell and furious) they entended to rauish them. But thoſe holy virgins, *Vrſula* their leader incouraginge and exhorting them, determined rather to looſe their liues, then their chaſtetie, and heere vpon, as well in deedes as in wordes shewinge their valour and cõſtancy, & that they were prepared rather to ſuffer what torments ſoeuer then to offend God; thoſe barbarous people, conuerting their loue into fury, and deteſtation of the Chriſtian faith, fell vpon them like wolnes vpon a flocke of lambes, and put them all to the ſword; becauſe they would remaine there no longer but paſſe ouer ſpeedely into Englãd which they thought had been vninhabited, becauſe Maximus had drawne ſo many ſoldiers from thence. Of all that holy and virginall companie onely one called *Cordula* remained aliue, who through feare hid herſelfe at the time of that ſlaughter; but ſeeinge what had paſſed, and that all the reſt of her companions were martirized, being encouraged by the motion of our Lord, who had choſen them all for himſelfe, the next day followinge diſcouered herſelfe, and was alſo martirized, as the Roman martirologe recounteth.

Adon. in ſuo Mart. 21. Oct.

The principall of theſe virgins which there shed their blood for the faith of Chriſt and their virginity,

nity were (accordinge to Adon) S. *Vrſula* guide and theife leader of all the reſt, and *Sentia*, *Gregoria Pinnoſa*, *Mardia*, *Saula*, *Britula*, *Saturnina*, *Saturnia Rabacia*, *Palladia*, *Clementia*, and *Grata*. On That day, in with they ſuffered, Chriſt their ſweet and beloued ſpouſe triumphed in theſe holy virgins ouer infidelity and carnality, ouer ſinne, and hell; and declared of what greater force the vertue of a Chriſtian is in ſufferinge death, then the crueltie of the diuell and his miniſters in inflicinge it: for that his ſoldiers by their fall ariſe, by their death ouercome, and thereby receane a nowne of eternall glorie. The bodies of theſe holy virgins were gathered together by the Chriſtians with great deuotion, and carried to the citie of *Collen*, which is ſeated vpon the ſame riuer of *Rhene*, where was erected a famous monaſtery of Nuns; and euen vntill this day many heads of theſe holy virgins are to be ſeene, and are reuerenced with ſingular deuotion, although they be diſtributed into many parts of Chriſtendome.

Some are of opinion that the place in which the holy bodies of theſe virgins now remaine, is the verie ſame in with they were martirized, becauſe the earth on which that Church is built will not retaine any dead bodie, although it be of a child newly baptized, but by nitht it caſteth it forth, as *Lindanus* Bishoppe of *Ruremund* recounteth; giuinge this as a token that God will not haue any other body to be buried, where the bodies of theſe ſo many virgins, and martirs his ſpouſes lie, who there shed their pureſt blood for the confeſſion of his faith, and defence of their chaſtitie. It is

recoun-

recounted alſo that S. Vrſula and her holy companions fauour and aſſiſt them at the hower of their death, who in their life-time haue been deuoted vnto them. The martirdome of theſe virgins was accordinge to Baronius in the yeere of our Lord 383. *Gratian* and *Valentinian* and *Theodoſius* the elder rulinge the Empire, whome *Gratian* had made his compartener in the Empire, ſeeinge himſelfe to be ſtraightened on euery ſide by the warres of ſo many barbarous people, and ſtandinge in neede of the aſſiſtance of ſo valourous a Captaine. It was alſo vpon the 21. of October, vpon which day the Holy Chuch celebrateth their feaſt. Of theſe 11000 virgins (beſides thoſe authors we haue already rehearſed) haue written *Wandalbertus*, who florished in the yeere of our Lord 850. *Sigibertus* Moncke of the Moneſtery cald *Gimblacenſe* who liued almoſt 500 yeeres ſince, *Rogerius Ciſtercienſis* *Richardus Præmonſtratenſis*, *Claudius de Rota*; *Bonfinius* in his Hiſtorie of the affaires of *Hungarie*, *Petrus de Natalibus*, *Polidore Virgill*, in his Hiſtorie of England, and aboue all the reſt more copiouſely *Laurentius Surius* in his fift tome of the liues of Saincts.

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Baron. tom. 4. Annal an 383.

Vide Baron. in. Annot. Martirol. 21. Oct. Claud. Rota. Cap 134. Bonfin decad. 1. lib. 5. Petrus de Natal. lib. 9. cap. 87. Polid. lib 3. Surius tom. 5.

The

The life of SS. Chriſantus & Daria martirs.

SAINT *Chriſantus* was borne in the cittie of *Alexandria*: he was ſonne to an honourable Gentleman, of the order of ſenators, called *Polemius*: who together with his ſonne, and the reſt of his familie, came to dwell at *Rome*, where he was moſt graciouſlie, and friendlie wellcomed, and honourablie aduaunced by *Numerianus* the emperoure. Being once ſetled at Rome, the greateſt care of *Polemius* was, to haue his ſonne *Chriſantus*, that was of a quick and piercing witt, and great capacity, trained vp in learning. As *Chriſantus* was turning ouer manie bookes, and ſeeking out ſuche as were moſt for his purpoſe, it happened, by the eſpeciall prouidence of God, that he mett with one, wherein were written all the foure ghoſpells. He did peruſe them attentiuely; and read them from the beginning to the end: he plainely perceaued the ſteppes of darkneſſe, and shade of death, wherein he had walked; and that our ſoules had no other light, ſauing onlie CHRIST IESVS. And being deſirous to haue the riches, hidden in that booke, more diſcloſed vnto him; and vnderſtanding, how a famous clearke in holie writte, named *Carpophorus*, lay ſecrett in a caue, for feare of the perſecution; he went vnto him, and

with teares beſought him, to inſtruct him in the faith and the ghoſpell of CHRIST. Carpophorus did willingly accomplish his deſire: he inſtructed him firſt; and then Baptized; and laſty ſo confirmed, and ſtrengthned him in oure faith, that, ſeauen daies after, he openlie auouched and taught in *Rome*, that IESVS CHRIST was the onlie true God. *Polemius* came to haue notice heereof: and, partly for zeale of his blinde religion, parely for feare of the cruell lawes, and punishments eſtabliſhed againſt the *Chriſtians*, he was greatly enraged with his ſonnes proceedings, whom he therefore committed to a darke and cloſe priſon, aſſigninge him his meate with a ſcant and verie hard allowance. But findinge this punishment was to litle purpoſe; and wrought no other effect in *Chriſantus* but onlie to ſtrengthen him in his faith; he tooke another courſe of kinde vſage, and gentleneſſ, and pamperinge; ſeekinge by the meanes of certaine bond woemen of his owne, yonge, beautifull, and gallantly attired to peruert him, and allure him to naughtineſſ; that leeſing his chaſtitie, he mighe the more eaſilie looſe his faith. They brought him out of priſon: they aparailed him richely; they lodged him in a goodly chamber, moſt coſtly furnished and hanged: the women came in, to performe theire lewd and wicked intent: but *Chriſantus*, fearinge his frailtie and feebleneſs, lyfted vp his eies to heauen crauing helpe and ſuccoure of oure Lord. And he did afforord it him ſo aboundantly, that, as *Simeon Metaphraſtes* writeth, a heauie ſleepe and drouſineſs ſo deepelie poſſeſſed thoſe woemen, that none could

Metaphr. in vit. Chriſanti.

awake

awake them, except they were caried out of the chamber: and by this meanes God preſerued his ſeruaunt from ſo great a daunger.

Polemius did iudge it more conuenient for his purpoſe, to ſeeke out ſome faire yonge gentlewoman, wiſe, louely, diſcreet and gracious, and matche her with his ſonne and make her his heire to the end, that she, as his lawfull wife, might work his minde, and make it more pliant; which the others, being ſeruants, could not bring to paſs. Amongſt the virgens of *Minerua* they found out one called *Daria*, endued with all the rare gifts and qualities that might be deſired & wished in a woman. They acquainted her with all theire deſignes, and purpoſes yet hardly could perſwade her to marrie *Chriſantus*, and vndergoe that taske of healinge him from that, which they called madneſs. Notwithſtanding at length the teares of old *Polemius*, and a ſtrong imagination that heerein she did her Gods great good ſeruice, did make her relent, and win her to doe it. She aparailed her ſelfe moſt gorgeouſlie: she came into the place where the yonge man was, with a comely behauioure; yett ſome what ſtreigning it to a light wantoneſs, aad heedeleſſ demeanure: she aſſailed him with louely, and ſweet, but well weighed reaſons, and gentle termes, endeuoring to perſuade him, to forſake and abandon that faith of CHRISTE, and marrie with her. But oure Sauioure was on *Chriſantus* his ſide, to ſtay him from gliding into ſinne: he gaue his words ſuch a heauenlie grace; and printed in his minde ſuch forcible reaſons, that with them he conquered *Daria*, and made her fall into

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the ſelfe ſame ſnare wherein she laboured to entrappe *Chriſantus*. For moued by his reaſons, and powerfully drawen by the grace of God, she reſolued to be a Chriſtian. They accorded to keepe theyre virginitie vnſpotted; and yet giue it out, and ſo poſſeſs others with a conceite, that they were married: by which meanes *Chriſantus* was freed out of priſon, and from the keepers his father had placed about him: *Daria* was baptized; and both of them did liue together, as brother and ſiſter, keeping theire puritie vndefiled.

Now as it is the propertie of goodneſs, freelie to impart it ſelfe to others, and of vertuous people to deſire and endeuoure that others be partakers of that precious iewell which themſelues enioie, eache of them counſailed all ſuche perſons, with whom they conuerſed, to receaue the faith of *Chriſte* oure ſauioure, and leade a chaſte and vertuous life: and manie were perſuaded to embrace ſuch good counſaile; the woe men by *Daria*, the men by *Chriſantus*. This was ſpeedilie knowen ouer all *Rome*; and notice thereof came to *Celerinus* prefect of the cittie; who forthwith comaũded thẽ to be apprehended, and brought before *Claudius* the Tribune; apointing him to heare and examine theire cauſe, and, finding them guiltie, to punish them. The Tribune comaunded *Chriſantus* should be led to the temple of *Iupiter*, where, becauſe he refuſed to adore the *Idoll*, he cauſed him to be moſt cruellie beaten. The executioners performed the Tribunes comaund, with ſo litle remorſe & cõpaſſion, that his bones and bowells might be ſeene through his wounds. They caried him back again

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to priſon; caſt him into a loathſome darck dungeon; loaded him with giues and fetters; and caſt vpon the ground manie filthie and ſtinking things. But in the ſight of the cruell officers his yrons were turned into duſt: and in ſteede of the ſtinking, noy ſome ſmell, there was a moſt ſweete and fragrant ſent. Then a Bulls hide was flaied and taken of, and *Chriſantus* naked was put thereinto, wherein he remained a whole day, expoſed to the ſcorching beames of the Sunne: though he receaued thereby no harme at all. They caſt him once againe in priſon, loden with yrons, which were ſtreightwaies conſumed and turned to pouder; and manie lights appeared, which made the dark dungeon bright like noone day. They tied him vnto a poſt, meaning to beate him with rodds of yron; which whē the officers tooke vp in theire hands, they became verie ſoft, and no man could ſtrike with them anie one ſtroake to anie purpoſe. At length the Tribune *Claudius* conuinced that ſo great wonders, as theſe, were not done by art Magick, but by the hand and power of God, the beames of whoſe grace did now beginne to enlighten his hart, falling downe at the feete of *S. Chriſantus*, and craning perdon for the harme which he had done him he deſired him to pray to the God he adored, and by whom he was aſſiſted in ſo manie and ſo cruell torments, to graunt him pardon for his ſinnes, and knowledge of him ſelfe. The like did all his ſouldioures: whom the martir embraced moſt louinglie: and there were baptized all at one time *Claudius* with *Iaſon* and *Maurus* his ſonnes, and *Hilaria* his wife, all his whole familie, and the ſouldioures of

his

his charge with manie other people.

The Emperoure *Numerian* aſſoone as he came to the knowledge of ſo great an alteration, commaunded that all should be put to death. *Claudius* was caſt into the riuer *Tiber*, with a great ſtone about his necke, and drowned: the reſt were beheaded. *Hilaria* ſome daies after, being at her praiers in a caue, where the bodies of the martirs were buried, was taken by the painims: and as they were about to carrie her before the Emperoure, she craued ſome reſpitt to make her praier; wherein she requeſted allmightie God, to take her into the companie of her husband, and ſonnes. His Maieſtie vouchſafed to heare her praier, and she rendered her ſoule into his hands, and her bodie remained with the other holie ſainctſ.

The Emperour gaue order that *Chriſantus* should be brought to a priſon called *Tullianum*, and *Daria* to the common ſtewes amongſt nanghtie woemen: where, by the preſence of that holie virgen ſo ignominious and reproachefull a place was turned with her praiers iuto a chappell. For God did ſend in her defence a lion, who ſlipping of his chaines, and breaking looſe out of his den, laied himſelfe at the feete of *Daria*, with ſignes and tokens that he would defend her. Not long after came in a bold impudent youth, with intention to defloure the B. virgen. But the liou encounterd him, caſt him to the ground, held him downe with his pawes, and looked vpon her, as one demaunding, how he should vſe that wretched yong man. She commaunded that he should doe him no harme; and taking occaſion from the lions obedi-

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ence towards God, she ſpake vnto the man, and reduced him to the faith of CHRIST. He ſeing in what perill of his life he had bin, and how once he was rather dead then aliue, & ſeing himſelfe againe free from all danger by the commaundment of the holie virgen, went preaching aloude throughout all *Rome*, There was no other God, but IESVS CHRIST, whom the Chriſtians adored. The keepers of the lion came to haue him back: but he fell vpon thē, and caſt them to the ground, and ſtaid expecting the will and pleaſure of the ſaint. she, with ſo good an occaſion, did likewiſe acquaint them with the power and ſtrength of the faith of CHRIST; and they were conuerted thereunto, and became the publishers and preachers of the glorie and Maieſtie of oure Lord.

Celerinus the Preſecte, informed of all this, cauſed a fier to be kindled about the lodging, to burne and conſume the virgen and the lion together: but by the will of allmightie God, to whoſe power nothinge is impoſſible, in whoſe ſight his martirs are renowmed & glorious, the lion hauing receaued the Virgens bleſſing, bowing downe his head, went through the flame with out burning, and through the whole citty without doing or receauing anie hurt or damage. After all this, *Chriſantus* was put vpon a torment called *Armentarium*: but the poſt brake in ſonder, his bands were vnlooſed, and the torches which were lighted, to burne him on the ſides, were quenched. Thoſe allſo, which would haue tormented *Daria*, had the ſinewes of theire handes contracted, with ſuch exceſſiue paine that they were conſtrained to let it alone. Finallie

they led them out of the cittie, into the way called *Salaria*; where hauinge digged a great ditche or pit, both the ſaincts were put aliue into the ſame, and then couered and ouerwhelmed with earth and ſtones, and after this manner, iointlie martired and buried.

Manie Chriſtians had gatheted themſelues once together in a caue, to celebrate the feaſt of theſe holie martirs. *Numerianus* the Emperour, vnderſtanding this, ſent a companie of ſouldioures, commaundinge them to ſtop vp the mouth of the caue, and let not one eſcape with life. There was amonghſt them a prieſt, whoſe name was *Diodorus*: he ſaid maſs, and gaue them all the B. ſacrament, encouraging them to ſuffer that death with ioy, and conſtancie, for the loue of CHRIST: they did according as he did exhorte them, and ended theire lifes glorioufliе in that place.

The Churche doth celebrate the feaſt of SS. *Chriſantus* and *Daria* the 25 of October: and theire death was in the yeare of oure Lord God 284. in the raigne of *Numerianus* Emperoure. The martirdome of theſe ſaints was written by *Verinus* and *Armenius*, prieſts of ſaint *Steuen* Pope and martir: *Metaphraſtes* enlarged it ſome what more. *S. Damaſus* made certain eloquent verſes in praiſe of theſe ſaintes, and ſet them on theyre tombe. There is mention of them allſo in the Romaine Martirologe, and in that of *Vſuardus*: as allſo in the 5 tome of *Surius*; in Cardinall *Baronius*, and *Gregorius Turonenſis*.

In annot. and 2. to annal de glor mart. c. 38.

The

The life of S. Euariſtus Pope and Martir.

OVR *Sauior ſaith in* S. Matthew: *that* Mat 7
none can gather grapes of thornes, nor figgs of thiſtles. *This cometh to paſſe; becauſe a mans power is bounded and limitted; but the power of God is infinite, without bounds or meaſure: he can therefore, if he pleaſe, gather figgs of thiſtles, and grapes of thornes; as it appeareth, he did by* S. Euariſtus *Pope; who was made a ſweet and delicious fruite, being in his life holy, and in his death, a martir. God gathered this grape from a thorne, viz. from a Iew that was his father. The life of this holy ſaint collected by* Damaſus, *and out of an epiſtle decretall of the ſame* Euariſtus, *and out of other Authors, was this.*

EVARISTVS was ſonne to a Iewe called Iudas and was borne in *Bethlehem*; and when the holy Pope *Anacletus* was dead, he was choſen to ſucceede in his place. He was a verie learned and holie man; and the firſt, that diuided the pariſhes of *Rome* into ſundrie titles, among ſundrie prieſts, which were after-ward called Cardinalls. The ſame *Euariſtus* ordained that ſeuen deacons ſhouldaccompany the Bishop, where ſoeuer he went, and ſhould ſtand by his ſide, whenſoeuer he preached. to the end his miniſtery ſhould be honoured, his doctrine wittneſſed, and alſo that he

might shew ſome kind of autority, & be defended if any Gentill made shewe of violence againſt him. He alſo prouided, that matrimony should be publikly ſolemnized, and not in ſecret: and that the ſpouſes should go vnto the Church, to haue the nuptiall benediction: though, as *Tertulian* ſaith, the eſpoulalls and marriage were made in the Church, euen from the time of the Apoſtles.

Tertull lib 2. ad vxor. Ca sicus vir 7.q.1. 2.q 7. ſi qui iunt.

Moreouer, he commaunded; that Bishops should not leaue or forſake their Churches to go vnto others which thing is agreeable with the condition of maried folks, who may not abandon their own wifes, for other women. He alſo ordeined that the accuſations of the people should not be receued againſt their owne Bishops, if they had not notice before, or els ſome pregnant ſuſpition of fault in him.

It is not knowen, how *S. Euariſtus* died, but that the Catholik Church hath & doth account him in the nomber of the Popes which were martirs. In ſuch ſort, that hauing holden the Papacy 9. years 10. months and 2. daies, and hauing giuen holy orders three times in the moneth of *December*, and at them ordered 5. bishops 6. prieſts, and 2. deacons, he exchanged this temporall life for the eternall, (and was buried in the *Vatican*, nere vnto the ſepulcher of S. *Peter*, chief of the Apoſtles) on the 26 day of *October*, and on that day the Church doth celebrate his feaſt. The death of this holy ſaint was in the yeare of our Lord 120. in the time of the Emperour *Traiane*.

The

The life of SS. Symon and Iude Apoſtles.

HOLY *writ in the firſt booke of* Machabees *ſpeaketh of* Mattathias, *who hauing done noble acts in the defence of the people of* Iſrael, *and finding himſelfe now tired, old, and neere his death, called to him his ſonnes, kinsfolke and freinds, and the chief of them that had ſerued vnder his ſtandard. When they were all come, he made vnto them a large ſpeech, exhorting them earneſtly to perſeuer in the ſeruice of God, and in his holy faith: for that he was able to deliuer them, though all the world was againſt them, as he had done in former times, when they put their truſt in him.*

He to this purpoſe recounted vnto them the examples of Abraham, Phynees, Dauid, Daniell, *and his three freinds. After this, he concluded his ſpeech with theſe words; Behold:* Symeon *your brother is a man of wiſedome, giue eare to him, as to your father.* Iudas Machabeus *alſo is valiant, and corragious, euen from his child hode, let him be the captein of your hoaſt.*

This hiſtory agreeth much for the B. Apoſtles Symon *and* Iude: *for that* Mattathias *is the figure of* IESVS CHRIST *our Lord, who hath done worthy acts in the world, for the defence of all* Chriſtians, *which haue ſerued vnder his banner; and ſpeaketh thus to them: Behold you* Chriſtians, Symon *my Apoſtle is your brother, and a*

man of wiſdome, liſten to him, and eſteeme him as your father, and imitate him in his holy and vertuous life. Iudas *alſo, his companion in martirdome, is valiant, euen from his youth, let him be your captein in the battle, take him for your Aduocate, and commend your ſelf to him, for that will help you much to obtein the victory.*

The lifes of theſe two Apoſtles, taken out of that which is written of them in the holy Scriptures, and out of diuers Authors, was in this manner.

SAINT *Symon* and *S. Iude* were the ſonnes of *Alpheus* and *Mary Cleophæ*, and brethren to S. *Iames* the leſſe, and *Ioſeph* the iuſt. *Symon* was called *Cananeus*, for that he was borne in *Cana* of *Galyly*, and *S. Luke* calleth him *Zelotes* in the Greeke toung, for that *Cana* by interpretation is zelous: He was thus ſurnamed, to be known e from S. *Peter*, who is alſo called *Symon*; as *Iudas* was ſurnamed *Thaddeus*, to diſtinguish him from *Iudas Iſcariot*.

It is not written, when or howe they were called to the Apoſtle ship, but there is mention made of them in the Ghoſpell, when the names of the twelue Apoſtles are reconed: As alſo when IESVS CHRIST in the ſermon of the ſupper, ſaid: *He that loueth me, ſhalbe loued of my Father, and I will loue him, and manifeſt my ſelf to him.* *Iudas* anſwered him: *How is this to be done, that thou wilt manifeſt thy ſelf to vs, and not to the world?* CHRIST ſpake of his death, and of his reſurrection, after which they were to ſee him againe: for that he would manifeſt himſelf vnto them really and veritably in body and ſoule. When allſoe his eternall father would truly come to inhabite by grace in him, who loueth him, and obſerueth his lawe.

Ioan. 14.

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There is no other particuler mention of S. *Iude* nor of S. *Symon* in the Ghoſpell, but that they were preſēt in all places & at all times, that the Ghoſpell ſaith; the Apoſtles were with IESVS. As at the banket in the deſert, when CHRIST fed much people twiſe with a fewe loaues, and a fewe fishes. *Io.* 12. They were preſent at the raiſing of *Lazarus*, at the entring of our Lord into *Ieruſalem*, when they ſange *Oſanna*. They were preſent at the ſupper, when our Lord washed their feet, communicated them, made them prieſts, and conſecrated them Bishops.

They fled alſo, when IESVS was taken in the garden, they ſawe him rayſed to life, not as a ſpirite, but the ſame that he was, before he died. Our Lord talked and conuerſed with them, as may be ſeene by the actions of *Thomas*, who touched the wounds of his hands and ſide: they ſawe him alſo aſcend into heauen, they were alſo preſent at the comming of the Holy Ghoſt with the other Apoſtles; & when they receiued him, they receued alſo his gifts, and eſpecially that gift of toungs, with which they preached the Ghoſpell in diuers parts of the world.

Symon preached in *Egipt*, and *Thaddeus* in *Meſopotamia*. They kept company in *Perſia*, and preached therin together, as *S. Iſidorus*, *Ado*, and venerable *Beda* ſay. Aſſoone as they came into that country, all the Idolls, which before gaue oracles, became dumb. and whereas *Baradach* captain to the king of *Babylon*, whom ſome Authors call *Xerxes*, hauing then in hand a great interpriſe, deſired to be enformed of the ſucceſſe therof by oracle,

and paſſed from one vnto another; at laſt one of them, bad him looke for no anſwer, as long as Sy*mon* and *Iude* Apoſtles of CHRIST were in the country.

Baradach cauſed them to be ſought out; and brought before him. He demãded who they were: from whence they came; and what they did in that ſame country. The Apoſtles aunſwered, that they were Hebrews, & ſeruants of IESVS CHRIST: and that they were come into that country for the good of all maner of perſons, in teaching them the true faith, which if they receued, it should be the right meanes for the ſauing of their ſoules. *Baradach* ſaid to them: when I returne from the diſpatch of my affaires, I will heare you willingly. The Apoſtles ſaid: It shalbe better for thee preſently to confeſſe him, by whoſe meanes, thou maiſt ouercome thine enemies, and reduce them to the obedience of thy king: *Baradach* ſaid: I think your God be more potent then ours, ſine that your comming hath put them to ſilence: but, tell me: what ſucceſſe shall the warre vnto which I go, haue? The Apoſtles ſaid: To the end thou maiſt ſee, that thy Gods be not only impotent, but alſo liers, and deceuers, we will giue them leaue to aunſwer to thy demaunds, that they giuing an anſwer of that, which they know, we may showe what they be, and what they can do.

The Gods anſwered by their miniſters (whom *Baradach* had cauſed to come thither) That the warre should be long, and that therin much ſlaughter should be on both ſides. When the Apoſtles heard their anſwer, they laughed: and *Bara-*

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dach ſaid to them: I heare theſe words to my grief and ſorrow; and do you laugh? The Apoſtles replied: feare not, for too morrow at three a clock, there ſhall come embaſſadors from the Indian rebells vnto thee, who ſhall moſt humbly entreat thee for peace, and ſubmit themſelfs wholly to thy mercy. When the miniſters of the Idolls heard theſe words of the Apoſtles, thy ſcoffed therat; and in a rage againſt them, ſaid to the captein: Theſe fellowes come from the Indians thy enemies, that thou crediting their deceitfull ſpeeches, maiſt not be prouided and furnished with defence; and then the Indians may come and giue thee ſome notable diſcomfiture. To this the Apoſtles replied, and ſaid to the captein: we do not bid thee to tarry a moneth, or longer, but one day only: if thou find vs to ly, punish vs, as thou pleaſe. *Baradach* aunſwered: I think beſt to keep you & them alſo in priſon, vntill I ſee, which doth deceiue me; and then I will punish them that do deſerue it.

On the next day, euen as the Apoſtles ſaid, the embaſſadours of the Indians came, with whom *Baradach* hauing concluded a peace, reſolued to punish ſeuerely thoſe falſe prophets. but the Apoſtles ſtaid him, ſaieng: that thy were not come in to that country, to take away any mans life, but to giue it vnto many. Then the captein would haue giuen them many Iewells, but they would not take any. He had them vnto *Babilon*, where the king was; vnto whom he repeated what had befallen, betwene him and the Apoſtles; and commended them very much, and ſaid: they had the gift of prophecy, knew things to come, were hum-

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ble and vertuous, and coueted no temporall gaine.

At that time, the king had in his companie two magitians or Inchaunters, one was called *Zaroes* theother *Arphaxat*, who were fled out of *India* where S. *Matthew* preached, for that he had diſcouered their wickdnes and deceits. Theſe mallicious fellowes, ſeeing the Apoſtles to be of the colledge and company of S. *Matthew* their deadly foe, perſecuted them, ſaieng of them much euill vnto the king: And with their inchantments, cauſed many ſerpents to appeare in the place, to terrify the Gentills, and to hurt the Apoſtles: but they by their word only commanded the ſerpents to wound the inchauntors, but not to kill them. The ſerpents obeied & put them to great griefe and paine; and moreouer, hauing loſt hereby their reputation and credit, they were enforced to depart from *Babilon*, and to go vnto other cities.

They laboured what they could, to do ſome miſchief vnto the Apoſtles; ſaieng in euery place, where they paſſed, that they were enemies to their Gods, & would not haue them to be adored, and that they ſeperated wifes from their husbands vnder the collour of relligion, and ſuch other things. And in the places where credit was giuen vnto them, they gaue the people warning, that if the Apoſtles came that way, they should put them to death, and neuer ſuffer them to ſpeak. The holy Apoſtles preached the faith, without empeachment or contradiction in *Babilon*, and conuerted many, for that they did many miracles, eſpecially in healing all ſickfolks from their infirmities what ſoeuer. They baptiſed the king, and all his family, and

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hauing instructed many in the faith, they ordered priests, and deacons, and made *Abdias* bishop, who had followed them from *Ierusalem*, and had (as he saith) seen with his corporall eies IESVS CHRIST, in his mortall flesh.

It fell out at that time, (as the said *Abdias* recounteth it, and S. *Antoninus* of *florence* repeateth it) that a woman, daughter to a noble man of *Babilon*, was gotten with child, and the author of that wickednes was not knowen. She being vpon the time of her deliuery, her father and mother vrged her, to tell the man, that had dishonored her, that they might inflict vpon him some punishment, agreable to his desert. Shee, to free herself from further reproache, for that he was of so base a cōdition and estate, that she was ashamed to say who it was, laid the blame vpon a deacon of the Apostles, saing: that he committed that villany. The deacon was forthwith taken, and led before the king. The Apostles vnderstanding therof, and knowing he was innocent, went to the court, and requested the king, that the parties, and the child that was new borne, might be brought before him; and so it was done.

The Apostle asked, when the child was borne: and they said that the same day; then they looked on the child, and said vnto him: we commaund thee in the name of IESVS CHRIST, to tell vs, if this deacon hath committed the offence, that thy mother chargeth him withall. The infant aunswered: This deacon is good and chast, and neuer in his life committed any carnall sinne, and he is not my father. His ennemies vrged the Apostles

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inſtantly, to aſk of the child, who it was, that had committed the offence: they aunſwered: It is lawfull for vs to cleare the innocent, but it is not fit for vs, to diſcloſe them that are faulty. And at this the wholle company remained aſtonied and amazed.

The faith being well planted in that place, they departed from *Babilon*, & went preaching through many prouinces of that kingdome, and at laſt they came to a very rich city called *Suamir*, in which place *Zaroes* and *Arphaxat* the two magitians told the miniſters of the Idolls, that the Apoſtles were in the city. Wherfore many of them aſſembled, and took the Apoſtles, and impriſoned them, and led *Simon* to the temple of the *Sonne*, and *Thadeus* to the temple of the *Moone*, for to adore them: but at the praiers of the Apoſtles, the Idolls and their ſtatues fell in pieces, and to duſt, and out of them went two deuills, in the ſhape of *Negroes*, with horrible roaring and houling. The painims were moued therat with ſuch indignatiõ, that in a rage, and with infernall fury, they ranne vpon the Apoſtles, and cut them in pieces.

At that time, the heauens and skie was cleare and calme: and one a ſodein, it was couered with black clouds, which powred downe a dredfull tempeſt, and withall fell many thunderbolts, which beat downe to the ground the temples of the Idolls nere vnto them, and ſlew many of the Painims, among whom were the two Magitians, whoſe bodies were afterwards found beaten to ashes. The king of *Babilon*, who was a Chriſtian, was much grieued for the death of the Apoſtles, and ſent men to fetch their bodies vnto *Babilon*, where

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he cauſed a Church to be builded vnto them, in which place they remained for a while. They were after ward caried to *Rome*, and laid in the Church of S. *Peter*.

The martirdome of theſe holy ſaints was on the 28. day of *October*, and on the ſame day, the Church celebrateth their feaſt. The Apoſtle *Iude Thaddeus* wrote one epiſtle, which is numbered in the canonicall ſcripture. God graunt we may be all written in the book of life. *Amen*. The martirdome of theſe two holy ſaints was in the yeare of our Lord 64. in the time of *Nero* the *Emperour*, after the opinion of *Onuphrius* and *Caniſius*.

* * *

The end of the month of October.

NOVEMBER.

The feaſt of all Saincts.

THE *ſacred ſcripture in the booke of* Heſter *recounteth: that king* Aſſuerus, *to ſhew the greatnes and majeſty of his Empire (in the third yeare of his raigne) made a moſt ſolemne feaſt, to the Lordes and Princes of his court, and to all other the ſubiects of his kingdomes. This feaſt laſted manie daies; the tables were allwaies couered, and richly furniſhed, with moſt coſtlie meat, and delicious wines; and euerie other thing was in great aboundance. No man was forbidden, but euery man might eate, when and of what it beſt pleaſed him. Yet that in which the greatnes and maieſtie of the king was showed, was (as ſaith the text) that there was great ſtore of wine, and that moſt excellent, and ſuch was giuen to euery one as pleaſed him beſt.* Cap. 1

When the king made this feaſt, Queene Vaſti *his wife made alſo another vnto her Ladies, and the damoſells of the court; in which likewiſe her magnificence and bountie was ſhewed, being ſerued alſo at her tables with ſundrie & different diſhes, of moſt delicate viandes. This feaſt is a figure, and repreſentation of that, which paſſeth in the triumphant, and millitant Church.*

The great king Assuerus *representeth our Lord God: who to shew the glory and maiestie of his Empire (in the third yeere of his kingdome) made a most solemne feast vnto the Princes and Lords of his court, and all other of his kingdomes. These three yeeres signifie the three estates, and ages of the world, to witt: of the law of nature, of the law written, and of the law of grace.*

That king Assuerus *made this feast in the third yeare, signifieth: that in the third age and state of the world, to witt, in the time of the law of grace, our Lord God opened heauen; for before, in the time of the law of nature, and law written, heauen was shut vp from men, and they could not enter thereinto; but in the time of the law of grace, God opened his royall pallace, and inuited all the great Lords of his court, to participate and enioy the rich treasors he had therein; as the Apostles, Martyrs, Confessors, and Virgins do: who sit continually at his celestiall tables, and eate that which is most to their content. For the viands or meates being variable; to witt, the delights and contents in heauen being sundrie, euery one taketh, and reacheth that, which sauoureth best to him. But aboue all, the wine, for that it is most excellent, maketh the feast better, and sheweth the greatnes thereof. This wine signifieth the taste, and suauity of the Holie Ghost, which is bestowed among them in great abounndance, & the blessed being (as it were) inebriated of God, are made partakers thereof; and haue no mind nor thought of any thing that may bring discontent, or anney: but all things causeth vnto them vnspeakable ioye and delight. This is the feast which the king made. It is said also, that the Queene made a feast to the Ladies, and damosells of the court.*

By the Queene is vnderstood the Catholique Church, who maketh a feast vnto her women and damosells, that

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is: the ſoules trauayling in her affaires. It is not altogether from the purpoſe, if it be ſaid: that they that be in the millitant Church be called woemen, and they that be in the triumphant be called men; becauſe, as man is the more perfect creature then woman, ſo there is found more perfection in them that be in heauen, then in them that be on the earth, though they be all holie perſons. the reaſon is this: they which be in heauen cannot fall any more, but they, that be holie on earth, may fall againe, and ſo do many and ofientymes.

Before Queene Vaſty *kept this feaſt, she gaue vnto her damoſells to eate, ſometimes of one kind of meat, ſometimes of an other, yet moderately, and in meaſure; but on the feſtinall daye, she gaue them all kind of delicacies moſt freely. So alſo the Catholique Church maketh ready her table daily for all faithfull beleeuers, yet diuerſly, ſome dayes with one kind of meat, ſomedaies with another.*

Sometimes she maketh a feaſt, and giueth meat to all them that haue been good all the time of their liues, and this she doth in celebrating the feaſt of S. Iohn Baptiſt. *Another day she dreſſeth a dinner for great ſinners, preſenting vnto them a* Mathew, *& a* Marie Magdalene, *which for a ſeaſon offended God by their wicked liues. She alſo maketh a feaſt for religious men on the day of* S. Benedict, S. Dominik, S. Francis, *and ſuch others as they be. She maketh a feaſt to the religious recluſes on the day of* S. Clare, *of* S. Catherine *of* Siena, *and ſuch others. To the maried people, when she celebrateth the feaſt of* S. Ioſeph. *Vnto Kings and great Lords on the daie of the* Epiphanie, *when the feaſt of the three kings is celebrated: vnto Bishops and Prelates on the daie of* S. Ambroſe, S. Martin, S. Nicholas, *& of ſuch like.*

Vnto virgins and damoſells, on the day of S. Agnes, S. Lucy, *and many others. But the day of all Saints, ſignifieth the day that Queene* Vaſty *made the feaſt, and prepared the royall banquet vnto all her ladies & damoſells; becauſe on this day the Catholique* Church *doth prepare and dreſſe meat for all manner of people, when she celebrateth the feaſt-day of all the ſaints in heauen; who be a patterne and example for all men in the world; that by imitating them, they may reforme their liues, and amend all looſe, and lewd behauiour.*

DIVERS and ſundrie reaſons haue been diuerſly alleadged, why the Church of God doth celebrate a feaſt of all the ſaints together. One reaſon is: the dedication of a temple, which was conſecrated in *Rome*, in the name of all the Saints. *Ado* Biſhop of *Vienna*, and thoſe authors that write the liues of the popes and Emperours, relate it in this manner.

In Chro: ætat. 6 ano. 604.

About the yeare of our Lord 608. *Boniface* the 4. being pope, there raigned in *Conſtantinople Phocas* the Emperour, who though he be noted to be couetous, and cruell, yet was he a Catholique prince, & very affectionate to the Church of *Rome* and a priuate friend vnto Pope *Boniface*.

There had been built in *Rome* a moſt ſumptuous temple, in honour of *Cybele* (that falſe goddeſſe, mother of all the Gods) and in the name of all the other Gods alſo. This was built by *Marcus Agrippa* a noble man of *Rome*, who called it by a greek name *Pantheon*, that is to ſay: the habitation of all the Gods. The temple is round, and hath no other windowe, but one great hole in the top thereof, which giueth light to all the temple. It is ſaid;

Agrippa

Agrippa cauſed it to be built in that faſhion, for that he would not ſhew himſelf partiall toward the Gods; in ſetting one in a more honorable place then another, but to make them all equall; and by the iudgment of thoſe, that haue skill in Architecture, it is held the moſt artificiall building, that is in our knowne world.

Of this temple, with the conſent of the Emperour *Phocas* (becauſe he had iuriſdiction, and comaunded in *Rome*, and a great part of *Italy*) *Boniface* made a Church, & conſecrated it to the mother of God, and of all ſaints. His reaſon was: that euen as the pagans in this temple, had adored the diuells, and all the crew of their heathenish Gods, with *Cibele* their mother; ſo from thence forth there ſhould be honored in the ſame place, the Bleſſed mother of the true ſonne of God, and all the whole court of heauen, with the holie martirs alſo. For at that time they did not ſo ordinarilie celebrate in the Church the feſtiuall daies of the Confeſſors.

The Pope called this feaſt, *S. Maria ad Martires*, and willed it ſhould be kept on the ninth day of *May*. Afterward Pope *Gregorie* the 4. who liued in the yeare of our Lord 827. (after the opinion of *Onuphrius Panuinius*) tranſlated the feaſt vnto the firſt of *Nouember*; becauſe of the infinite number of people, that reſorted to *Rome*, to ſollemniſe that feaſt. Wherefore, he thought it more conuenient, to transferre it vnto a ſeaſon wherein the fruits of the earth were inned, and brought into the barnes, that there might be ſufficient ſtore therof, and no ſcarcity for the pilgrimes and ſtrangers; as there was wont to be, and is ordinarilie in the month of

May.

At this preſent, that Church is called : S. *Maria Rotunda* ; & the daie is called ; the daie of all ſaints. On the firſt of *November* it is celebrated with great ſollemnitie, and marueilous concurſe of people to the honour of the B. virgin *Mary* and all ſaints. And this may be one of the reaſons why the Catholique Church celebrateth this ſollemnity. Another reaſon is : for that the Church endeuoureth to ſatisfie in honoring all ſaints in common ; ſince it is not poſſible ſo to do in particuler feaſtes.

The holie Ghoſt, by whom the Church is ruled, and gouerned, apointeth ſome feaſt daies of ſaints to be kept feſtiuall, beſides thoſe daies, which are kept holie in the honour of CHRIST, his B. mother, and the Apoſtles. The reaſon why the feaſt day of one ſaint is celebrated more then another, may be : becauſe they were martired in *Rome* (which is the head of the world, and the perpetuall ſea of the vicar of CHRIST, as long as the world endureth) as S. *Laurence*, S. *Agnes*, and others. Or for that their bodies haue been tranſlated thither from other countries, as S. *Anaſtaſius*, and S. *Gorgonius*. Or elſe, for that they haue been renowned martirs, as S. *Vincent* of *Valentia*, the *Spaniard*, and S. *Catherine* of *Alexandria* : or it may be, for ſome other ſuch like cauſe.

The reaſons of them all, are not knowne but ſecret. As of the ſaints which the ſame Church putteth into the *Canon* of the maſſe : for though they imitate liuely (as *Gabriell* ſaith) the paſſion of CHRIST, yet it ſeemeth there be ſaints of more fame, which might haue beene ſet in that moſt rare

Sup : Canon Lect. 32. lit. K.

and

& ſinguler place, as well as other that be there ; as S. *Sebaſtian*, S. Georg, & many others. Yea as the ſame *Gabriell* ſaith : it hath beene knowne ; that ſome men in particuler Churches, haue taken ſome ſaints out of the *Canon*, & put others in their place; & it hath beene found ; that they that haue beene blotted out, haue beene put in againe ; and they that were newlie written, were cancelled, and blotted out. So that it ſeemeth there is in it ſome miſterie, for the which it is fit, thoſe ſaints ſhould be nominated and none other.

And it ſeemeth to be the ordinance of God, that in ſome particuler citties and prouinces, the feaſts of ſundrie ſaints ſhould be celebrated. As through all *Spaine*, the feaſts of S. *Iſidore*, and *Ildephonſe* are celebrated. At *Toledo* is kept the feaſt of S. Eugenius ; and at *Alcala*, the feaſt of the two ſaints *Iuſtus* and *Paſtor*.

The Popes do alſo obſerue the ſame order in Canonization of ſaints, concerning the ſaying of their office, and ſolemniſing of their feaſt. For although he that is canoniſed, is to be holden, and reputed a ſaint of all Chriſtians, vnto all whom it is comaunded that they honour him as a ſainte ; yet for the celebration of his feaſt, a place is ſet downe and aſſigned, or els a particuler congregation. As to S. *Francis* of *Paula*, founder of the order of the *Minimes*, his feaſt is kept in all the places of his religion, and in ſome citties ; as in *Towers* in *France* where he died. Of S. *Catherine* of *Siena* alſo, who is canoniſed, and her feaſt is kept through all the order of preachers, and in the cittie of *Syena* in *Italy*.

Of *S. Romualdus* founder of the *Calmaldoly*, whose feast is sollemnised in all the monasteries of his religion, and in the cittie of *Rauenna*, where he was borne, and in the towne of *Fabriano*, where his body lieth. yea, not long agoe, Pope *Gregorie* 13, hath granted a plenarie Indulgence to all Christians both men and women, vpon the feast day of the said *Romualdus*, which is on the 19 of *Iune*, that shall visite the Churches of the monasteries of the *Calmaldoly*, aswell of monkes as of nonnes; And the like is also, of many other saints.

Notwithstanding all this dilligence of the Catholique Church, there remaine many thousands of saints, of whom is kept no feast nor comemoration neither in generall, nor in particuler, yea, of many there is no memory nor knowledge. Of these then, which be an infinite number is celebrated the feast of all saints. Which is a reason of great consolation, for afflicted and tormented mindes; for though when the sacred scripture maketh mention of those which be saued, it is done with such restriction, and limitation, that it maketh the most valiant to tremble, and desmaieth the faint and weake harted: As it is said of them that departed out of *Egipt*, that of so many thousands, two only entred into the land of promise; and also when CHRIST saith: that *the gate of heauen is narrow, and the way by which we go thither straite*: As also when he speaketh of rich men, and saith: that *it is more easie for a Camell, to passe through the eye of a needle then for a rich man to enter into heauen*: As also the parable of the ten Virgins, of which fiue were excluded out of the gate. Yet this (I say) is matter of

great

great conſolation, to ſee that the holie ſaints be ſo many, that there cannot be feaſts performed vnto them all, through the whole yeare, and that they muſt haue a particuler daie allotted for them all; in which the Church ſingeth for the Epiſtle a lecture of the Apocalips of *S. Iohn*, where it is ſaid; that euerie tribe had ſo many thouſands of ſaints in heauen.

Tho: vvald: de Sacram: tit 16. Gab: de canon. miſſe Pighius Cont. Verſ. 13. Eck: enchir, Cap. 15. Caſtro. lib: 13 cont hereſ.

The third reaſon, why the feaſt of all ſaints is kept, is: for that we be much bound vnto thē, for many graces and fauours, which we continually receaue of them, and by their meanes; & for that cauſe it is conuenient, that in their memory we make ſome feaſt, & reioice for the ioie which they haue, by poſeſſing the preſence of God in heauen.

This obligement and bond is ſo great, that before this ſollemnitie was inſtituted, by *Gregorie*, or *Boniface*, ſome Catholiques, and deuout Chriſtians, were in particuler perſwaded to celebrate ſuch a feaſt; of which number S. *Auguſtine* was one, who ſaith in a ſermon: my deare and louing brethren, we celebrate the feaſt of all ſaints vnder one ſollemnitie, of whoſe company heauen reioiceth, and the earth is made happy by their aide, and the Church renowned by their triumphes. That the obligation and bond which we haue to the ſaints is great, we may ſee by this: that not ſpeaking of the fauours and graces, which we all receaue of God by their merits and interceſſion; there is not a man in this world if he look into his life, but he ſhall find himſelf obliged to ſome particuler ſaint, it being certaine; that God for his ſake hath done him ſome good.

Serm. 27. tom: 10.

Moreouer, it is a cleare caſe, that we be bound vnto the ſaints, hearing CHRIST ſay of them: that they feele an accidentall ioy, euery time that a ſinner doth repent. By which we may gather; that if they feele ſuch ioy, to ſee a ſinner bewaile his ſinnes with teares, to knock his breaſt, to ſigh, and lifte vp his voice to heauen; if this muſick pleaſe them ſo much, that for the ſame, they make publike ioy, and ſollemniſe his conuerſion: what Iubiley, triumph, and ſollemnity make they, when ſuch a ſinner is freed clearly from his ſinnes, and from the priſon of the body, and entreth into heauen? If the ſaints reioice ſo much at our good, it is very fit that we reioice by celebrating their feaſtes.

Luk: 15.

The fourth, and laſt reaſon why we celebrate the feaſtes of all the ſaints is: becauſe we ſhould imitate them. When the poore man ſeeth the treaſors of the rich, his pouerty is more apparent and manifeſt; and the ſinner ſeeth his defects better, when the vertues of the ſaints are repreſented vnto him.

The Catholike Church celebrating the feaſts of the ſaints, doth not only intend to honor them, and God in them, but alſo would lay them before vs, for a patterne and example, to the end we ſhould imitate them, if we would go whither they be gone, and be ſaued, as they are ſaued, and poſſeſſe Gods glory as they poſſeſſe it. Aſſuredly we may ſay; that many that are called the diſciples of CHRIST, & indeed be Chriſtiãs, for that they be Baptiſed & haue faith, in workes are Pagans, & diſciples of the diuell, blinded, and deceiued, and that their conſciences be harquebuze proofe, as may be ſeene

Greg: naz orat: in Athanaſ: S. Epiphere: 26. Baſil: hom: in 40 m art:

by

by that which followeth.

In this feaſt of the ſollemnitie of all ſaints, the Church readeth a Ghoſpell, which was the firſt that IESVS CHRIST preached in the world. & conteineth the deſpiſing of all temporall things, and (as S. *Auguſtine* ſaith) compriſeth the ſomme of all that, which is neceſſarie for the perfection of a Chriſtian. He ſtaieth not on that point, but beginning to preach his new law and Goſpell, teacheth vs all to make ſmall account of things preſent, and to make moſt reconing of things to come; to extirpate the loue of terrene goods out of our hearts, and to direct our loue vnto celeſtiall things. This is quite contrary vnto that, which the world teacheth, for CHRIST ſaith: *Bleſſed be the poore*; and the world replieth: Bleſſed be the rich. CHRIST ſaith: *Bleſſed be they that weepe.* and the world ſaith: Bleſſed be they that laugh. Our ſauiour ſaith; *Bleſſed be they that ſuffer hunger*: & the world ſaith: Bleſſed are they that are all waies full. Hereby we may ſee, of whoſe ſchoole euery one is, and whoſe diſciple he is.

Some are troubled, vexed and tired, neuer taking repoſe nor reſt, to get ritches together, to vſe delights, and pleaſures of the world, which are hurtfull vnto their ſoules; and yet they ſeeke after them ſo earneſtly, that they could not vſe more diligence, if they ſhould haue heard CHRIST ſay? They that ſeeke riches, delights, and pleaſures of the world, be happie and bleſſed. What folly and blindnes is this, to profeſſe thy ſelf a Chriſtiane, and to liue like a Pagan? Either liue as thou beleeueſt, or beleeue as thou liueſt.

In times paſt, there were in *Athens* many ſchooles of Philoſophers, different one from another, as the Stoicks, Academicks, Peripateticks, Pythagoreans, Epicureans, and Cynicks: & euery one liued conformeable vnto the opinion of his ſect. You needed not aske of them, whoſe diſciples they were, for by their habite and behauiour, it was forthwith knowne, vnto what ſchoole they belonged. You should ſee in a ſtoick a graue maieſtie, an honeſt behauiour, quietnes, temperance, conſtancy in one ſtate, and ſtabillitie like a rock in aduerſitie. In a Cynick an Epicurean, yee might haue ſeene the inconſtancy and vanitie of a diſſolute perſon, a ſcoffer, pratler, and taunter, ſo that euerie one showed in deed, what doctrine he profeſſed.

It were well if euerie Chriſtiã would do ſo alſo, to witt: that euery one in his countenance, his words, and workes, would shew himſelfe to be a Chriſtian, and the diſciple of CHRIST. That great Philoſopher *Picus Mirandula* ſaith very well: Not to beleeue the faith of CHRIST IESVS, and his doctrine, preached ſo plainly, and confirmed with ſo many miracles, is great obſtinacy. Then to haue, receiue, and to beleeue the ſame, and to liue contrary to that which it teacheth, is folly in the higheſt degree.

Is it not extreame folly (as that excellent and famous preacher *Thomas de villa noua* ſaith in a ſermon) for vs, that fight, as we Chriſtians do, vnder the banner, and ſtanderd of CHRIST Crucified, to labour and ſtriue for riches, for delights, and pleaſures of the world? CHRIST our captaine is

nailed

nailed on the Croſſe, naked, poore, ſhamed, and reproached; and we that be his ſouldiers, will (forſooth) be rich, well apparelled, honored; and enioye all contentments, and pleaſures we can procure. Is it not a very folly for vs, that haue alwaies enioyed in the world conſolations, recreations, and all kind of temporall delights; and yet make account to be receiued into the ſocietie of the Apoſtles, and company of the Martyrs?

S. *Paul* ſpeaking aloud to all men ſaith: If we ſuffer as the Saints haue done, if we imitate them, and their liues, we shall raigne with them. Which is as if he had ſaid: If we do not imitate them, we may be well aſſured we ſhall not haue their company. S. *Iohn* Euangeliſt ſaw a great company of the Saints in heauen, and wondering much to ſee them ſo bright and beautifull, demaunded of an Angell, who they were? The Angell aunſwered: Theſe be they, which be come out of tribulation, and haue endured in the world many troubles, perſecutions, and death it ſelf. 1. Cor. Apoc: 7.

How can they that be nice & delicate, & drowned in worldly pleaſures, come into their cõpany? The Saints ſit at the table of CHRIST, and they all weare the ſignes, and tokens of their torments; as CHRIST himſelf carieth the ſignalls of his woundes. Some carie thoſe markes they receiued in the world, hauing beene beheaded, ſtoned, boyled or flaied. Others how they were broiled, killed with clubbes or the like. How can thoſe people that were euer rich, and laboured to be tenderly cherished, honored & whollie poſeſſed of worldly delights, appeere among them that were flaied,

boyled

boiled to death, killed with clubbes, ſtoned or beheaded?

Mat: 5. The ſame IESVS CHRIST which ſaid: *Bleſſed be the poore. Bleſſed be thoſe that waile. Bleſſed be they that be hungrie. Bleſſed be they that be perſecuted*; ſaith preſently after that. *Wo to you that be rich. Wo to you that haue your content in this world. Here you haue it; and in the next you ſhall faile of it.* As if he had ſaid: Remember, that there be not two paradiſes. There were two before time, but becauſe man was rebellious againſt God; he loſt the terreſtriall Paradiſe, and was caſt out of the ſame; to the end, he ſhould not thinck of it, nor labour to obtaine it againe. And if he ſhould ſtriue to obtaine the ſame, he ſhould be aſſuered, neuer to haue the celeſtiall paradiſe. for he that hath his paradiſe heere, let him not look to haue the other hereafter.

So was it ſaid to the vnfortunate rich man, who being in the flames of hell lifted vp his eies, and ſeing *Abraham* and *Lazarus*, asked for one drop of water, to coole his tong in that flame; but he was anſwered: Remember thou haſt had proſperitie, therefore look not to haue it any more. All theſe things we are taught by the feaſt of all Saints, and the Catholique Church doth celebrate it, to the end we ſhould imitate them.

If we cannot imitate the Apoſtles, let vs follow the examples of the Martirs. If not the martirs, yet of the Confeſſors. And if not of the Confeſſors, let vs be ashamed at leaſt that eleuen thouſand weak, and tender damſells, hauing giuen their liues, to enioy that, which the holie ſaints in heauen enioy; any man ſhould be ſuch a coward, or recreant

as

as not to do that, which feeble woemen, & virgins haue endured. This is the laſt reaſon, why the feaſts of all ſaints is celebrated, to wiit: becauſe we ſhould imitate, and follow their ſteppes, both in life, and death.

For all theſe reaſons before mentioned, it is iuſt and reaſonable, that on this daie we ſhould do honour vnto them all. And as *S. Iohn Damaſcene* ſaith: we are to honour the moſt B. virgin, for that ſhe is the mother of God. And we ought to honour S. *Iohn Baptiſt*, for that he was a prophet, the precurſor, & a Martir. We ſhould honour the Apoſtles, as the brethren of IESVS CHRIST, and witneſſes of his life & death. We are to giue honour to the Martirs, as to the ſouldiers, and partakers of the cup of CHRIST. *Lib: 4. de fide orthod. cap. 6.*

We muſt giue reuerence to the Confeſſors, for the conflicts they had within themſelues, liuing in continuall penance, and mortification. We muſt beare reuerence vnto the virgins; as vnto the ſpouſes of CHRIST: and vnto the other holie ſaints, and all the Angells of the Hierarchies, as citiſens of heauen, enioyeng the preſence of God. And ſo honoring them, and imitating their vertues, we ſhall receiue help and benefit by their aſiſtance, and prayers in this world, and be receiued into the glorie which they poſeſſe in the eternall beatitude. Vnto the which God bring vs, for his great mercy ſake. *Amen.*

The commemoration of the faithfull deceaſed.

THE *prophet* Daniell *being in* Babylon, *diſcouered a fraud, and deceyt, which the miniſters of a temple vſed, in making men to beleeue, that their Idoll called Bell, did eate vp thoſe meates that were offred vnto it, When as they themſelues indeed did eate it vp.*

Darius *the king punished theſe men with death; where vpon the people raiſed an vproare and commotion, againſt the prophet, and (the king not being able to reſtraine their furie) they threw him into a denne among Lions, to be by them rent, and torne in pieces. In this wofull ſtate the holie man remained ſixe daies, being grieuous, aſwell for the continuall ſight of the lions, as for that the place was filthie, and ſtincking, and beſide all this, honger afflicted him exceedinglie.*

It fell out at that ſeaſon, that the prophet Abacuc *being in* Paleſtina, *and carying victualls to his sheapheards, an Angell told him; that God comaunded, he should carry that Victuall vnto* Daniell, *who was in the Lions denne in* Babilon. Abacuc *excuſed himſelf ſaing: that he knew not where* Babilon *was, neither did he know* Daniell. *The Angell ſaid: I will shew thee; and with that, he took him by the haire of the head, and in a moment, ſet him in* Babilon, *in the Lyons den, and shewed him* Daniell, *readie to die with hunger.* Abacuc

ſaid

ſaid vnto him; Daniell, eate of this meat that is ſent thee by God. Daniell did eate thereof, and was ſome what refreshed, and enabled thereby to ſupport, and beare the affliction of that place of punishment, vntill at laſt, he was taken out by the kings comaundement.

By this figure is repreſented liuely vnto vs, the commemoration the Catholique Church maketh for the dead, on the next day after the feaſt of all ſaints. Daniell in the lions denne repreſenteth the ſoules, that be in the paines of purgatory. It agreeth alſo verie fitlie, that the lions did not rent nor teare Daniell in pieces, alſo that the ſight of them was grieuous, in that place of paine, and alſo hunger afflicted him very much. So the ſoules that be in the paines of purgatorie be not tormented by the diuells, which is very iuſt; as not fitt, that they ſhould chaſtice thoſe, that they could not ouercome. The place it ſelf which is allotted vnto them, is painfull, and grieuous, for it is full of fire, which is the ſame with the fire of hell, (as S. Auguſtine affirmeth) Honger doth afflict them alſo, which is the great deſire and longing they haue to ſee God; For though they be ſecure to ſee him at length; yet it is a great grief vnto them, that the time is prolonged.

The prophet Abacuc, who caried meat vnto his sheep heards, is a figure, of euerie good and faithfull Chriſtian, which doth good vnto the ſoules in purgatorie. For in the carying of meat vnto his sheapheards, viz: vnto his Curate, or any other prieſt, in bringing bread and wyne vnto the Church, and the other almes, which are done for the ſoules (ſuch as praiers, and ſacrifiſes bee) an Angell cometh, and bringeth it vnto Daniell in the denne. And in deed, it is an article of the Catholique faith, that all thoſe things that be offred for the ſoules in

purga-

purgatorie, by perſons that be in the ſtate of grace: or elſe if the work it ſelf doth merit, and deſerue it, (as the holie ſacrifiſe of the maſſe) both comforteth and helpeth the ſoules that be in purgatorie exceedingly.

THE vndoubted veritie, that there is a purgatorie, is an Article of the Catholique faith, and he that denieth it, ſhall thereby prooue himſelf an heretique. This truth is prooued by the teſtimonies of the ſcripture, as that excellent learned man frier *Alfonce de Caſtro* ſaith, in his book he made againſt hereticks.

Eſay ſaith: *Our Lord ſhall waſh the vncleanes of the daughters, of Syon and the bloud of Ieruſalem in the ſpirit of Iudgment, & in the ſpirit of heat.* The prophet *Malachy* alſo threatning ſinners with the coming of Almightie God to chaſtice them ſaith of him: *that he is a fire, in which the ſiluer is molten, and purified.* Theſe two places are alleadged by S. *Auguſtine* to prooue; that there is a purgatorie after this life. IESVS CHRIST our ſauiour ſaith the ſame, viz: that *he that ſhall ſpeak wordes againſt the Holie Ghoſt, ſhall not be pardoned neither in this world, nor in the world to come. S. Gregorie* vſeth this ſentence, and ſo doth S. *Bernard* alſo, as an effectuall proof of this veritie. For they ſay: if ſinnes be not remitted in the other world, this ſentence, *ſhall not be remitted in the other world,* ſhould not haue beene written. And the truth beinge that in all holie writt, there is not any ſuperfluous word, fot to ſay there were any (as S. *Baſile* ſaith in his *Exameron*) were blaſphemie; it followeth then, that there is a purgatorie: for it is a cleare caſe that no ſinne is pardoned in hell.

S. *Paul*

S. Paul alſo writing to the Corinthians ſaith: *that the workes euery one hath done be they gold, ſiluer, or ſtones, wood, haie, or ſtrawe the fire ſhall try them.* And then he ſaith imediatly. *that he whoſe workes ſhall haue need of this tryall, ſhall ſuffer detriment, ſo that ſuch ſhall not be ſaued, but by fire.* *Origen* alleadgeth this ſentence to prooue this veritie There is another verie forceable reaſon for this point, *S. Iohn* ſaying in the *Apocalips* (ſpeaking of the holie & heauenly cittie of *Ieruſalem*) that none ſhall enter thereinto with any ſpot or ſtaine of ſinnes. yet manie mẽ dye with veniall ſinnes; & others that haue mortall ſinnes are cõfeſſed, & haue not time to do their enioined penance. Of theſe who are pardoned, and abſolued of their faults it is cleare that they ſhall do penance in purgatorie, before they enter into heauen: for thither they cannot come with any ſpot.

1. Co. 3.

hom. 6 ſup. exod;

Cap. 21.

Therefore we muſt needs confeſſe, that there is a Purgatory, where the ſoules ſhalbe purified & refined from all their filth, & defects, with which they depart out of their bodies, before they enter into heauen.

Moreouer, many holy perſons, & of vertuous life, who are worthy of credit herein, haue had reuelations of this truth, as *S. Gregorie* writeth in his dialogues. But beſide all theſe reaſons alleadged I wil relate one, which is of great authoritie, and was (as it is ſaid) the firſt cauſe, and beginning, that mooued the Catholique Church to ordaine, and inſtitute the Commemoration of the faithfull departed, on the next day after the feaſt of all ſaints and this it is.

Gui liel: in ration. lib 7. cap. 25.

In the life of the holie Abbot *Odilo* (written firſt by *Peter Damian* Cardinall of the Church of Rome

Iacob phil: in sumpt vinc. in spec histor. lib 25. 106.

and related by frier *Laurence Surius*) we read: that a religious man returning from the visitation of the holie sepulchre in *Ierusalem*, and other places of the holie land, the ship where in he sailed, was driven forceably vpon certaine vninhabited Ilands which were full of rocks, and craggie hilles, neere vnto *Thessalonica*, & be called the Iles of *Vulcan*.

The religious man took land in the Ile, and found in an obscure and secret place an hermite, vnto whom he went; and among their conferences the religious man told him, that he was of the prouince of *Aquitaine* in *France*. The hermite hearing that was very glad (as appeared by his countenance) and asked him, if he knew the monasterie of *Cluny*, and *Odilo* the Abbot thereof. The religious man said, yes: and desired to know the reason, why he demaunded that question. The hermite answered: know you that in this Iland be hollow places, full of wind and fire, which some call the mouth of *Vulcan*, by the which are seene divells to enter in, and to go out ordinarilie, in diuers and sundrie shapes and formes.

Sometimes by their externall looks they seeme to be cheerfull and iocund, and at other times they seeme to be pensiue and sadde. I being desirous to know the causes of this different behauiour, adiured, and charged them in the name of Almightie God, to tell me the true cause; and they said vnto me; that they make shew of ioye and gladnes, when the soule of any person, that hath liued well in the world, whom they could neuer induce to committ mortall sinne, is brought vnto purgatorie for some veniall sinnes; and the diuells seing them

to ſuffer in the flames are ſatisfied therewith, and shew their gladnes by externall ſignes. But if there be giuen any almes, any maſſes ſaid, or any good workes done by good people (as faſting and prayer) whereby the ſoule departeth ſooner out of that place, and flyeth vnto heauen, this cauſeth the diuells to be afflicted.

They complayne eſpeciallie of the monkes of *Cluny*, where continuall prayers are made for the ſoules of the dead ; that they may be deliuered out of that paine. Therefore I praie thee (ſaid the ſollitarie hermite) and I coniure thee in the name of God Almightie, to requeſt the Abbot *Odylo*, and the other to ſay maſſe, and prayers without ceaſing, for the ſoules in purgatorie ; ſince ſo much good aryſeth thereof.

The religious man wondred at his wordes, and promiſed him faithfully to deliuer the meſſage. So, being returned into *France*, he viſited that monaſterie, and recyted vnto the Abbot and his monkes all that which befell in thoſe caues, and mouth of *Vulcan*. The holie Abbot *Odylo*, vnderſtanding the ſame, ordeined, and commaunded, that in all his monaſteries, they ſhould haue the ſoules in recomendation. Then he made a generall conſtitution throught all his order, that euerie yeare, on the next daie after the feaſt of all ſaints, they ſhould make a generall Aniuerſary, for the ſoules of the faithfull deceaſed.

The Bishop of *Rome*, who was at that time *Iohn* the 16. hauing notice hereof examining well the deed and ſeeing it to be holie, and repleat with vertuous compaſſion ; not only approoued it, but alſo

comaunded the ſame to be done, through the vniuerſall Church.

This Catholique article that there is a Purgatorie, being certain, and alſo explaned ; ye muſt vnderſtand, that the proper place is one of the partes of hell ; of which there be foure : One is of the damned ; the other of the children that dye without Baptiſme, before they haue the vſe of reaſon ; the other is Purgatorie ; and the fourth is *Limbus Patrum*, or the place of the holie fathers, where the holie ſoules remayned before CHRIST dyed, and were then deliuered out of the ſame place, which now at this preſent is vacant. It is alſo very certaine, that by eſpeciall order, and decree of Almightie God, ſome ſoules haue their Purgatorie, in places particuler to them ſelues ; as S. *Gregorie* ſaith of one, that had his Purgatorie in a Bayne, for his faultes committed therein ; and it being manifeſted vnto a prieſt, and that he ſhould celebrate Maſſe for him, he was quitte, and freed, and went vnto heauen.

diolo : lib. 4. cap. 40. & 55.

Concerning the paines of Purgatorie you muſt vnderſtand, that it is fire, and (as S. *Auguſtine* ſaith) it is the ſame, that the fire of hell is ; and is yet diſcreet, and different. For as the naturall fire conſumeth the ſtraw, and puryfieth the gold ; ſo this fire conſumeth eternally the ſoule in hell, after the manner of ſtraw ; and the ſoules in purgatorie which be like gold, it burneth, and purifieth. It hath alſo another propertie, that it tormenteth not all men equally, and therefore it is called diſcreet fire, for it maketh one to feele more paines, another leſſe according to the faultes and ſinnes

they

they haue committed.

It is vſually ſaid thereof, and it is moſt true; that the ſtoning of S. *Stephen*, the grydiron of S. *Laurence*, the arrowes of S. *Sebaſtian*, the Iron combes of S. *Vincent*, and all the martirdomes the ſaints endured, do not come neere the paines of them, that ſuffer in purgatorie. And there is as great difference betweene the one paine and the other, as betweene the ſoule that ſuffreth in purgatorie, and the bodie that ſuffreth heere in this world.

There is adioyned vnto the paine of feeling, a greeuous longing, and deſire the ſoules haue to ſee God, which is ſo great, that in ſome ſort it doth ſurmount the paine of feeling, which is the fire. They ſee themſelues there without remedy, for any thing they can do of themſelues: & they know they muſt paye the vttermoſt farthing, if they in the world do not help them. In that place doth afflict them the negligence and careleſnes of their kinsfolk, and friends; they ſorrow alſo for the ingratitude of their heires; and ſlownes of their excecutors, in acomplishment of their willes.

They ſay many times with the holie man *Iob*: *Haue mercy and compaſſion of vs you at the leaſt, who in the world are ſaid to be our fricnds for the hand of our Lord hath touched vs.* we be in thoſe paines, out of which we cannot deliver our ſelues; you may well do it: but why then do you not? you may help vs: why be you then ſo forgetfull? you may ridde vs from, and out of theſe ſharp and byting torments; why be you then ſo negli gent or rather cruell; as to let vs lye ſtill therein? *Iob*: 3.

The father cõplaineth of his ſõne, the wife of the

husband, the sister of the brother; and the friend of his friend, Sometimes God permitteth those that haue not remembred their friends deceased, to he forgotten themselues. and to suffer that, which they hauc permitted other men to suffer, and to be tormented by the torments, from which they would not help to deliuer others.

Lastlie you must vnderstand, that to do good vnto the soules in Purgatorie, is not only profitable vnto them, but also vnto those, that do it: sins it is a work of great charitie, acceptable vnto God profitable to keep a man out of sinne, and is also good for the health of the body.

The holy Ghost entendeth so much in these wordes saying: *To pray, and to do good for the dead is a holie, and a healthfull work: and is also very profitable for the soules*, their paines being diminished, and they deliuered the sooner.

2. Macha: 12. V. 46

The workes that help them are foure: viz: Almes; fasting; discipline, with othet penall works; and the fourth is the holie sacrifice of the Masse said for them.

You must also vnderstand, that there is difference betweene these workes: for that three of them (if they shall do the soule good) must be done in the grace of God, and if they be done other wise, they do not help them, except they be done by the apointment of another. And if that he, that comaundeth the good work to be done, (as to giue almes, or such like) be then in the state of grace; in this case the work is good and auaileable, and helpeth the soule, though the person that did that good work were not in that good estate himself.

ſelf.

Concerning the maſſe, and theſe other workes (as I haue inſinuated before) there is a difference. For that helpeth alwaies; not with ſtanding, that he that ſaid it, was not at that time in the fauour of God: for that he who offreth it, doth it in the perſon of the Church, who is alwaies in the fauour of God; and therefore it helpeth thoſe ſoules alwaies for whom it is eſpecially ſaid, and celebrated. So that we may truly ſaie; that this is the beſt, and moſt ſecure work, that can be done for the ſoules in purgatorie.

If this, which we haue ſaid, be the truth, as vndoubtedly it is, viz: that the paines in purgatorie be ſo great and exceſſiue: and that alſo being true, which S. *Auguſtine* ſaith, as it is for certaine; to wit: that to ſee God, one houre only, is of more worth then all the treaſures of the world; And ſithens with all them he cannot do that, which one may do with the good workes he doth for a ſoule in purgatorie; that is: to deliuer it out of payne, and that it may ſee God before the time, it ſhould otherwiſe ſee him. How greatlie and vnſpeakablie ſhall that ſoule be obliged, and bound vnto the perſon, that ſhall ſo help, to deliuer it? without doubt, more then can eaſilie be ſaid.

And that ſoule being ſo much bound vnto any partie, (after it is in heauen, and enioyeth the glorie of God) ſhalbe his perpetuall aduocate, to beſeech the diuine maieſtie, to be gratious vnto him, that hath beene ſo good vnto it, by procuring it to be freed from the fault, and deliuered from paine, purchaſing heauen, by enioying it, before the de-

ſerued time. Which happie felicitie in his kingdome, God graunt vnto vs all, for his heauenly bounty, and infinite mercy. *Amen.*

The lifes of SS. Vitalis and Agricola Martyrs.

Galat. 3. THE *Apoſtle S. Paule in his epiſtle to the Galathians, ſpeaking of them, that are baptized, & haue put on* IESVS CHRIST, *by receauing his faith; ſaith*, that, in the ſight of God, there is neither ſeruaũt nor freeman, but all are equall. *His meaninge is not, that among Chriſtians there ſhould not be maiſters, and ſeruaunts; ſome to commaund, and ſome to obey. for this would be contrarie to all good gouernment, and to the common courſe, and vniuerſall order of the world: wherein the Starres, the Riuers, the Trees, the Beaſtes, the Byrdes, the Fiſhes are euidentlie diſtinguiſhed, not onlie by theire vertues, but alſo by theire greatneſſe, and leſſenes; and by a certaine preeminence and ſubordination. beſides that if there were equallitie in all men, none would vndergoe painfull, and meaner offices in the common wealth; none would labour and toyle, none plowe nor ſowe: and euerie one rulinge, and none obeyinge, all would runne ſtreight waies to ruine and deſtruction. So that S. Paules meaninge is not, that Chriſtians ſhould be all equall in this: but rather as* S. Ierome *and* S. Auguſtine *ſay, that in the eyes and ſight of God, the ſeruant is no leſſe worthie, nor leſſe eſteemed*

then

then the maſter, if both of them be Chriſtians, and bothe do the workes of Chriſtians.

Of this we haue an example in the two holie martyrs SS. Vitalis *and* Agricola: Agricola *being the maſter, &* Vitalis *the ſeruant. They were both* Chriſtians, *and martyrs, and equally eſteemed and regarded by* IESVS CHRIST, *and the holie* Church *doth celebrate the feaſt of them both equally. Their life, written by* S. Ambroſe, *was in this manner.*

IN the perſecution of *Diocleſian*, and *Maximian*, there dwelt in the citty of *Bologna* in *Italy*, a noble citiſen called *Agricola*, who had a ſeruant named *Vitalis*. They were both Chriſtians, and for that cauſe were apprehended by the miniſters of theſe two cruell Emperours. Theſe holy Saints, being in the preſence of the Preſident; the ſeruant, to wit, *Vitalis*, was firſt put to torments, thereby the more to terrify the maſter. And becauſe ſeruãts be ordinarily ſcourged for their chaſtiſment, and do tremble and quake to ſee the whippes; it was the Iudges will, that the firſt torment of *Vitalis* ſhould be ſcourging, and ſo he cauſed him to be beaten rigorouſly.

After that, he put him vnto other manner of torments: and herein, the Iudg was ſo cruell, and the officers ſo mercyleſſe, that the bodie of the holie martyr, was whollie couered with blowes, and woundes. So that ſearch neuer ſo narrowly, you could not ſee any thing but woundes, and gashes. There was not any blood left in his vaines, but all was shed, and the ſcourges, and wandes of Iron, wherewith they ſtroke him, hit not, ne touched not the whole skin any more, but the rawe flesh,

and

and the bare bones, ſo that his very bowells were ſeene. The glorious martyr lifted vp his eyes vnto heauen, and made a deuout prayer, ſaying: O my Lord IESVS CHRIST, my God and Sauiour; I humblie beſeech thee, that it would pleaſe thee to receaue my ſoule: for I deſire much to enjoye the crowne, which thy holie Angell hath shewed vnto me. His prayer being ended, he yealded vp his ſoule vnto God.

Agricola was preſent at this ſpectacle, who being a man of good nature, pleaſing behauiour, friend to all, affable, doing good, and hurting none; was generally beloued of all. And therefore the executioners, yea, and the Iudg himſelf alſo, being deſirous to haue him change his mind, and to ſacrifice vnto the Idolles, wherby he might be deliuered from death; made him to be preſent at the martyrdome of his ſeruant *Vitalis*; to the end, he might learne, (as is ſaid before) to beware by another mans coſt, and affliction. But he that had ſeene the ſucceſſe of his ſeruant, was more deſirous, to gaine a crowne as he had done, rather then to be terrifyed with the torments; and ſo he remayned firme and conſtant in his firſt good purpoſe.

The Iudg and the officers were wroth, and enraged againſt him. and the more, for that they had vſed him courteouſly, and he had deſpiſed, and contemned them; in which rage, the Iudg commaunded, he should be put on the Croſſe. The executioners were not ſlowe, to execute the cõmandement of the Iudge. Forthwith the Croſſe was brought, and *Agricola* was ſtripped naked. Then layd they him at length vpon the ſame, & piercing his handes

and

and feete with sharp nayles, they crucifyed him, lifting him vp a loft. In that place was to be seene, a wonderfull and liuely representation of the Lord in his seruant, that is to say, of CHRIST in *Agricola*. The holie martyr being thus raised on high, shewed, that he made smalle account of earthlie thinges, but desired heauenlie. He hauing bene on the Crosse a good space, on the same daie, that his seruant *Vitalis*, yealded vp his soule vnto God by scourging, he rendred vp also his spirit on the Crosse. And so the maister and the seruant, were equall in theire martyrdome, and in theire reward.

Their bodies were buried in a Churchyard where the Iewes were buried; and in that place they remayned, as Roses among thornes, and light in darknes, vntill the time of S. *Ambrose*, as he saith himself, writing the story of their martyrdome. But he hauing notice of the place, where they were, at the request of a holie widowe called *Iuliana*, who had particuler, and speciall deuotion to these holie saintes, took them out of that place: and translated them into a Church, which the same *Iuliana* had builded vnto them; where their bodies take their repose and rest, and their soules expect to be reunited vnto them, at the last daye of Iudgment.

The martyrdome of these holie saintes, was on the 4. of *November*, and vpon that daie, the Church maketh of them a commemoration. This befell in the yeare of our Lord. 298. in the raigne of the Emperour *Diocletian*.

Spanish faith: The bodies of these holie saintes, are said, to be in the Roiall monasterie of *S. Maria Naxara in Spaine*.

The

The foure Crovvned.

THE *Apoſtle* S: Paul *writing vnto* Timothie *his diſciple ſaith*: None ſhalbe crowned, but he which fighteth lawfully. *Which is aſmuch as if he had ſaid*: *He that fighteth according vnto the apointement of his captaine, ſuch a one meriteth the crowne, and to triumph.*

Amongſt the Romaines in their warres, ſome did worthy, and very notable exploites; but becauſe ſome were againſt the apointement of the captaine, they did not only depriue them of the crowne of victorie, but chaſticed them ſeuerely. Some fathers there were, which put their owne ſonnes vnto death, for that they went out, to anſwere a challenger on the contrary part, in ſingle combate; although he returned with victory, and ſlew his aduerſarie honorablie. And this; becauſe he had bene forbiden vpon paine of death, not to iſſue out to any ſuch incounter, without ſpeciall licenſe. Hereby wee ſe, that that ſouldier only deſerued to haue the crowne of triumph, which fought, and got the victory, by the apointement of his Captaine.

It is conuenient, that we imitate IESVS CHRIST, *euen as theſe holy martirs imitated him, which are called the foure crowned, becauſe their names were not knowen. Theſe verily did merite the crowne, for that they imitated* IESVS CHRIST; *and as he gaue his life for their ſakes, in like manner did they giue their lifes for his ſake.*

The

The life of these holy martirs, and of other fiue, whose bodies are buried in one, and the same Church, within the citty of Rome, *was this; taken out of the Martirologes of Venerable* Bede, *and* Ado, *Archbishop of* Treuers.

THE vnsatiable hunger of *Diocleſian* and *Maximian* (those two great, and professed enemies of IESVS CHRIST, and his holy saints,) was not satisfied, although by their order and apointement (and of others which were their Iudges and presidents) there was shed much Christian blood daily, through most partes of the world; but the more they put to death, the more their cruellty encreased.

It was told vnto *Diocleſian*, that there were in *Rome* foure citizens Christians, whose names were *Seuerus*, *Seuerianus*, *Carpoforus*, and *Victorinus*. The Emperour commaunded that they should be forth with apprehended, and led vnto the Idoll of *Esculapius*, and if they refused to worship it, that they should be scourged to death; and acording to his apointement it was done.

They were led and conducted vnto that diuell, and they made account of him as he was, refusing to adore him; wherevpon they began to torment them. They pulled of their clothes, and bound them vnto seuerall pillers. The scourging which was giuen them, was such, and so great, that in that torment they yealded vp their soules vnto God. The tirant commaunded, that their bodies should be cast into the street, that the dogges might deuoure them, and although they remained there fiue daies, yet they were not touched by any beast, whereby it euidently apeared; that men were

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more cruell and bloody then the very beastes. The Christians took vp their bodies, and buried them in the *Arenarium*, three miles out of *Rome*, in the *Via Lauicana*.

It is said; that pope *Melchiades* (who liued shortly after their martirdome) put them into the Catalogue of holy martirs; and because their names were not knowne, he called them; *The foure Crowned*. But afterwardes it was reuealed to a holy man, that their names (as is said before) were *Seuerus*, *Seuerianus*, *Carpoforus*, and *Victorinus*.

Of the fiue Martirs. SS. Claudius, Nicostratus, Simphorianus Castorius and Simplicius.

NEERE vnto the place where the foure martirs last spoken of were buried, there had bene laid two yeares before, but on the same daie, the bodies of fiue other holie saints, who in like manner had bene put to death for the faith of CHRIST, by comandement of the same Emperour *Diocleſian*. Pope *Melchiades*, (who ordeined the feast of the foure crowned to be celebrated) entended, that together with them, there should be a commemoration of these fiue martirs, which were called: *Claudius Nicostratus*, *Simphorianus*, *Castorius*, and *Simplicius*.

These

These holy saintes were caruers, and remained in *Hungarie*, by the apointment of the Emperour, and wrought together with many other of their trade, in the quarries of marble, which the Emperour vsed in his buildings, in diuers places of the world. Foure of these blessed men were Christians, and *Simplicius* was an Idolater. As they wrought together, the Chizells, and other tooles of *Simplicius*, were oftentimes broken, and the tooles of the others did neuer break. *Simplicius* being much amased hereat, demanded of *Simphorianus* how it fell so out, and he made answere: my tooles break not, for that, euery time I take any of them into my hand to work, I call vpon IESVS CHRIST my God. vpon this occasion *Simphorianus* vsed such perswasions vnto *Simplicius*, that by the help of God, he was conuerted vnto the Christian faith, and was Baptised.

It fell out afterward, that *Diocleſian* gaue the charge vnto these fiue blessed saintes of a building, in which they should set the statues of diuers liuing beastes, and in the mideſt of them an Idoll, of one of his heathenish Gods. The holie saintes made vp the work very cūningly, and placed the statues of the beastes orderly; but for the statue of the Idoll, they would neither set it vp, nor so much as ingraue, or make it.

The Emperour (who was then in that prouince) seing this building finished, admired the artificiall workmanship thereof; but he was much displeased for that they had not set vp the Idoll, as he had comaunded. The fiue blessed saintes were not present, when the Emperour viewed the work,

but

but the other maſter workmen were. And for that one artificer oftentimes enuieth, another eſpecially the ignorant, who are moſt malicious againſt the moſt skillfull in their miſteries; the Emperour demaunding to know the cauſe, why the Idoll was not ſet vp; the other ſurueyors & chief workemen anſwered: that the other would not do it, for that they were Chriſtians; and refuſed it not only in that Idoll, but allſo in all other of that kind.

The Emperour hearing this, diſſembled the matter ſome fewe dayes, demaunding of the workmen, if there were any other caruers in ſtone, that were as cunning as theſe fiue? And when it was aunſwered him, that their like were hardly to be found, he called them before him, and ſaid vnto them: If you will make the figure of this Idoll, you ſhall do me very acceptable ſeruice, and I will reward you liberaly for the ſame. The holy ſaintes made this bold anſwere: we had rather ſuffer death, then giue men occaſion to comitt Idolatry. Then you be Chriſtians ſaid the Emperour. They anſwered reſolutely: In deed ſo we be. And if in that art or miſtery, our knowledge or skill paſſe in excellency other workmen, it cometh to paſſe, for that, euery time we begin to work, we call vpon the moſt holy name of IESVS.

The Emperour being loth to looſe ſuch excellent workmen; gaue in charge to *Lampadius* atribune, that by mild wordes and offers, he ſhould perſwade the holy ſaintes to renounce the Chriſtian faith, and to worship the Idolls. *Lampadius* vſed all dilligence herein, but ſeing the holie ſaintes conſtant, and firme in their faith he certified

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the Emperour thereof, who comaunded him to put them to the torments.

The tribune cauſed the holie ſaintes to be brought before him. & withall, the ſundry inſtruments belonging to thoſe engines, that *Diocleſian*, as a fell and cruell beaſt, had inuented, to torture the Chriſtians. But this ſpectacle quailed not the reſolute ſeruants of CHRIST. whereupon the tribune cauſed them to be cruelly beaten, and their flesh to be torne with crookes of Iron, which had keene sharp pointes, like vnto the clawes of Scorpions. It is ſaid: that when the Tribune had tormented them in this cruell manner, and had ſpoken many blaſphemies againſt IESVS CHRIST, the diuell entred into him, and killed him.

The wife, children, and kinsfolk of the tribune went vnto the Emperour, complayning, and ſaying: that the fiue workmen were inchanters, and that by their art they had killed the Tribune. *Diocleſian* being enraged hereat, commaunded they ſhould be encloſed in coffins of lead, and caſt into the ſea: and ſo it was done. Fortie daies after, a chriſtian called *Nicodemus* accõpanied with certaine other Chriſtians, ſought out the Reliques of theſe fiue holy mattirs *Claudius*, *Nicoſtratus*, *Simphorianus* *Caſtorius*, and *Simplicius*, and carrying them vnto *Rome*, buried them in the *Arenarium* before named in the way *Lauicana*.

The martyrdome of theſe fiue was, as the other of the foure crowned, on the 8. of *Nouember*, & on that day the holy Church maketh of them a cõmemoration, though it be alwaies vnder the title of the *Foure Crowned*. Their martirdome was about

the yeere of our Lord. 300. In the time of *Diocle-ſian*, two yeeres before the other holie martirs, as is aboue ſpecified.

The Dedication of the Church of S. Sauiour in Rome.

WE *read in the ſacred ſcripture, that the wiſe king* Salomon, *hauing finiſhed the moſt famous work of the Temple, apointed a day to conſecrate it; at which day there aſſembled an infinite multitude of people of his realme, aparailed all in feſtiuall garments. The prieſts and leuites were ready in moſt rich ornaments. The ſingers, and muſitions ſtood alſo prepared for their office. There was a huge company of bullocks and sheep ſlayne, to be offred on the Altar, for a burnt offring.*

King Salomon *was vpon a Throne, in the middeſt of the Temple, three cubitts high from the ground, and kneeled toward the* Sancta Sanctorum, *making his prayer vnto God; and in humble, and lowely ſpeeches, offred the Temple to the diuine maieſtie, ſaying: by what meanes ſhall I preſume, to giue a thing vnto thee on earth, if the heauens be too litle for thy habitation? Then he made certaine requeſts, ſaying thus.*

Lord, I beſeech thee that euerie one that ſhall come into this Temple, to make their prayer, for any affliction or trouble, thou o my God, vouchſafe to help him, and comfort him. I beſeech thee alſo that this fauour may not

only

only be shewed vnto the inhabitants of this cittie, and countrie, but also vnto strangers; and those that shall come hether, from farre countries. If they shall want rayne, and the earth be barraine, and drye, if the people come into this place, and make their praier vnto thee; I beseech thee Lord, to send it them forthwith. If there shall be pestilence or mortalitie amongst thy people, and they shall resort vnto this Temple, and desire thee, to turne thine anger from them; thou mercifull Lord, vouchsafe, to heare, and deliuer them.

If they go vnto the warres, be the enterprise neuer so dangerous, and the souldiers come first into this Temple to pray, I beseech thee Lord to grant them victorie. If at any time thou be incensed against the sinnes of thy people, although thou shalt threaten to punish them rigorously, & that thy hand be lifted vp, and aduanced to strike thē, yet if they that be in fault resort to this Temple, and craue mercy of thee; thou ô mercifull Lord, be mercyfull vnto them. I request this said Salomon, for thy infinit mercy, for the loue thou beares to Dauid my father, and for the seruice that I, the king and guide of thy people, haue done to thee, in building vnto thee this Temple.

This Salomon said, and for a signe that God granted all his requestes, (as after in the night God told him) there descended a great fire from heauen, that consumed the sacrifice: and the glorie of God filled all the house, with brightnes and resplendencie; so that euerie one lifted vp their voyce, and shouted, in signe of ioye, and admiration. The priests and the leuites, and those that had the charge of the musike of voices and instruments, sounded, and praised God; and they all iointlie gaue him thancks, that he would vouchsafe to haue a house amongst men, vnto which they might resort, to aske for mercy and grace

The feaſt laſted eight dayes, in the which the king, and the prieſts offred many ſacrifices; and the people were in all that time, in continuall tryumph, and ioye.

Hereof the Catholique Church taketh the cuſtome, to celebrate the feaſt of the dedication of Churches; as namely in Rome *is celebrated the dedication of the Church of* S. Saluator. *The hiſtorie thereof taken out of the life of* S. Silueſter *the pope, was this.*

EVEN from the time of the Apoſtles, there was alwaies amongſt the Chriſtians, ſome eſpeciall places dedicated vnto God, which of ſome were called Oratories, and by others Churches. Thither came the Chriſtians, and met together, eſpeciallie vpon the Sundaies, to heare the word of God, to be preſent at the diuine ſeruice, to pray & to heare maſſe, and to receiue the body of our Lord IESVS CHRIST, in that moſt holie Sacrament.

But after that the Emperour *Conſtantine* was Baptiſed by S. *Silueſter*, and was healed by the meanes of his Baptiſme, not only in his ſoule of his ſinnes, but alſo in his body of his leproſie; he, as a perſon thanckfull to the deuine maieſtie, of whom he confeſſed to haue receiued this grace and benefitt, made a lawe, and published a decree, through all the lands ſubiect to the Empire of *Rome*, that euerie one might build Churches, where it beſt pleaſed him.

And that by his example he might encourage others thereunto; in the yeare of our Lord 325. he cauſed a Church to be builded, in the honor of IESVS CHRIST, Sauiour of the world, in his owne palace of *Lateranum*, adorning it with many rich Iewells, and veſſells of Gold and Siluer, but

aboue all, he beautifyed it with an Image, repreſenting our Bleſſed Sauiour himſelf very liuelie; and this place was deuoutlie viſited, by the faithfull beleeuers.

S. *Silueſter* the pope conſecrated that Church, which was the firſt, that had bene publiklie conſecrated among the Chriſtians, for the celebration of the diuine offices. In that place the ſame Bishop ſet the Altar, vpon which S. *Peter* celebrated the holie maſſe, and it was of wood, like vnto an emptie cheſt. The Apoſtle vſed this manner of Altar, euen as the other popes his ſucceſſors did, compelled by the neceſſitie of the time. For the perſecution being very sharp, the afflicted Chriſtians flying from one place vnto another, carried with them this portable Altar, to celebrate thereon, ſometimes in the caues vnder the ground, ſometimes in the Churchyards, where the bodies of martyrs were buryed, and ſometimes in the priuate houſes of Catholiques.

The mind of S. *Silueſter* was; that this Altar should remaine for a memorie, in the firſt Church of the Chriſtians, and comaunded: that none but the Bishops of *Rome*, should celebrate vpon it. And that all other prieſts should celebrate, not vpon an Altare of wood, but vpon an Altare of conſecrated ſtone. And to the end, the memory hereof should continew, and be perpetuall, he ordained: that euerie yeare the dedication of this Church should be celebrated. And this is the feaſt which is ſollemniſed on the 9. day of *Nouember*.

It is a thing very neceſſarie and conuenient, that among Chriſtians there should be ſome places

dedicated vnto God; as Churches, and Oratories bee; to the end they might reſort thither, to pray, & demaund help of God in their needes and troubles. For if in cities, and other townes, be diuers shoppes for perticuler thinges; and if in the houſe, be ſeuerall roomes for ſundrie offices, it is alſo neceſſarie, that among the multitude of Chriſtians, there should be ſome places, where they may treat, and ſpeak with God. And theſe being dedicated to ſuch a worthie work, it is alſo conuenient that they should be conſecrated; and alſo, that all due reſpect, and reuerence be giuen vnto them.

All this our Lord would giue vs to vnderſtand, by the example of the Temple of *Salomon*, the workmanship whereof was of exceeding great Maieſtie, as may be ſeene in two things eſpecially, which the holie ſcripture reciteth, to witt: That in the Temple there was not a thing, but it was of Gold, or ingraued, or ſet in Gold. The other was, that the fabrick, or workmanship being ſo magnificent, and ſtately, yet in all the time of the building thereof, there was not heard the noiſe of hammer, or any other toole therein.

Some expound theſe words thus; ſaing: that this was a kind of ſpeech commonly vſed, when they would shew, what ſpeed a thing hath beene done withall, as when it is ſaid: ſuch a thing was done before it was ſeene or heard. So although the work of the Temple laſted many yeares, yet in reſpect of the hugenes and magnificence thereof, it may be ſaid: that therein was not ſeene, nor heard the ſtroke of an hammer. Others ſay: that euery thing was brought thither ready wrought,

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from other parts, and that they did nothing, but lay and couch things in their due place. And ſo this Temple was a figure of the B. Martirs, who are hewed, and ſquared in the Quarries of this world, ſuffring heere diuers troubles and afflictions: but then in heauen, they ſuffer no more ſtrokes, nor feele more troubles, but haue their reward for that, which they haue borne, and ſupported in the world.

In theſe things then is shewed the ſtatelines, and magnificence of this Temple; In the which, although it was the Temple of God, yet was there only in it the Ark of the Teſtament, and that not alwaies neither; for at the time of the captiuitie of *Babilon*, the Prophet *Ieremy* hid it in a hill; and then they put into it another made like it. and yet for all that, it was greatly honoured not only by men, but euen by God himſelf.

Then by greater reaſon ought we, to reuerence, and honour our Churches, in the which reſideth IESVS CHRIST true God, and true man, and that really, in the B. ſacrament of the Altare. There are not ſacrificed Bulles, and weathers, but the vnbloodie ſacrifice of IESVS CHRIST, vpon the Altar of the Croſſe, is there repreſented; where he is offred in a liuely ſacrifice to his eternall father, for the ſaluation of mankind; and the ſame doth the Prieſt daily in his name, in the holie ſacrifice of the Maſſe.

In our Churches be alſo the ſacraments, by which are healed, and cured ſundrie infirmities. Some be weak, to encounter and fight againſt the Diuell, the world, and the flesh, and to make ſuch

men able and ſtrong, the ſacrament of Confirmation is giuen vnto them. To others, for the ſame purpoſe, and to make them rich in vertue, there is giuen the ſacrament of the holie *Euchariſt*. And to the end others should be continent, the ſacrament of Matrimonie is giuen vnto them. For others, that be wounded, hurt, and ready to die of ſundrie infirmities, and they whoſe ſoules are already and whollie dead in mortall ſinne, are prouided the ſacraments of penance, and extreame vnction. So that the Church is as an Apothecaries shop, ſtored with ſpirituall medicines, for all the infirmities and maladies of the ſoule, and body alſo.

Beſides theſe, in the Catholike Church be the treaſors of God. For therein are pardoned ſinnes: in it are giuen the giftes of the holy Ghoſt: in it the praiers of the faithfull are more meritorious, and be ſooner addreſſed, and ſent vnto the Iudgment ſeat of the great God. For in it in very deed, is the ladder of *Iacob*, whereby the Angells go vp, and come downe. They go vp with the praiers and petitions of the faithfull, and preſent them vnto God, and then come downe with their diſpatch, for the good and profitt of the faithfull beleeuers.

Gen. 28.

In the Church is preached the Goſpell, the obſeruation of the commaundments of God is taught vertue is comended, and vices be reproued. So that in it ſome are ſtroke with feare, ſome haue compunction, theſe weepe, others reioice; ſome are comforted, and others are inflamed with the loue of God. In the Church, the faithfull ſoule talketh with God; there he is praied vnto; and in that place he is honored. In the Church, the An-

gells

gells are preſent; becauſe there is the heauenly court; yea, the very ſame God is there: really and perſonally; and hath promiſed to be there vntill the end of the world.

In all theſe things you may ſee, how much our Churches be more worthy then the Temple of *Salomon*. So then, if that Temple be ſo much magnifyed by men, and God alſo; it is conuenient, and moſt iuſt, ſeing that our Churches be in ſo high manner honored with the preſence of God himſelf, that they be alſo honored, and reuerenced by vs, and that therein, nothing may be ſaid or done vnſeemely, or vnfitting of ſo worthie a place. Let preſumptuous people, and the prophaners of Churches, feare the like ſeuere punishment, as God gaue to that wretched king *Antiochus*, who prophaned the Temple of *Ieruſalem*, God ſtriking him with a moſt terrible, and horrible infirmitie. This wretched caitife knew, that this euill happened vnto him, for prophaning the Temple of God in *Ieruſalem*, and therefore he bewayled his ſinne exceedinglie He prayed vnto God, and craued pardon of him, but the text vttereth there a terrible, and dreadfull ſentence viz. The wretch prayed vnto God, of whom he could not obtaine mercy. The ſorrow of this man, was like the ſorrow, and repentance of *Eſau*, *Cain* and *Iudas*; that is to ſay defectiue and vnprofitable, and therefore he was condempned as they were alſo. 2. Macha: 9. Heb: 12. Gen: 3. Math: 27.

We read in auncient hiſtories, that *Pompey* the Great was victorious in all his enterpriſes, and affaires, before he did prophane the Temple of *Ieruſalem*; but after that time he was vnfortunate in all P. Oroſius.

his

his buſineſſes, and finally, he was vanquished in battaile by *Iulius Cæſar*; and eſcaping by flight, repaired for aide to the king of *Egipt*, as to his friend but in ſteed of help, he found his death: the king cutting of his head, and ſending it vnto *Cæſar* the conquerour, as a preſent.

For prophaners of Churches, and holie places, theſe two examples are ſufficient: and for thoſe that vſe ſmall, or no reuerence to Churches this one is inough: That our Lord and Sauiour himſelf, chaſtiſed them with rigour, which caryed not due reſpect vnto the Temple of *Salomon*. For he himſelf in perſon (when as man he conuerſed with men) did driue the people out of the ſame Temple, with whippes and ſcourges, becauſe they vſed to and in the ſame, ſmalle, or no reuerence Let them, who prophane our Churches (being of farre more excellency then that was) imagine, yea, aſſure themſelues, that they shalbe chaſtiſed with much more rigour.

Surelie, we ought to beare great reſpect and reuerence to our Churches, and to behaue our ſelues in them, as *Dauid* counſelleth in a pſalme, where he ſaith: *In the Temple of God, let euery one ſpeak of his glorie.* All that which is to be ſpoken of in the Church, ought to be to the glorie of God; and if it be to his glorie, it will redound, and ariſe to our profitt; ſince in that place he will make vs partakers of his mercyes, which shalbe the beginning of our Beatitude. God grant vs all to find in his Church mercy, for his deare ſonnes ſake, our Bleſſed Sauiour, *Amen.*

The

The life of S. Theodore, Martyr.

IT *is written in the booke of Iudges, how* Sampſon *that renowned ſouldier of God, at his death pulled downe a temple of the Gentiles, whereby manie of them were killed, and the temple falling to the ground was vtterly deſtroyed. Herein* Sampſon *did worthy ſeruice vnto Almightie God, who had determined by this meanes, to chaſtice that treacherous, and vnbeleeuing nation.*

The verie like befell vnto another valiant ſouldier of CHRIST, *called* Theodore, *who ſet fire to a temple of the Gentiles: for which cauſe, he was afterward martyred. And in the one, and the other of theſe things, there was done vnto our Lord God, great, and good ſeruice. The life of this glorious martyr, is taken out of an homilie, or ſermõ, made by* S. Gregorie Niſſen, *which he preached on the daie of his martyrdome, in the ſame* Church, *where he was buried. He reherſeth it in this wiſe.*

THE cauſe (good Chriſtian people) why you be here aſſembled from diuers partes, with trauaile, and toile of your perſons, by reaſon of the ſharpnes of the winter, is onlie to celebrate the feaſt of the glorious martyr S. *Theodore.* This is a thing iuſt and reaſonable, ſince we be all obliged vnto him, for the great and many benefitts, which we haue receaued by his interceſſion. One of theſe

is well

is well knowne vnto all, namely; how the Barbarous Scithians this laſt yeere threatening to kill vs, and hauing drawne their ſwordes to bathe them in our blood, returned back vnto their countries in manner of flight; not for feare of our corporall armes, but being terrified with the Croſſe of CHRIST; with which, this glorious ſaint, our patrone chaſed them away. I deſire you all to be attentiue, and I will reherſe in what manner this holie martyr came to giue his life for CHRIST, whileſt he liued in this world: for I do not know in perticuler, the reward he hath in heauen. And when we know this, we ought to take profitt, by endeauouring to imitate him.

I ſaie then, that we haue his bleſſed body in this Church: and although it be of the ſame matter and nature, that other dead bodies be, yet it is not to be likened vnto them; for if you open any of their ſepulchers, the bodies appeere lotheſome to the ſight, and be diſpleaſing to the ſmell; ſo that we turne our face from them, conſidering the miſerie of our nature, and the frailtie of mankind.

But vnto this glorious martyr it falleth out otherwiſe. For aſſoone as we enter into the Church, where his bleſſed bodie is, (as all we haue done this daye) the ſight is pleaſed, ſeing the ſumptuous, and cunning built Church, where it ſeemeth the caruer and the painter contended to excell each other: the one, in the building of the ſame, aſwell in the pauement, as pillers of the fineſt marble (in which be engrauen ſondrie pictures of lyuing creatures) as in the rooffe, and couering of tymber, which is curiouſlie wrought, and cunningly ioyned. The painter

was

was not inferioure in his art, ſetting forth liuely on the walles, the heroycall acts of this glorious martyr. On the one ſide are the tyrants, with their ſterne, and fell lookes, on the other ſide, the flame, and fire of his martyrdome; the holy ſaint keeping alwaies a mild, and quiet countenance. Theſe images and pictures ſerue vs in ſtead of bookes: becauſe without ſpeech, they continuallie publish, and shewe vnto vs, the worthy deedes of this glorious martyr. For it is the property of a picture by ſilence to ſpeak; & being painted on the walle, ſerueth vs in ſtead of a lecture in the ſchoole.

If one hath entred into the Church, and enioyed the ſight of theſe things, and yet being deſirous to go further; if he approch vnto the ſepulchre of the holie ſaint, and touch it with his hands, it ſeemeth a holie, and deuout work. But if he be worthie to haue the ſepulchre opened, and that he may ſee the holie bodie there incloſed; O what great content, hath he! for that there was neuer meadowe decked with odoriferous flowers, that gaue a better ſmell, or would be more pleaſing to the ſight then this. He that is thereof worthy forthwith approcheth, his eyes fixed, and his mouth ioyned vnto the bleſſed reliques, from which iſſueth no euill ſauour, but a fragrant ſmell. There are shed warme teares, there are powred out inflamed ſobbes, the ſaint is hartely beſought, to make interceſſion for vs vnto the maieſty of God. But if one be worthie, to haue a litle of the earth, into which his bleſſed bodie was conuerted, this is accounted a chief happines. The vſe is, to lay it vpon ſick men, hoping thereby they may recouer their health, as oftentimes they

do. I wishe the faithfull beleeuers to consider hereof; and withall, whether it be granted vnto the Emperours, and monarks of the world, to haue the worthie honor, and veneration that is done vnto this saint. But leauing this, I come vnto the historie of his life.

His natiue country was in a part of this region, which looketh toward the *East*. In that place he was borne, and in that place he was brought vp. but at this present, the whole world is his natiue country: for euery martyr may call himself *Natiue*, of what country soeuer is vnder the sunne. This blessed saint was a souldier, and serued vnder the standerds of *Diocletian* and *Maximian*, at such time as they ruled the Empire.

These Emperours being lodged in that country for the winter time by aduise of their captaines; there arose a most perillous warre, not with the Barbarous nation, but in the same army: which was caused by a diuelish decree, made by the Emperours, and put in excecution by the captaines. in which Edict all Christians that refused to sacrifice to the Idolls, were condemned to dye. The blessed souldier, not now of the Emperour, but of IESVS CHRIST, seing the wicked ordinance made, and how cruelly it was executed, shewed not any basenes in mind, nor altered not his countenãce, (though he knew for certaine, that he was accounted by all men for a Christian) but said boldlie: that this decree was detestable, and that he ment not to obey it, though he lost this life for the same. These wordes came vnto the eares of the Coronell, who called vnto him the captaine, and euen as *Herod* and

Pilate

Pilate did before, when they conferred together of the death of CHRIST, and were made friendes by depriuing him of life, ſo theſe two conſulted, and accorded together againſt S. *Theodore*.

Cauſing him to be brought before them, with roughe wordes, and ſterne countenance they demaunded of him; how he durſt be ſo arrogantlie bold, as to deſpiſe this lawe of the Emperours, and to ſaie that he would not obey it? *S. Theodore* with a conſtant, and cheerfull countenance ſaid: I do not diſobey the Emperour, when he commaundeth things that be iuſt and reaſonable, and wherein he is to be obeyed: but when he commaundeth me to adore for Gods, thoſe which be none, and which I do not acknowledg for ſuch, I entēd not to obey him. I confeſſe IESVS CHRIST to be God, the only begotten ſonne of his father, conſubſtantiall with the holie Ghoſt, who is likewiſe God, and yet not three Gods, but one God, whoſe faith and religion I profeſſe. If this ſeeme to be euill vnto you, heere am I ready & offer my ſelf. Let the hangman come and cut of my head, let fire come and conſume me, and let him that is offended at my wordes, cut out my toung. I am reſolued, and my bodie is heere ready, patiently to ſuffer any torment what ſoeuer, in any part, or in euery member thereof, for the loue of his creator, and maker. The two vniuſt iudges hearing the couragious reſolution of the yong man, were cōfounded, ſtudying what anſwere to make him,

A certaine ſouldier of that company, who was accounted diſcreet, & wiſe, preſenting himſelf before them, ſaid vnto him: ô *Theodore*, if the God

whom

whom thou adoreſt haue a ſonne as thou ſaiſt, tell me; whether he hath begotten him after the manner of men; who ſeek out ſolitarie and obſcure places, as being loth to be ſeene, in ſo baſe, and shamefull an acte? *S. Theodore* answered: my God feeleth no shame in the generation of his only begotten ſonne, but it is a heauenly generation, conuenient vnto God onlie, and ſo I do beleeue, and reverence it. But do thou (which ſeemeſt to be a diſcreet and conſiderate man) tell me, doeſt thou not hold and repute it, for great reproch and infamy, to adore for God, a woman (as your *Cibele* mother of the Gods) who after the manner of a shee wolfe, from tyme to tyme, is great with child, and bringeth forth children? At this queſtion of S. *Theodore*, not onlie that ſawcy fellow was put to ſilence, but alſo the iudges caſt their eyes to the ground; noting well the ſubſtantiall reaſon of the yongman, and how vnfit it was, to adore for a Goddeſſe, a woman, who was alwaies, either with child, or els that was deliuered of child. Afterward, ſtudying what to do with S. *Theodore*, they determined to let him go at liberty, and they gaue him time, wherein he should be better aduiſed what he would doe. It may be (ſaid they among themſelues) that when he hath thought better on it, he will leaue his foolish opinion, and obey our Emperours. Theſe men called the wiſedome of the yongman folly, as they which be ſtark dronk, vſe to call them dronck, which be ſober, and moſt free from that diſtemper. The time, which was aſſigned vnto S. *Theodore* to aduiſe, and deliberate, he conuerted to the effecting of a renowned deed, which was this.

There

There was in *Amaſia*, the chief cittie of that prouince, a Temple, dedicated vnto *Cybele* mother of the Gods; which Temple was neere vnto a ryuer, that ran by the citty. S. *Theodore* determining to burne it to the ground, for the better performance, expected a wind, that should driue the flame: and ſo ſetting fire vnto it, the Temple, and all therein contained, was conſumed to ashes. By this heroicall deed, he gaue anſwere of his determination, in the time that was giuen him for aduiſe. Great was the vproare and tumult that the pagans made, ſearching for the kindler of the fire, entending to punish him, with the greateſt torments that might be imagined. There was no great difficulty in finding him, for S. *Theodore* himſelf confeſſed that he had done it, and in his words and countenance, he shewed himſelf to be well pleaſed with the act, and the rather, for that an Idoll of the ſame Goddeſſe had bene burned therein. This on the other ſide was as diſpleaſing to the pagãs, who held that Idoll in high eſtimation.

They took S. *Theodore*, and haled him vnto iudgment, howling and yelling generally, as if they had bene beaſtes, or out of their wittes. The iudges demaunded of them; if he had kindled that fire? The holie ſaint forthwith confeſſed; that he had done it, and willed them to make readie torments, for he was prepared to endure them. The deſire, and willingnes which the iudges beheld in *S. Theodore* to ſuffer torments, made them haue the leſſe will to torture him, wishing to themſelues the like courageous ſtomake, as the yongman had. Wherevpon, without regard of the complaints, & exclamations

of the common people, who (fearing their Gods would chastice them all, for this trespasse that *Theodore* had committed against them) besought them with great instancy to put him to death.

In this rage and furie of the people, the iudges said to S. *Theodore*: notwithstanding thou hast deserued death, yet we will pardon thee, and make thee high priest of the Idolls, if thou wilt sacrifise vnto them, and leaue and relinquish the name of a Christian. The blessed yongmā deriding them said: In deed you promise me great preferment, and that which may mooue a man to follow your counsell. For the priestes of your Idolls, I hold them to be accursed wretches, and if Ibe made chief of them, I shalbe made the most accursed wretch of them all. Long since haue I laughed at this folly and madnes of many great men; that sometimes the Consulls, yea the Emperours of *Rome* themselues, would take the office of the high priest (which you promise vnto me) vnder a shew of religion, and they which were first clothed in purple, were clad after in the habite of fooles or madmen. And many times they cut in pieces liuing beastes for their sacrifice, putting some part thereof to seethe, and some to be consumed with fire. Such a blindnes is not committed, but by them that be blind, as they bee, since by leauing the adoration of the God of heauen, they adore Gods made of wood, stones, and mettall.

The Iudges hearing the reasons, perceiued they lost their time, and could not preuaile with *Theodore*: wherefore they called him a sacrilegious, blasphemous, and wicked villaine, and commaunded

he

he should be tormented. They bound him vnto a poſt and whipped him, then rent they his flesh with crooks of Iron, and put burning torches vnto his ſides. The more dilligēt the execucioners were to torture him, ſo much the more cheerfully the bleſſed martyr (as if he had bene in a pleaſant garden) ſong this verſe of *Dauid*: *I will alwaies bleſſe our Lord, his praiſes shall euer be in my mouth.* When the cruell officers were tyred, they took him from the poſt, and caſt him into a dark dongeon, in the which were heard all that night voyces, which ſong ſweetly, and the roome was filled with an admirable brightnes, and thoſe that were without were partakers hereof.

When the keeper of the priſon perceiued it, he called ſome companie vnto him, and went into the place where S. *Theodore* was, finding no more perſons there, but the holie ſaint, & the reſt that were priſoners as he was, who were all a ſleep. The next daie they tormented him againe, and ſeing him firme, and conſtant in his faith, they gaue ſentence that he should be burned, and the iudgment was put in execution. As the holie ſaint ſtood in the fire, praiſing, and glorifying God, the fire indeed took his life away, but ſpared his bodie, for it did not conſume, nor ſcorch one haire of his head. Wherefore a religious woman called *Euſebia*, wrapped it in a cleane sheet, and enterred it, that we might enioy this pretious treaſure, which hath cauſed this aſſembly of people, to honor him, and celebrate this daie of his tryumph, where euery one is holpen for his ſake. Out of this man he caſteth diuells, another he deliuereth from infirmities, vnto others he re-

leeueth the infirmities of the bodie, vnto others the neceſſities of the ſoule. There thoſe that be toſſed with the tempeſts of the world, find a ſafe port, & ſecure hauen. There the Orphants find a father, the pilgrins an Inne, the afflicted a comforter, and help for them that are in neceſſitie.

O thou holie ſaint, and glorious martyr *Theodore*, that art among the quiers of Angells, vouchſafe to go vnto the preſence of God, and praie before the throne of his maieſtie for vs, that be in this place aſſembled, to celebrate the tryumph of thy bleſſed martyrdome. Encline to vs that call vpon thee, honor thee, and be preſent at the ſollemnity of thy feaſt. And though our corporall eyes cannot ſee thee; yet caſt downe thine eyes vnto our ſacrifices, and bowe thine eares vnto our prayers. make preſent hereof we beſeech thee vnto the maieſtie of God, deſiring him to harken vnto vs, and to heare thee, that vnto him may be recommended, thy country, which is alſo ours, thy brethren, kinsfolk, friends, and they, that vnto thee be religiouſly minded, who be here preſent: and that he would defend vs from all our enemies in generall, and in eſpeciall, from theſe barbarous Scithians. Thou as a valiant ſouldier fight for vs, as a holie martyr praie for vs. Obtaine for vs a perpetuall peace, that we may imploy our ſelues, in the ſeruice of him, whom thou ſerueſt.

And if perhaps there needeth greater help, ſpeak vnto thy brethren to acompany thee. Call vnto *Peter* head of the Church, ſpeak vnto *Paul* doctor of the Gentiles, and vnto *Iohn* the beloued, and famous diuine; that the Churches, which theſe men

haue

haue founded, and the ſoules whom they haue conuerted, may remaine conſtant, in the holie and Catholike faith, which they once receiued. That they may be alſo freed from heretiks and hereſies, from tyrants and their tyrany; and by confeſſing IESVS CHRIST boldly, and faithfully ſeruing him, they may afterwards poſſeſſe and enioye him eternally, being partakers of his grace in this world, and of his glorie in the kingdome of heauen.

The holie Church maketh commemoration of S. *Theodore*, on the daie of his martyrdome, which was on the 9. of *Nouember*, about the yeare of our Lord 300. *Diocletian*, and *Maximian* being Emperours. The body of S. *Theodore* is in the Church of S. Sauiour in *Venice*, whether it was brought from *Conſtantinople*. And it is certainly beleeued, that it is he, whoſe life we haue heere written, though there were more martyrs of this name.

The life of SS. Trypho, Reſpicius, and Nimpha, Martyrs.

GREAT *was the pride of that hauty king* Pharao, *in perſecuting the people of* Iſraell, *ſeeking all meanes he could to hinder them from increaſing. But the bleſſed God of heauen ordained, that the more dilligent the wicked king was againſt them, ſo much the more he ſhould re-* Exod 1.

maine defeated, in his enterprise, and disgraced, all things falling out contrary to his designes, and entent, for the people multiplyed, and encreased the more.

The same befell vnto the diuell, for in the first growing and spreading of Christianity, he desired to root out the Christians, and to that intent he stirred vp the tyrants, to put them to death, & martyr them, as indeed innumerable of them were. But the more he laboured herein, the more the number of the Christians encreased.

This may be seene by the example of three holie martyrs, to wit: SS. Tripho, Respicius, *and* Nimpha. *The diuell began with one of them, thinking to end with him, but the two others seing his martyrdome, offered themselues voluntarily, and without compulsion vnto martyrdome, and to dye in company with him, for the loue of* CHRIST *their Lord. The manner hereof, as it is extant in diuers martyrologes, was in this sort.*

SAINT *Trypho* was borne in *Rome*, in a street called *Saxea*. He being verie yong, exercised himself in good and holie works, and God by his meanes did some miracles, by healing persons possessed with the diuell, and grieued with other infirmities. In that sharp persecution of *Decius*, this holie saint showed himself zealous of the honor of God, by preaching IESVS CHRIST publiklie; without fearing the Edicts of the Emperour, or the cruelty that his officers vsed against the Christians. He encouraged the feeble, and animated the faintharted, not to dread the torments which should quickly end, and were meanes to attaine perpetuall ioye in heauen.

A gouernour called *Quilinus*, being certified hereof, and finding it to be very true, for that *S. Try-*

pho

pho himself confessed the same, he commaunded he should be tormented. The first was the ordinary torment, that was: to tye him vnto the *Equuleus*, where his bodie being racked, it was rent and torne with hooks of Iron. Then set they burning torches vnto his sides, and gaue him many blowes with knotted staues; and lastlie, his feet were burned through, with hot burning nayles.

S. *Trypho* tollerated all this with a couragious mind, and a cheerefull countenance, so that a Tribune called *Respicius* seing it, considered thus: That a man of flesh and blood, could not haue such strength, nor tollerate so great, and so many torments, if he were not assisted, and holpen by God: And if God did help him, it was certaine, that he was very high in his fauour: Whereupon, it might be truly gathered, that the God whom this holie man confessed, and for whose sake he endured so many torments, and by whom he was so much holpen, was the true God; and that all the other were false Gods.

In the time that *Respicius* stood in these considerations, there came to him a gratious dewe from heauen, vnto which he made no resistance, but openly confessed, that he was a Christian. When the officers that tormented S. *Trypho* heard this, they layd hands on him, and began to torment them both together. Then did they lead them into the Temple, vnto the statue of *Iupiter*: and *S. Trypho* kneeled downe, not to adore it, but to make the statue fall in pieces to the ground, as appeared euidently, by that which followed.

There was present hereat a damsell called *Nim-*

pha, who seing this miracle, said with a loud voice: IESVS CHRIST is the true God, and those which the Gentiles adore, be false Gods, and of no force, seing the prayers of the Christians, make them fall to pieces. By occasion of these words, *Nimpha* was likewise tormented with SS. *Tripho*, and *Respicius*. The officers beat them with certaine whips, which had plúmets of lead tyed to the end of euery cord. This was giuen vnto them with such cruelty, that they all three yealded their soules vnto God in that torment. Which was on the 10. of *Nouember*, in the yeare of our Lord. 251. In the raigne of the afore-named *Decius*. And on the same daie, the Church celebrateth their feast.

The life of S. Martin, Bishop and Confessor.

Cap. 17. WE *read in the first book of kings of that valyant and couragious yong man* Dauid, *that when he returned with victory, from the battaile with that fierce gyant* Golyas, *he made all them that came to see him to wonder.*

He was yong, well proportioned, and talle of body, as Caietan *noteth well vpon this place, and giueth this reason, saying: that* Saul *put his armor on him, when he would haue sent him against the gyant; and that* Dauid *refused them, which was not, for that they were to bigge,*

but

but for that he was not vſed to beare armor.

Of Saul *we know by the Scripture, that he was very tall, and then* Dauid *neceſſarilie muſt be ſo alſo. He was beutifull, and well ſett, and had alſo a comely countenance, and went in leather like a sheapheared, he carryed in the one hand the great head of the Gyant, and in the other the bloudy ſword, which had cut it of. The ſterne and grimme ſight of the Gyants head, made the beauty and comelynes of* Dauid *to ſeeme more. The people came wondring, and euer one was delighted with the ſight of him.* 1. Reg. 9.

In this maner came he before Saul, *with whom was* Ionathas *his ſonne, the heire of the kingdome, who ſeeing the behauiour of* Dauid (*as the text ſaith*) *took ſuch affection vnto him, that euen there in the ſight of them all, he took of part of his garments, and put them vpon* Dauid.

Thus much of this figure ſerueth for our propoſe; that Ionathas *did shew his great loue vnto* Dauid, *in beſtowing his garments on him. The ſame did the glorious* S. Martin *with* IESVS CHRIST, *for with him he deuided his garmẽts, wherin he shewed, that he loued him much, as is euident in the diſcourſe of his life, written by* Seuerus Sulpitius, *which we haue abridged in this maner.*

SAINT *Martin* was borne in *Sabaria*, a towne of *Hongarye*. His parents were of noble bloud, but they were Gentills: his father had bene Coronell of the horſe, in the army of the Romains, and was retired to his houſe, to reſt, and repoſe himſelf. *Martin* being ten yeres old, went to the Church (againſt his fathers mynd) and requeſted to be made a *Catechumen*; which was, to write his name in the rolle of them, that deſired to be Chriſtians, for after they were well inſtructed in the faith, they were to

be

be Baptiſed. He ſpent his time in ſeruing of God, and entended no other thing, but to pleaſe him, conuerſing always with his ſeruãts in the Church.

There he was enſtructed in learnyng, and good behauiour. He had a great deſire to goe and liue a ſolitary life in the deſert, if his tender age had not hindred him, and alſo an edict that came from *Rome*, which commaunded; that the ſonnes of the auncyent ſouldyers ſhould be enrolled, and ſerue in perſon in the warres. By this occaſion, the father of *Martin*, who diſliked the holie deſires of his ſonne, cauſed him to be enrolled, and ſent him vnto the warres, being then 15. yeares old; and in thoſe warres of *Conſtantius* the ſonne of *Conſtantine* the great, and *Iulian* he ſerued.

He was in the ordinary garriſon of *Pauia* a city of *Italy*, and with him he had a ſeruant, vnto whom many times he gaue attendance: ſuch was his humility. They eate at one table, and ſometimes *Martin* pulled of his bootes, and made them cleane; yea it is ſaid, that once hauing a ſeruant of a good nature, he diſmiſſed him, & looked for another, that ſhould be ſtark naught, that he might haue occaſion to merite more. He ſerued in the warres. 3. yeres, before he was Baptiſed, yet he eſchued the vices, which be ordinary, and vſuall amongſt ſouldiers.

He was affable, curteous, and charitable to his equalles, lowely among his companions, he was ſober and temperate in the cherishing of himſelf; in ſuch ſort, that he ſeemed rather a religious man then a ſouldier, and before he was baptiſed, he did all, that a good Chriſtian ſhould doe. He took that

wages

wages which was giuen him, and reſerued no more therof for his owne vſe, then that which was neceſſary for the mayntenance of his perſon; the reſt he gaue vnto the poore: for thoſe vertues and charitable acts which were in him, he was beloued of all men.

On a time as he entred the city of *Amiens*, which is in *Gallia Belgica*, he ſaw a poore man naked, that craued almes of them that paſſed by. It was winter, and extreame cold: S. *Martin* was at that time armed, and had no other garment, but his ſouldiers coate. The holy ſaint ſeeing no man to beſtowe any thing on the poore man, cut his cote in two parts with his ſword, and gaue one halfe therof to the poore man, and the other part he reſerued for himſelf. Many ſaw this deed; and ſome laughed to ſee him with half a garment; and others were ashamed, to conſider they had not done the like charitable deed in all their life; and better might they haue done it, ſince they might haue clothed the poore man, and not haue vnclothed themſelfs.

The next night, S. *Martin* being in a ſound ſleep he ſaw (in a viſion) CHRIST couered with the piece of the garment he had giuen vnto the poore man, and drawing nere vnto him; asked if he knew that garment? Then he heard CHRIST ſay to his Angells, *Martin* being yet a *Catechumen*, hath couered me with this garment. By this doth euidently appeare that which IESVS CHRIST ſaid in the ghoſpell: *That which is done vnto the poore, is done vnto me.* S. *Martin* was not proud of this, but yelded thanks vnto CHRIST for it, and was very earneſt

and

and diligent to obteine Baptiſme. and deſired to leaue the ſeruice of the warres; but at the entreaty and importunacy of his Coronell, he ſtaied vntill his time was expired. He was Baptiſed at the age of. 18. yeares, and remained ſtill a ſouldier for the ſpace of two years, after which time he lefte the warres by reaſon of a peace enſuing, which ſeemed to be miraculous, and was thus.

The armies being ready to ioine battell, a peace was made, vpon very honorable condicions, for the ſide, wheron S. *Martin* was: yea it is thought, that almightie God made it, for his holy ſaints ſake, who being abuſed in words by his captaine, who called him coward, and baſe fellow, ſaying alſo, that he deſired to leaue the ſouldiers life, that he might not be indangered in that battell; S. *Martin* offered to paſſe through the enemies ſquadrons with out any armor; for which cauſe God to preſerue him from that iminent daunger, procured an honorable peace to be made for his ſide.

Then went S. *Martin* to *S. Hillary* Bishop of *Poiters*, with whom he remained ſome certeine dayes enioying his holy company, and was edified by his vertuous behauior. Then deſirous to returne into his owne countrey, he tooke leaue of *S. Hillary* both of them weeping aboundantly at their departure, at which time *S. Hillary* gaue vnto *S. Martin* the order of *Acolite*, & beſought him to retorne back vnto him ſpeedely.

S. Martin trauelling on the way was like to haue bene murdered, for certain thieues lying in waite for him, one of them ſtriking a full blow with his ſword to wound him, and another bearing it of

with

with his weapon, *S. Martin* shewed no feare at all. And being demaunded the cauſe, he made aunſwere: I neuer had leſſe feare in my life, for that I ſerue a Lord, who (I am aſſuered) will not abandon me in a greater daunger, then this is. Herof the holy ſaint tooke occaſion, to preach vnto them IESVS CHRIST: and one of thoſe thiefs was conuerted, and entred into religion, and died a bleſſed man.

At laſt he came to his owne countrey and preached the faith of CHRIST vnto his father and mother. His mother was conuerted, but his father continued ſtill in his Idollatry, and after that, many other perſons were conuerted to the faith, by his meanes.

At that time the Arrian hereſy was ſpred very much in the countrey, where *S. Martin* preached: and becauſe he only publikely reſiſted them, the hereticks did perſecute him with all extremity, and on a time they impriſoned him, and ſcourged him publikely, (ſo shameleſſe they were,) and not content herewith, they ſent him into exile.

S. Martin departing from his natiue countrey, returned into *Fraunce*, and there he vnderſtood, that *S. Hillary* was alſo banished by the Arrians, wherfore he paſſed into *Italy*, and builded a monaſtery nere vnto *Millan*, where ſome Catholiques aſſembling together, liued iointly with him a monaſticall liſe. But he was there alſo greuouſly perſecuted, by a principall Arrian heretique, called *Auxentius*, who after he had done him many wrongs and abuſes, neuer ceaſed, vntill he had driuen him from thence alſo.

S.

S. Martin yealding to the time, took ſea, and came to an Iſland called *Gallinaria*, in the cõpany of a holy prieſt: where they two remained a good ſpace, ſuſteining themſelfs with the rootes of herbes only. Then newes came vnto him, that *S. Hillary* was returned vnto his Bishoprique. wherefore he determined to find him out, and when he came thither, the holy father receiued him very louingly.

S. Martin dwelling there, built another monaſtery nere vnto *Poiters*, vnto which place came a *Catechumen*, to be inſtructed in the faith and holy behauior. It happened that S. *Martin* being abſent, the yong man fell ſicke, and died, and whileſt the other relligious men prepared to bury him, the holy ſaint came, and made great shew of ſorowe, for the death of that his diſciple, and coming into the roome, where the dead body lay, he bad all the other depart out: then he shutt the dore, and remained there two houres in praiers; and he that was dead began then by litle and litle to recouer his ſences, and returned to life, and perfect health. When theother relligious men ſawe it, they gaue vnto God infinite thanks; and the yong man that had taſted of death, was baptiſed, and liued many yeares after. S. *Martin* raiſed to life another dead man, who had hanged himſelf (as it was thought) vpon a melancholick humor predominant in him, depriuing him of his vnderſtanding: but by the praier of S. *Martin* he recouered, and was reſtored to his life and health alſo.

The fame of this holy ſaint was ſpread very farre wherwith the citizens of *Towers* being moued,

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ſought meanes to haue him to their Bishop, but it was a hard matter, to get him out of his monaſtery. They that went for him, vſed this wile, to get him away: A man that loued the monaſtery, told him his wife was ſicke in *Poiters*, and deſired him to goe thither, to viſite and heale her. S. *Martin* vpon this occaſion departed from the monaſtery, and the meſſagers of the city of *Towers*, carried him away by force, before the monks (who had laboured to hinder his departure) perceiued it. S. *Martin* was receiued in *Towers* with great ioy, by all the common people, who ſaid all with one voice; They were now happie, ſince they had to their father and paſtour, ſo holy and humble a man.

After he was made Bishop, though he changed his eſtate, yet he altred not his life, for he was as lowely, and was appareilled as meanely as he was before time. He diſcharged his office and duety to the full: for he was very diligent, in procuring the good of his flock, and in repelling all euill from them. He reproued vice, commended vertue: he preached, he punished, he rewarded, and did not omitt any thing, that was conuenient and fit to be done; ſo that thereby he diſcharged fully his duety toward his neighboure. To diſcharge his duety toward God he cauſed a monaſtery to be built vpon a craggy mounteine, two miles from the city, to which place were aſſembled many relligious men, and there he had a cell, into which he withdrew himſelf oftentimes, to pray, and to liue in contemplation.

The relligious men who aroſe in short ſpace to the nomber of 80. moued by the example of S.

Martin

Martin liued a holy life, in chaſtity, pouerty, obedience, and continuall faſting and prayer, and their habites were made of camells hayre. Their diet was very temperate, none dronk wyne, except he was ſick, and they went very ſeldome out of their cells. S. *Martin* had ſome of theſe monks always in his company; and when he ſtayed any time in the monaſtery, and returned into the city, they that were poſeſſed of the deuill gaue notice therof, by the feare and dread they shewed, and by the paine they ſuffered before he entred the towne, and this befell, into what city ſo euer he came.

This holy prelate vſed great dilligence, in the extirpation of Idollatry out of his dioceſſe, and trauelled into many places, throwing to the ground the Idolls of the Gentills, cutting downe, and burnyng the groues and trees, wherin the deuills gaue oracles and aunſwers, for which cauſe he was oftentimes in daunger to be murdered by the common people, but his deportment and cariage was ſo diſcreet in all his affaires, accompanied with ſome myracle, in the ſight of them that were agreued at his doings, that ſometimes whole compaines fell at his feet, and beſought him, they might be made Chriſtians.

It would be a long ſtory to recount, how many ſicke he healed by his prayers: but among others, one was *Paulinus*, ouer whoſe eyes was growne ſuch a webbe that it made him blind, and alſo put him to much paine. The holy ſaint did clenſe them one time with a napkin, and he was made whole, his ſight reſtored, and his grief ceaſed.

After this S. *Martin* (being Bishop) raiſed to

life

life the ſonne of a diſtreſſed poore mother, who finding him in the city of *Chartres* in the company of many Idollaters, layd before him her dead ſonne, and requeſted him very earneſtly to raiſe him vnto life. The holy ſaint made his prayer for him, and he reuiued. This myracle cauſed many of thoſe pagans to come to the faith of CHRIST.

S. *Martin* (after he was Bishop) raiſed to life none but this child; and bycauſe he had raiſed vnto life two before that, he vſed to ſay vnto his diſciples and friends; that he was better by two parts, before he was Bishop, then after, and that his high dignity had diminished his vertue. It is apparant the holy man ſaid theſe words for lowlines and humility: for it is well known, that after he was Bishop, he did many admirable and vertuous deeds, which he had not done in the former time. But this declareth and sheweth his charity, and humility.

He was Bishop when he came into *Paris*, and ſawe at the gate a leprous man ſoe full of ſores and blaines, that the only ſight of him was greeuous, and importable to many; the good prelate came cloſe to him, and embraced him, and layd his face on the face of the leper, he kiſſed him very charitably, & therewith cured him, and made him whole. This leper (whom the whole city had ſeene) came the day following to the Church, and gaue thanks publiquely vnto God, for the recouery of his health.

He was Bishop when *Sulpitius* who wrote his life viſited him: whō he receiued moſt kindly, and gaue him harty thankes that he was come from *Toloſe* to

Towers, only to ſee him. The bleſſed man himſelf waſhed his feet, made him ſitt at his table, at the which he filled more his ſoule, then his body, hearing his words, enkindled with the fier of celeſtiall loue, and the grauity of his reaſons. This Autor ſaid: I neuer ſawe, nor conuerſed with any mortall man furnished with ſuch ſcience, witte, and eloquence, & ſuch aboundance of pure & chaſt words, as I found in *Martin*: & it made me more to marueile, for that I know he was vnlettered. The ſomme of his ſpeaches, were of the contempt of the world; to auoid vice; to loue vertue; and that which he ſaid, he performed alſo in deed. Noe tounge is able to expreſſe that, which I noted to be in this holy ſaint, in the time I liued in his company: I neuer ſawe him angry; I neuer ſawe him diſpleaſed or diſcontent; much leſſe to laugh after a diſſolute maner: and this was, becauſe that what ſo euer befell, he receiued it, as ſent from God.

The auſterityes of his faſtings, watching, continuall wearing of ſackcloth, were things rather to be admyred, then imitated. He ſlept continually on the ground: he vſed to eate, and ſleep ſo litle, that it ſeemed impoſſible he could liue with it. He was neuer idle; when he had diſpatched the affaires and buſines of his Church, he ſpent the reſt of his time in reading the holy ſcripture, mixing it with praier. Herin he did as the ſmithes doe, ſtriking vpon the hotte iron, who that they may continue the better, giue now and then an idle blow: euen ſo did S. *Martin*, as for a recreation, praying one while, and reading another. O bleſſed man, in whom was found no guile nor double dealing! he neuer con-

demned

demned ne iudged any; he neuer rendered euill for euill.

When he was Bishop, he would reproue men for their offences against God, and chastise them for aggreuances done against their neighbour; but he neuer reproued nor chastised any offence or aggreuance done against himself. In his mouth you should haue alwaies the holy name of IESVS: in his hart was nothing but piety and mercy; and he would persuade all to make much of that vertue. He gaue an especiall charge vnto his monks to be obedient; saying be obedyent vnto man for the loue of God; since the same God would be obedyent vnto man, for the good of all mankind.

He vsed som-times, to speak some pleasant words, by which might be taken some ghostly profit for the soule; as he did one time, when he sawe a sheep newely shorne. This litle beast (said he) hath performed the Euangelicall precept: for shee hauing two garments, hath giuen one to them, that had none; and so we ought to doe. And this the blessed saint performed also not long after: for being ready one day to say masse, a poore naked man asked an almes of him. The blessed Bishop comaunded the Archdeacon to buy a garment for the pooreman: but the Archdeacon, who had in charg to giue many almes, was slacke, and loth to giue it; whervpon the poore man got vp into the vestry, where S. *Martin* was, and told him; that the garment was not giuen him, as he had bidden.

The holy saint forthwith pulled of his owne garment, & gaue it to the poore man. The Archdeacon

came in then, and told him; that the people ſtayed to heare maſſe, and thought him long; the bleſſed man anſwered; he could not come out, vntill the poore man had his garment giuen him. The Archdeacon replyed; the poore man is gone, I knowe not whither. and S. *Martin* ſaid: Bring (I ſay) the garment, we ſhall find a poore man to receaue it. The Archdeacon went out in a chaſe, and bought a courſe garment, and of a ſmall price, and caſt it before the ſaint on the ground. He tooke it vp, and put it on, and then he reueſted himſelf to ſay maſſe.

When he held vp the B. ſacrament at the eleuation, his armes were left bare, for that the ſleeues of the coat were ſo short, and the ſleeues of the Albe were too wide. Some that were in the Church, ſawe the Angells to couer his armes with plates of gold, which shined very bright. It is ſaid; that herof cometh the vſe, that ouer the prieſtly garment called the Albe, they put the maniples of ſilke, or ſome fine ſtuffe, finer then the Albe is; but all men vſe it not ſo, nor in all countries: for it was ſo ordeined by ſome particuler Churches, but not by the pope in the Church of *Rome*.

The Angells did diſcend vnto the place where S. *Martin* was, yea one day two of his diſciples heard him talk in his cell, and knowing that none went in, but himſelf they entreated him to tell them, with whom he talked; and being importunated by them, he ſaid: I will, vpon condition, that you ſhall not ſpeak of it to any man, as long as I liue. Know you, that there was the mother of God, and with her S. *Agnes* & S. *Tecla*; and he declared marks of the countenaunces of our Lady,

and

and the other two ſaints. moreouer he told them, that ſometimes S. *Peter* and *S. Paul* had talked with him. This holy ſaint was ſlowe in reſoluyng and determyning of any waighty matter.

On a time the deuill reproued him, for that he receaued them that commited heynous ſinnes vnto penance, and among others them, that denyed the faith, ſaying; that God would not pardon them. When S. *Martin* heard theſe words, he ſaid with a loud voice. If thou (miſerable wretch) hadſt ſorowe for thy ſinne, and done due penance, the mercy of God is ſo great, that I would obteine pardon of God for thee alſo. Well, the ſanctity of this good prelat, was diuulged euery day more and more.

At that time *Maximus* ruled the *Weſt* Empire, which he had vſurped vpon two Emperours, murdering *Gratian* the one, and putting *Valentinian* the other vnto ſhamefull flight: who fled vnto th'emperour *Theodoſius* who gouerned th'empire in the *Eaſt*. This *Theodoſius* shortly after returned the ſame meaſure vnto *Maximus*, as he had done vnto *Gratian*, for he depriued him of his life and regiment both at a time, & reſtored it vnto *Valentinian*.

This *Maximus* had maryed a noble Lady who was a good Chriſtian, and had a ſpeciall affection vnto *S. Martin*. She perſuaded her huſbād (keping their court in *Fraunce*) to ſend for S. *Martin* to come vnto them. *Maximus*, (though he was a tirant) did ſo: not ſo much for the loue of his wife, as for to ſee S. *Martin*, of whom he had heard great reports, and vnto whom he bare good affection. It cannot be expreſſed, how ioyfully the holy ſaint was entertained eſpecially by the empreſſe, who appointed

lodgings for him within her Royall court, where the good prelat treated with the Empereſſe of many important matters, aſwell bodily as ghoſtly; and shee ſtood at his feete, like as *Magdallene* did before the feet of CHRIST, washing them with her teares.

The good empreſſe forgot her eſtate, her riches, her pompe, and her ſelf alſo; yea shee was beſide herſelf, when she was in contemplation of that holy ſaint. And he that in his life for the ſpace of 60. years, had neuer permitted any woman to come neere him, could not forbid the empreſſe to touch, and to kiſſe his feet: Shee alſo by her many teares obteined of th'emperour and of *S Martin*, to dine together at one table, without any other attẽdants, but her ſelf in perſon.

When dynner time came, it was a memorable ſight to ſee the dilligence, the Empres vſed to ſerue the holy man. She couered and furnished the table for him: shee placed the ſtooles: gaue him water for his hands: and then ſet on the meat, which shee had dreſſed her ſelf for him. Whileſt the holy ſaint did eate, shee was careful, that nothing should be wanting. With her owne hands shee powred the wine into the cuppe, when shee gaue him drinke. And when the holy ſaint had done eating, shee voyded the table, gathered vp the meate that remained, which afterward shee eate, thinking it to be more ſauory, then if it had bene after the moſt royall maner shee had vſed before time.

Another time th'emperour inuited S. *Martin*, and made him ſet at the table, and apointed a religious prieſt, that came with him, to ſit by him, and many great Lords were ſett therat alſo. When the

holy

holy saint asked for drink, the Emperour bade his cuppe should be caryed vnto him, thinking, that whē he had drunk, he would haue restored it vnto th'emperour: but *S. Martin* did not so, but gaue it to the priest that satt by him; gyuing them to vnderstand, that he was of more excellēcy, then th'emperour by reason of priestly functiō. And that which others would haue taken as a reproach, th'emperour, and all they that were at the table commended.

Th'emperour *Valentinian* the second, being restored vnto th'empire after the death of *Maximus* who put him to flight, did not behaue himself so. for *S. Martin* commyng one day to visite th'emperour, who had a wife infected with the heresy of *Arrius*, and therfore an ennemy vnto S. *Martin*, shee requested th'emperour not to doe him any honour, and he yeelded ro her desire. The blessed prelate came into the roome, where th'emperour was, who stirred not from his seat. The holy saint came neerer vnto him; yet th'emperour stirred not, nor made any signe of kindnes or curtesy. It was surely the will of God, that the seat where th'emperour sat, fell a fier of it self, and burned and flamed out. When *Valentinian* felt the fier, he rose in hast and stumbled, hauing already burned his clothes, and scorched his skinne; and considering what the cause was, he went toward S. *Martin*, and did vnto him very great reuerence, and before the holy saint sayd any thing, graunted vnto him, what soeuer he came to demaunde.

Another time S. *Martin* went to visit a holy damosell; and it is good to make memory of her, for

the example of others, to the end, they may be aduiſed, that (if they shutt their gates againſt apparant wicked men) they should not always open their dores vnto them, that ſeme to be good. There was in a litle village a damoſell, who lued ſecret and priuat, whoſe good report was diuulged thorough the chiefeſt cities of *Fraunce*, aſwell for her beauty, as for her vertuous life. Her exerciſe was prayer and contemplation, and shee had in her company, other women, good, & vertuous liuers, ſo that their houſe ſeemed to be a monaſtery.

S. Martin being told of her, was deſirous to ſee, if the report made was true. and though he was eſtranged from the conuerſation and viſiting of women, yet one day paſſing neere vnto the village, he deſired to ſee that yong woman. All the people (as the vſe was in all places where the holy man went) came out to meet him, as if he had bene one of the Apoſtles, ſo much they reioiced to ſee him.

The holy ſaint turned out of the way, to go to the houſe of that vertuous damoſell; who being certified that S. *Martin* came to viſit her, and being fully reſolued not to alter her determination, she ſent one of thoſe women, who kept her company, vnto S. *Martin* to excuſe her, and to alleadg a reaſon, why shee came not out to meet him. The bleſſed man accepted it for very good, & as well done. and praiſed exceedingly the yong woman, and ſaid, that her vertue ſurpaſſed the report that went of her.

S. Martin being gone vnto anot her towne, the damoſell ſent vnto him a preſent, which the holy ſaint receiued with a cheareful countenãce, though

it be

it be not knowne that euer he receiued any guift of any woman but that, in all his life; and when he receiued it he ſaid: It is not fit a prieſt ſhould refuſe the preſent, ſent by a damoſell, that was more vertuous in her life, then many prieſts.

This good paſtour went ſometimes to viſite his dioceſſe: and at one time (among others) he came vnto a ſmall village. Becauſe it was wynter, they prepared his lodging in the veſtry of the Church, in which place they made him a bed, and a fire alſo. The holy ſaint went to reſt: yet becauſe he was not vſed to lye but on the ground, the bed was troubleſome vnto him. And being deſirous to throw the couerlet of him, by chaunce he caſt it on the fire, and perceiued it not; at laſt he fell on ſleep, and the couerlet began to burne, and ſet fire on the roome. The flame being now gotten to the toppe of the houſe, S. *Martin* ſtarted vp, and ran to the doore; but he was ſo troubled, that he could not open it. His prieſts and monks were without, in great care and grief, for that they knew not how to help him, or ſaue the houſe. At laſt the holy ſaint determyned to fall to his prayer, as the generall remedy in all his daungers, and ſo he did: wherby it came to paſſe, that the fier was extinguiſhed, and he was deliuered from all daunger in a moment.

He was often in daungers by ſondry perſecutions of the Arryans, who neuer permitted him to be at repoſe or quiet, as appeared in many Councells, in which the holy ſaint was preſent, wherein they outfaced, menaced, and vſed reprochfull and opprobrious words of him: yet the holy man preuailed, and continued a conſtant and valy-

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ant defender of the Catholique Romane Church, vnto which he was always ſubiect, as an obedyent ſonne ought. This good prelat bare ſuch a reuerence in the Church, that he was neuer ſeene to ſit therein; but either did kneele or ſtand on his feet, and being asked the cauſe, he ſaid: know you not, that God is preſent in this place?

Finally, being nowe old, and tired with theſe conflicts with the deuill, and his myniſters (the fiend oftentimes appearing vnto him, and ſometimes by threats, and other whiles by craft and ſuttlety ſeeking to do him harme) and the time of his death approaching, which he knowing by reuelation, being at *Candacenſe*, (a place in his dyoces) he aſembled his diſciples together, and certefied them, that the hower of his death drew neere. This newes putting them in great ſorrowe, and grief; they ſaid vnto him: deare father, why wilt thou leaue vs? vnto whom doeſt thou recommend vs? behold the hungry wolfs will aſſaile thy flocke, and there wilbe no meanes to repaire the loſſe, when the shepheard is gone: we knowe, thou deſireſt to be with CHRIST, and we know alſo, that thy reward remayneth ſure and certein in heauen, and that it is not leſſened, though thou ſtay with vs a litle ſpace. Haue pitty on vs, that shall be left alone, and abandoned.

S. *Martin*, heating theſe words, was moued to pitty and compaſſion, and shedding teares, his eyes fixed alſo toward heauen, ſaid: Lord, if thy people haue yet need of me, I refuſe not the paine and the trauell, but thy will be done: Thus this glorious father was diſtracted betweene loue and hope

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and knew not, which to elect. It greued him, to leaue his disciples: and he was not willing to stay any longer, from enioying the presence of God, vnto whom he remitted all. O man rightly to be called valliant, who was not ouercome by trauell and paine, much lesse by death: he feared not death and refused not to liue.

His feuer encreased, and his disciples seing his end to approach, and that he lay on the earth and ashes, which was his vsuall bed, requested him then to permit cherishing and comfort to be done to him. And he aunswered. A Christian should not dye but on haire cloth and ashes: then it is more fit that I doe so, who am your master, and prelate, and am therefore obliged and bound to giue you good example.

Then they requested him to turne his head a litle on the one side, and not to hold it always vpright to looke vpward, being so painfull: and he said: Let me look vp toward heauen, since that very shortly my spirit is to go that way, which I behold. When the agony of death came, he saw the deuill (the ennemy of mankind) and said vnto him: what doest thou heere, thou cruell beast. Thou shalt find in me nothing, for which I shall be damned: and hauing said thus, he rendered his spirit to our Lord being 81. yeares old.

His blessed soule was borne into heauen accompanyed with many Angells, who made much ioy, and song melodiously. This musique was heard by sundry persons, that were in places farre distant, as of *Seuerinus* Arch B. of *Collein*, and by S. *Ambrose* Arch Bishop of *Millan*. Who sayeng of masse, fell

a sleep,

a ſleep, from the which, he awaked after three howers; and then ſaid to the ſtanders by: know you, that my brother *Martin* B. of *Towers* is departed out of this life, and I haue bene preſent there to bury his body.

S. *Martin* liued on the earth poore and humble: and intred into heauen rich and with great maieſty. His death was on the. 11. day of *Nouember*, (and on the ſame day, the Church celebrateth his feaſt,) and it was in the year of our Lord. 399. in the time of the Emperour *Honorius*.

This holy ſaint did many myracles in his life time, and alſo after his death: Whileſt he liued, he was the meanes, that many were conuerted vnto God by his good example, and excellent doctrine: and after his death, many were holpen by his merites and interceſſion.

God of his great bountie, and infinit mercie graunt, that we may be in the number of the choſen, to the end we may enioy his glory, in the company of S. *Martin*. *Amen*.

Many Authors write of S. *Martin*, beſide *Seuerus Sulpitius*, as S. *Paulinus* Biſhop of *Nola*, *Fortunatus* the prieſt, *Gregory* of *Towers*, *Odo* the firſt Abbot of *Cluny*: *Hebernus* Biſhop of *Turen*, and many others.

The life of S. Menna, Martir.

OVR *sauiour* CHRIST *saith vnto his seruants in S.* Mathew. Whē you shalbe brought before kings & Iudges, take no thought what you shall speak, for at that time you shalbe tought howe to answere. *This sentence is verefied in a holie soulaier called* Menna, *who hauing spent his time in the warre, among swords and launces, being brought before a tirant, that did examine him of the faith of* CHRIST, *which he professed, made some answeres, as if he had bene exercised in the studie of the holie scriptures, all the daies of his life. Of this holie saint,* Metaphrastes *writeth as ensueth.* Ca. 10

IN the second yeare of *Caius Valerius Diocletianus*, and in the first yeare of *Caius Valerius Maximianus*, after the death of *Numerianus*, who had gouerned the Empire before them, there was raised a sore persecution against the Christians, through all the lands subiect to the Empire. Into which were sent publike proclamations, conteining the will of the Emperours, and the punishment that should be inflicted vpon those that disobeied the same.

There was in the cittie of *Cottieum*, which is in the prouince of *Phrigia* (or in *Asia minor*) a president called *Pirrhus Argiriscus*, who had the gouer-

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nement of that prouince, & had alſo authority ouer the men of warre, which were reſident in the ſame, as a garriſon for defence therof. Notwithſtanding, they had a generall captaine ouer them, called *Firmilianus*. Among the ſouldiers there was one in the regiment of *Rutilus*, called *Menna*, by nation an *Ægiptian*, and by profeſſion a Chriſtian; whoſe vertue shone among the reſt, as the ſunne doth aboue the ſtarres. The Emperours edict came vnto this cittie, the tenor whereof was this:

Diocleſian and *Maximian* Emperours to all their ſubiects sēdeth greeting. Foraſmuch as we acknowledg, to haue receaued many fauours, and graces of of the ſoueraigne Gods, for which we thinck our ſelues obliged and bound, to procure all honour and ſeruice, to be done vnto them, and their Temples: We therefore cōmaund all magiſtrates, and captaines of our Empire, that aſſoone as they haue notice of this our Edict, that they endeauour with all dilligence (as a thing that concerneth the ſaffetie of our eſtare, & the honor of the Gods our benefactors) that all our ſubiects, aſwell men, as women, of what eſtate or condition ſoeuer they bee, do worship and adore them, and do offer ſacrifice, in viſiting often their temples. And thoſe that be diſobedient, and rebellious againſt our comaundements, that they be tormented, in the moſt cruell ſorte, that may be inuented. This was the tenor of the Edict.

Aſſoone as the preſident receaued it, he cauſed it to be proclaimed through all the cittie, & other places of his prouince. Cōmaunding withall, that preſently after the proclamation, all men and wo-

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men should go vnto the Temples, to the end, the disobedient persons might be knowne. In most places where the proclamation was made, there were great murmurings amongst the people, for that it was thought both vniust, and cruell; yet the greatest part of people went (of force) vnto the Temples, to obey the Edict. When the valiant souldier *Menna* vnderstood hereof, he was not able to endure so vniust, and vnrighteous proceedings; as to haue the veneration and worship of the true God IESVS CHRIST to be abolished; and that in stead thereof reuerence should be done vnto the fiends. Because he would be free, and not be partaker of this wicked transgression, nor so much as see it, he departed from the armie, and withdrew himself into a desert, where he remained fiue yeares, leading a sollitarie life, in continuall fasting and works of penance, which was as an exercise, and an entrance into the warre, and battaile, which he expected shortly to make.

At the last, inspired by God, he returned into the cittie, vpon a day, which was kept very sollemne, as the birthdaie of one of their Godds. The people of the cittie were generally assembled into a Theatre, expecting certaine martiall exercises, as Iusts, and turneis. And there was also the president *Pirrhus* for the same purpose. S. *Menna* entred into the middest of the show, and with a loud and cleere voice he rehersed a text out of the Pophet *Esay*, Ca. 65. which saith: *I haue bene found of them that sought me not, and manifested to them that asked not after me.* At these words, all the standers by, fixed their eies vpon him; and seing him to be a rude plaine man,

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meanely apparelled, they know not what to make of his words nor what he ment by them. The preſident *Pirrhus* cauſing him to be brought neerer vnto him, demaunded of him, who he was? He aunſwered: I am *Menna* the ſeruant of IESVS CHRIST, who is Emperour of heauen and earth. The preſident enquired further. Art thou a ſtranger or a citiſen, that thou ſeekeſt to diſturb our feaſtiuall showes in this manner? what is thy meaning herein? One of them which ſtood by ſaid vnto *Pirrhus*: I know the man well. He is a ſouldier of the regiment called *Rutilica*, whoſe Coronell is *Firmilianus*; and it is about fiue yeeres, ſince he abandoned the Enſigne, and left the warre. Then ſaid *Pirrhus* vnto him: Tell me, Art thou a ſoudier as this man ſaith? *S. Menna* anſwered: It is true, I was a ſouldier, but when the wicked Edict of your Emperours was proclaimed, I left the army, and departed from the warre. What mooued thee ſaid *Pirrhus* to leaue the warfare? Art thou a Grecian, or a Chriſtian? *S. Menna* anſwered: I haue bene, I am, and I deſire to be euer a Chriſtian. I left the hoſt, becauſe I would not be partaker of your impieties. So *Pirrhus* comitted him to cloſe priſon.

On the next daie giuing audience, he comaunded that *Menna* ſhould be brought before him; and then he ſaid vnto him: Come hither thou preſumptuous fellowe, what mooued thee to come into the Theater; and to hinder our feſtiuall daies, which are celebrated in the honor of our Gods? Whence art thou? why diddeſt thou leaue the armie? S. *Menna* anſwered: I am of *Egipt*, and becauſe I deſire to fight vnder the banner of IESVS CHRIST; I

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forſook your armies, which be but feeble, and weak. And where haſt thou bene, ſaid *Pirrhus*, all this time? *Menna* anſwered: I had rather liue a ſolitarie life, for the loue of my God in the companie of ſauage and wild beaſtes; then continewe with you, that know not the true God, and looſe my ſoule. for it is written: *Lord do not deſtroy my ſoule with the ſinners, nor my life with the bloodthirſtie men.* Softe, not ſo many words ſaid *Pirrhus*. Offer ſacrifice vnto the Gods; and they will reſtore vnto thee, the honorable offices thou haddſt in the hoſt, and augment the ſame alſo. *Menna* ſaid: I only deſire to pleaſe the eternall king, and of him to receaue the crowne of imortallity. Looſe not time in threatning mee; for I regard not thy torments at all: but deſire rather to ſuffer, for the loue of IESVS CHRIST my Lord, and my God.

The Iudg comaunded: that *Menna* should be laid flat on the ground, and then to be beaten with rawe ſinewes of beaſtes, vntill he obeied the commaundment of the Emperours. The executioners began to beat him rigorouſly, and during the torment, a miniſter of the Idolls laboured by perſwaſion, to bring him to ſacrifice to their Gods. The bleſſed Martir ſaid to him: Why doeſt thou perſwade me thus? thou counſellor of darknes? and captaine of iniquitie? If I would not do it at the commandment of the Iudg, doeſt thou think that I will do it at thy perſwaſion? I giue thee to vnderſtand, that I haue by my ſide IESVS CHRIST, who (for this which I ſuffer, and endure for his ſake) will giue vnto me, an eternall reward; and vnto you and your Emperours he will giue perpetuall

torments, not only for your owne ſinnes & Idollatrie, but alſo, becauſe you do your endeauour, that he ſhould not be loued, nor ſerued by his owne faithfull ſeruants. goe to (ſaid *Pirhus*) make ready the other torments, to tame the ſtubbrone hart of this fellowe.

Forthwith was prepared for him the torture with the cord; in the which the holie ſaint hanging on high, the Iudg ſaid vnto him: *Menna*, doeſt thou yet remēber thy ſelf, & wilt thou yield, or ſhall we prouide greater torments? The bleſſed martir anſwered: very litle is that I haue yet ſuffred, to that, which my Lord and king deſerueth I ſhould ſuffer for his ſake; becauſe he keepeth about me many Angells, that aſiſt and help me, encouraging me not to ſhrink at thy torments. *Pirrhus* ſaid: Scourge this villaine and rebell; yet more ſeuerely; who having a king alreadie ſaith he hath another, which is not knowne. Then ſaid the ſaint: Thou indeed doeſt not know him; for if thou diddſt, to haue his loue, thou wouldeſt forſake thine Emperours, ſince he can better reward thee, then they can. And who is this great and potent king ſaid *Pirrhus*? S. *Menna* anſwered: This is Iesvs Christ, the ſonne of the liuing God, creator of all things: vnto whom, all that is in heauen and earth is ſubiect.

Then ſaid *Pirrhus*: Doeſt thou not know *Menna*, that to be the only cauſe, why our Emperours haue commaunded you Chriſtians to be tormented? namely, that you ſhould neither profeſſe Iesvs Christ for God, nor adore and worship him? *Menna* anſwered: what is that to me? If that be

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their intention, their power and torments are of no auaile, to make me forſake my deareſt Lord God It is ſaid: *Who ſhalbe able to ſeperate vs from the loue of* CHRIST? *or from his ſeruice? not tribulation, nor affliction, nor famine, nor perſecution, nor dangers,* much leſſe the world. Be aſſured, that, what ſoeuer perſecution is raiſed againſt vs, ſhall not make vs alter our mindes. Rom. 8.

The Iudg commaunded his gashed and wounded body, should be rubbed ouer, with rough sharp clothes; which paine he tollerated very patiently. *Pirrhus* remained aſtonished hereat, and ſaid vnto him: verely *Menna*, it ſeemeth thy bodie, which is thus tormented, is not thine owne, but borrowed of ſome other. The martir anſwered him: I feele not thy torments, becauſe I haue my God by me, who doth helpe & defend me; & vnto thoſe that haue him with them, all things ſucceed proſperouſly. Then ſaid *Pirrhus*: ſet other burning torches vnto his ſides, that we may ouercome this his obſtinacy.

The fire was brought, & applied; and although they burned his ſides two whole houres together, yet the martir ſpake not one word. Where vpon *Pirrhus* ſaid: Doeſt thou not feele the fire that burneth thee? *S. Menna* anſwered: I feele it not: for CHRIST giueth me ſtrength, who hath ſaid to me in his holie writt: *That if we paſſe by the fire, the flame ſhall not burne vs.* He ſaith alſo in another place; *that we muſt not feare them that kill the bodie, and cannot kill the ſoule: but him we muſt feare, that can ſend both bodie and ſoule into euerlaſting fire.* Then ſaid *Pirrhus*: How canſt thou alleadg theſe Eſay. 43. Mat: 10.

teſtimonies out of the bookes of thy God, being a ſouldier? when hadeſt thou time to read and ſtudy them? Then ſaid the bleſſed martir: The ſame IESVS CHRIST our God, ſaid vnto vs: That when we ſhould be brought before kings and Iudges, for the profeſſion of his name, we ſhould not care what to ſpeak, for that he would direct vs what we ſhould anſwere. *Pirrhus* ſaid: Tell me *Menna*, whether your CHRIST did foretell you, that you ſhould ſuffer thoſe torments? yes ſurely (ſaid *Menna*) for that he, being God, knew right well, all that was to happen in after times.

Well well (ſaid *Pirrhus*) leaue this vaine talk, made, and diuiſed of thine owne head, and ſacrifice vnto the Gods, or I will condemne thee to be conſumed with fire. Do thy will, ſaid *Menna*, for as I haue told thee already, although thou haſt power to torment my bodie, yet haſt thou none ouer my ſoule. The Iudg ſaid: wilt thou haue daies of reſpitte, to conſider of this matter, that thou maiſt free thy ſelf from this thy blindnes and error? The bleſſed martir made anſwere: Long ſince haue I determined and reſolued, rather to die, then to deny my Lord CHRIST. I am a Chriſtian: and therefore expect not, that I will ſacrifice vnto the diuells. The Iudg was ſo wroth with this anſwere, that he cauſed calthropes to be ſet thick on the ground, & the bleſſed martir to be dragged, and haled ouer them. In this torment the holie ſaint ſaid: Seek out other tortures, for theſe be of too ſmalle force to make me worship thy diuells. *Pirrhus* being now more enraged, ſaid: Beat him with cudgells, and knotted thongs of leather, and buffet him on the

face,

face, till he ceaſe to call our Gods, by the names of diuells. But all theſe things preuailed not, to make the valiant ſouldier of CHRIST, shew any ſigne of feare, or yeelding.

There was preſent a noble man of the court, called *Eliodorus*, who ſaid vnto *Pirrhus*: my Lord, theſe Chriſtians be a people which regard no torments, yea death is more welcome vnto them then life. Do not vexe nor trouble thy ſelf any more with this man, but giue iudgment of death vpon him, (as he hath well deſerued) for that he hath abandoned his captaine, and refuſed to ſerue in the warres. Then *Pirrhus* ſaid vnto *Menna*: If thou wilt reſolue to ſacrifice vnto the Gods, I will cauſe thy captaine to pardon thy former offence, and to giue thee more honorable office, and degrees. *Menna* ſaid: God forbid, that I ſhould deſire ſuch offices and honors; I deſire to haue them in heauen where true honor is to be had, not thoſe of the world, which be vaine and tranſitorie. The preſident ſeing the conſtancy of the bleſſed martir, (by the aduiſe of the other courtiers) cõdemned him to die, with theſe words: Becauſe *Menna* the ſouldier doth not obey the proclamation of the Emperours and becauſe he followeth the religion of the Chriſtians, and will not ſacrifice vnto our Gods, we comaund; that he be beheaded, that others (by his example) may feare, to comitt the like treſpaſſes.

The bleſſed martir was led by the officers vnto a place called *Potemia*, vnto which all the cittie was aſſembled. The holie ſaint with a cheerefull countenance (though meanely apparelled as making ſmalle account of any worldly thing) went comu-

nicating with ſome of his acquaintance, as if he had not bene going vnto death. Recomending them vnto God, and taking leaue of them, he lifted his eies toward heauen, ſaying: I bleſſe, and praiſe thee, o father eternall, for that thou haſt hitherto kept me, and haſt not turned thy face from me. Thou haſt giuen me ſtrength, that I ſhould not looſe my ſoule, with this treacherous and faithles people; but that I might confeſſe conſtantly thy bleſſed name, and thy holie lawe. I beſeech thee through IESVS CHRIST thy ſonne, that thou wilt help me, at this houre of death, and deliuer my ſoule, in granting it victorie in this laſt aſſault, that it may appeere free before thy iudgment ſeat, and there worship thee. Saying this, he came to the place of execution; where falling on his knees, and looking toward heauen, the hangman cut of his head.

Then they caſt his bodie into a great fire, but the fire conſumed it not, ſo that ſome deuout perſons took it, and buried it in a place conuenient; whither many Chriſtians reſorted, crauing mercy at Gods hands, by the praiers and merits of this his faithfull ſeruant *Menna*; Who was of *Egipt*; honorablie borne; iuſt, faithfull, mild, and vertuous; and replenished with the grace, of the Holie Ghoſt.

He was martired in the cittie of *Cottieum*, in the prouince of *Phrigia*, on the. 11. of *Nouember*, in the yeere of our Lord, 301. [*Spa*: *ſaith* 296.] And on the ſame daie, the Church maketh of him a commemoration. The bodie of this holie ſaint, was after ward tranſlated vnto *Conſtantinople*.

The

The life of S. Martin.

Pope and Martyr.

THE *noble king* Dauid *would not giue leaue, nor permit one of his ſouldiers, to kill his father in lawe* Saul, *when he might eaſily haue done it, and theother well deſerued it, coming to purſue and ſearch him out, with an army, and a full intention to kill him, if he could haue gotten him within his daunger. And though* Dauid *found him faſt a ſleep in his pauilion, and in like maner, all his guard, who ſhould haue watched in his defence; yet would he not once touch him. The reaſon, which* Dauid *alleaged, was: becauſe* Saul *was the anointed of the Lord.* 1. Reg. 24.

It happened farre otherwiſe vnto the glorious S. Martin *Pope and martir: who being annointed and conſecrated, and moreouer the vicar and lieutenant of* CHRIST *in earth, yet ſome Chriſtians in name, but in their deeds, worſe then Pagans, were ſo bold, as to take him, and vſe him villanouſly; as may appeare by his life, collected out of the book of Popes lifes, called* Pontificall, *and out of other good Authors.*

SAINT *Martin* the firſt Pope of that name, was the ſonne of one *Fabritius*, and borne in *Todi* a city in *Tuſcane*, a very holy man, and vertuous. Aſſoone as he was elected to the gouernment of the Church, he emploied all his vttermoſt dilligence

& endeuor, to extirpat & roote out ſome hereſies, about the perſon of IESVS CHRIST, already condemned in former Councells: The man who did bring them againe out of hell, (where they had bene a good ſpace buried,) into the world, was a Patriarch of *Conſtantinople*, called *Paulus*: who had ſome other prelats that abbetted him, and were wrapped in the ſame error. Theſe wonne th'emperour *Conſtans* (the ſecond of that name,) to be of their ſect and opinion, ſuch ſleights and deuiſes they wrought with him.

The legats of the Pope, who reſided there, certefied him of the proceedings of *Paulus* the Patriarch; The Pope incontinent apointed by his letters what order shoud be taken therin, and wrot vnto the ſame *Paulus* louing letters, beſeeching him; not to be ſo determinately ſtubborne in ruynating the peace of the Church, and in patronizing of his errors, ſo many times condemned by the holy prelats in great aſſembles, and general Councells.

Paulus being by nature proud and obſtinate, to ſhew what ſmall accoũt he made of the Popes aduertiſements, cauſed an *Aultar*, which the legats had ſet vp in the Church, founded by *Placida*, (vpon which they ſaid maſſe, after the Roman vſe) to be caſt to the ground, and defaced. The malice of *Paulus* was ſo much augmented, that becauſe the legats, on the Popes behalf, required him, (when they ſawe his obſtinacy) to amend his fault, and reforme his errors, or els they would proceed againſt him as a contumacious perſon, by the cenſures of the Church, he made meanes to th'emperour to cauſe the legats to be reſtrained of their

liberty

liberty and euill entreated; and afterward he ſent them into banishment, into ſondry parts of Chriſtendome, which was; as if he had ſent trompets, to ſound and publish the malignity of the Patriarch, the tiranny of th'emperour, and the misbelief of them both, being obſtinate in the error, condemned by all the Catholike Church.

when Pope *Martin* had vnderſtanding thereof, he had recourſe vnto the ordinary remedies, in the like occaſions; and aſſembled a Councell of 105. Bishops in the Church of S. *Saluator*, neere vnto S. *Iohn Lateranne*. And the queſtion of the afore mentioned errors, being againe diſputed, certein Canons were published, by which, all the auncient hereſies, and this alſo, being lately reuiued, were condemned, and anathematiſed; and with them *Peter*, *Cirus*, and *Sergius* their Patriarchs deceaſed; accurſing, deteſting, and depriuing *Paulus* the Patriarch now liuing, and all his followers and adherents, of what ſtate, condition, dignity, or function ſo euer; and depriuing them alſo of all offices, and benefices eccleſiaſticall. And to the end, this holy Councell, and all the decrees and Canons of the ſame, should be diuulged, and published through the world, Pope *Martin* cauſed many coppies to be ſent into moſt parts thereof.

Th'emperour *Coſtans* vnderſtanding, what the Pope had done in the Councell, tooke ſuch indignation therat, that he determined to apprehend, (if he did not kill) the Pope, in reuenge of this iniury as he eſtemed it. For this purpoſe, he ſent into *Italy* (in which, at that time, the Emperours of *Conſtantinople* had ſome cities and countreis)

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one *Olimpius*, a noble man of his chamber, but an heretike, as he himself was, and gaue vnto him the title of Exark, or Regent, with secret instructions what to do.

Olimpius arriued at *Rauenna*, which was the ordinary place of residence of the Exarks, and hauing amassed and gathered huge forces, as he could, went toward *Rome*, where he endeuored to make a schisme in the Churche of God. But not being able to compasse and effect it, because the Bishops of *Italy*, and the Clergy of the city were of one accord, and held together, in the defence of the faith, and of the Pope: he then diuised meanes to entrap the Pope, and to take him prisoner. But finding it hard to be effected, because he could not get him out of *Rome*, where he was well beloued, and had many frends: he lastly determined to kill him.

For the effectuating of this deuise, he agreed with one of his seruaunts, an auncient souldier, and told him: he had procured the Pope to say Masse, the day following, in S. *Maria Maior*, where he would require the Pope, to giue him the *B. Sacrament*; and as he communicated, this desperate fellow should come nere, and stabbe the Pope with his dagger. The souldier promised so do. The next day came, and the Pope said Masse, and *Olimpius*, like another *Iudas*, came vp to communicate; yet lingered, till his man came, that should do this treacherous deed. but our B. God altered all this: for he caused the man to loose his sight, and though he was hard by the Pope, yet he sawe him not: which thing he confessed many times after

with

with ſolemne oths. By this meanes this infernall ſacriledg was not committed, and the holy Pope eſcaped free from this trecherous inuention.

Aftetwadrs the Sarracens inuaded the Iſland of *Sycile*, in the which they made great ſpoile, and bycauſe at that time, it was ſubiect vnto th'emperour, *Olimpius* was obliged to go and defend them and ſo he did; being firſt reconciled to the Pope, and making vnto him a relation of the true cauſes of his comming into *Italy*. *Olimpius* fought with the Saracens in a pitcht field, & vanquished them; yet ſo great was the toile he took in the battaile, that a few dais after he deceaſed.

When th'emperour was aduertiſed of his death, he ſent in his place as Exark, *Theodorus Calliopa*, who had bene there before, and had behaued himſelf ſo well, that he was beloued in *Rome* and all *Italy*. Euery one reioiced at his coming; but at the end, euery one was deceiued and deluded: for th'emperour had drawne him vnto his opinion, and had enioined him; that, aſſoone as he had impriſoned the Pope, he ſhould ſend him vnto th'emperour with a ſtrong guard. And becauſe he had no aſſured confidence in him, he ioined with him in commiſſion (for the affaires and buſines with the Pope only) one *Paulus Pallurius* a ſeruant of his, of whom he had this opinion; that he would not faile to performe, what ſoeuer he ſhould command him.

Calliopa and his aſſociate arriued at *Rauenna*, and with outlong ſtay, went vnto *Rome*, where he ſtaied ſome fewe daies, treating with the Pope about many and ſeuerall buſineſſes: but all that he

did,

did, was in deceit. The Pope, (who was a plaine meaning man) had no conceit of the treachery which *Calliopa* entended toward him. So that *Calliopa* one day fained (being in the lodgiing of S. *Iohn Laterane*) to go and visite the Pope: but in steed thereof, he laid blowes on him, and the Pope being vnable ro defend him self from that violence was put in prison. *Calliopa* sent him incontinent in bonds vnto *Paulus Pellarius*, who conueied him withall speed vnto *Rauenna*, and from thence vnto *Constantinople*.

The wicked emperour *Constans* reioiced exceedingly, that he had gotten the Pope into his hands, and endeuored with flattery and faire promises, to drawe the good Pope to fauor his error, but finding him stedfast in his faith, he banished him vnto the city of *Cherſona*, which is in the outmost borders of the sea *Euxinus*, a very cold country, & almost inhabitable. There the good Pope was so afflicted, and euill entreated; that within fewe daies, he died very patiently, as a glorious martir of Iesvs Christ.

Pope *Martin* the first of that name, after the most certain account, died in the yeat of our Lord. 654. on the. 12. day of *Nouember*, and on the same day, the Church celebrateth his feast. His body was after this brought to *Rome*, and buried in the Church dedicated vnto him and S. *Silueſter*. *God* did many miracles by the meanes of this saint, who was his vicar in earth 6. yeares one moneth & 26. dayes. He gaue holy orders twice in the month of *December*, in which he ordered 11. priests. 5. deacons, and 33. bishops.

The

The life of S. Gregorie Thaumaturgus.

HE that beleeueth in me *saith* CHRIST, shall do the works and miracles that I do, and greater also. *This sentence was most plainly verified in* S. Gregorie *Bishop of* Neocæsarea, *which is the same, that is now called* Trabisonda. *Of him it is written: that by his prayers, he made a huge great rock, as bigge as a hill, to go from one place vnto another. And also, that he made a lake, which caused discord betweene two brethren, to drie vp: and he stayed a great riuer, that it should not ouerflowe, to hurt the inhabitants by the bankes thereof.* Iohn 14.

We do not *read, that our Sauiour* CHRIST *did any of these thinges. we doubt not but he could haue done them; yet he did them not, that his words might be fullfilled, when he said: that his faithfull seruants should do greater miracles (after a certaine manner) then those that he did. And because it was euident in this holie saint, he had the surname of* Thaumaturgus, *that is a doer of marueilous things, giuen vnto him. His life was written by* S. Gregorie Nissen *in this manner.*

SAINT *Gregorie* surnamed *Thaumaturgus*, was borne in the cittie of *Neocæsaria*, of honorable parents; and euen from his childhood he spent his youth in all vertuous exercises. When he grew to more yeares, he gaue himself vnto the studie of philo-

philoſophie, by which he came vnto the knowledg, that the adoration vſed by the pagans, was a vaine thing, and without foundation, and that there neither was, nor could be any more, then one God only. This was the cauſe, that he liſtened willinglie vnto the Ghoſpell, and to the faith of CHRIST; for that he perceiued, that the ſame acknowledged one God only. He ſaw alſo, that the thing which the Chriſtian beleeueth although it ſurpaſſe naturall reaſon, (ſince a philoſopher cannot attaine by naturall reaſon ſome things) yet nothing is quite contrarie vnto the ſame reaſon: which happeneth not in any other ſects. Laſtly, being ayded by God, he determined to be a Chriſtian; and came vnto Baptiſme, without thoſe things, which others receauing the ſame at his age, do bring with them.

And if vntill that time, he had loued the morall vertues, now he exerciſed himſelf much more in them, and namely his great chaſtitie, which made other yong men of his yeeres, to be ashamed of their lewdnes, and wantõnes. His humillitie reprooued their pride; his mildnes & patience their intemperance; ſo that they enuyed him, and charged him with crymes falſly and ſlanderouſly, to the end, he should not be accounted better, and more vertuous then they. And vpon this, they made an accord with a lewd woman, perſwading her; that at ſuch time as *Gregorie* was in the company of other philoſophers, and wiſemen, she should complaine of him and ſay: that he had the vſe of her bodie, promiſing her a certaine ſome of mony; but afterward, that he deceiued her, and gaue her nothing.

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S. *Gregorie* was on a time in company with many persons, who gaue willing eare vnto him, disputing of certaine subtile questions, with admirable grace and eloquence; his apparell being comely, but meane, such as he vsed euery daie. The lewd woman came in, and made her dishonest, and vntrue complaint; and partly threatned, according to the apointment giuen her. They which were present, hearing this, turned from the woman, and fixed their eyes on S. *Gregorie*. Yet knowing right well that he was cleere from such a matter, and that it was a suborned accusation; they turned back vnto the woman, minding to thrust her headlong out of dores. But the blessed man, without changing his countenance, or forswering the act, calling one of his seruãts, said vnto him: Giue vnto that woman what she demandeth, least she hinder our discourses. The seruant asked the woman, what his master ought her, and she telling him, he paid it to her.

But God would not permitte the chastitie of this holie man, to be thus stayned; and the woman to escape without due punishment. for she had no sooner receaued the mony, but the diuell entred, and took possession of her, tormenting her in such sort, that euery one perceiued her wickednes. Yet the holie man, was mooued vnto compassion, and prayed so long, and feruently for her, that the diuell departed, and left her free. The woman being reco uered, published openly her owne iniquitie, and told how she was hyred by those vngracious, and enuious yong men, to do, and say, that which she had said, and done. Neuertheless, S. *Gregorie*

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was better content to be accounted bad, then to be ſo indeed.

He hauing now proffited ſufficiently in humanity, and philoſophie, grew to the ſtudy of the holie ſcripture; hauing for his maſter *Origen*, a man conformable to his deſire, & moſt renowned through Chriſtendome in thoſe daies, as well in diuinity, as in good and vertuous life. S. *Gregorie* went to find him out, and became his diſciple, remaining in his companie ſo long, as was ſufficient, by reaſon of his aptnes, and quick witt. Then returned he vnto his natiue country, where euery one expected, that he would diſcouer, and lay open, the treaſures, which he had gotten in his ſtudies; that he might reap ſome fruite, with fame, and honor for his long trauells. But he, to auoide worldlie glorie, (taking ſome of his familier friends in his company,) went into a deſert, liuing ſolitarily with them, in continuall penitence, ſpending the greateſt part of his time in prayer, and reading the holie ſcripture.

There was at that time, a holie man called *Fedimus*, Bishop of *Amaſia*, who was not only a great ſcholler, but alſo very vertuous. He much deſired, that in the cittie of *Neocæſarea* (the natiue place of *Gregorie*) there ſhould be a Bishop, that Idollatry (which was ſtrong in that place) might be ouerquelled, and that Chriſtianitie might be augmented; for it was openly ſaid: that in all that cittie, there were but 17. perſons, that profeſſed the faith of CHRIST. This good paſtor thought *Gregorie* would be a fit man for that place, the fame and report of his learning and life, being ſo diuulged into

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diuers partes. He went into the deſert to find him, with entent, to giue him the order of prieſthood, and make him Bishop of that cittie.

S. *Gregorie* being certified thereof, left his habitation, shifting from one place to another. *Fedimus* laboured to find him, ſo that the one ſought him, to make him Bishop, and the other fled from that high dignitie. At laſt *Fedimus* being wearie with ſeeking him, and they being three daies iourney one from the other, *Fedimus* lifted vp his face toward heauen and ſaid: O Lord, thou ſeeſt right well, both me and *Gregorie*: I deſired to haue him preſent, that I might haue layd my hands vpon him, and haue conſecrated him; but let my wordes work the ſame effect: I conſecrate, and offer him vnto thee (ô Lord) and vnto him I giue the charge of the cittie of *Neocæſarea*, that he may ſpread the Ghoſpell therein, and in the territorie thereof, that thy faith and ſeruants, may increaſe and multiplie, to the honor and glorie, of thy moſt holie name. Theſe words ſaid *Fedimus*.

S. *Gregorie* hearing and vnderſtanding theſe words, yealded, and would not reſiſt any longer; ſuppoſing, that if he had done ſo, he ſhould haue reſiſted the will of God. Thē he came vnto *Fedimus* of himſelf, and by his preſence was performed all the ceremonies, which in ſuch a caſe are accuſtomed to be done, for the making of a prieſt and Bishop. S. *Gregorie* required reſpite for a time, wherein he might ſtudie, how he might beſt exerciſe his office; which being granted, he ſpent certaine daies in praiers, deſiring God to inſtruct, and shew him, how he ſhould performe his dutie.

Whileſt he was in his deuout praiers and contemplation, there apeared vnto him the mother of God, and S. *Iohn* the Euangeliſt, his eſpeciall aduocats. And, by the apointment of the B. virgin, S. *Iohn* gaue him inſtructions, in what manner he should gouerne; and of the miſterie of the holie Trinitie, teaching him, what he should ſaie, and what definitions, and words he should vſe. They commaunded him to go forthwith into the cittie, and to begin to preach, and conuert ſoules vnto God. S. *Gregorie* obeying forthwith, went on his iourney with his familiers and friends, that were in his companie.

As they trauailed, they neere benighted, were vnto a Temple of *Apollo*, not farre diſtant from the cittie, into the which, S. *Gregorie* and his friends entring, he made the ſigne of the Croſſe in the ayre, and forthwith flew away a huge companie of diuells, which inhabited there, and gaue oracles & anſweres vnto ſuch perſons, as came to make ſacrifice vnto them. S. *Gregorie* ſpent the greateſt part of the night in praiers, and ſinging Himnes and Pſalmes, ſo that the place, that was before the habitation of diuells, became now the houſe of God.

In the morning, S. *Gregorie* departing to go on his iourney, the miniſters of the Idolls, (who had the charge of the Temple,) entred therein to, and making their acuſtomed ſalutations and ſacrifices vnto the Idoll; in ſtead of anſwere, there was heard yellings, and howlings out of the Temple. and the diuells ſaid: that they could not enter againe into that houſe, becauſe *Gregorie* had bene within it.

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Notwithstanding, the ministers made sacrifice vnto them, and vsed certaine ceremonies, to induce them to returne into the Temple: but they bad thē not to wearie themselfs, nor to loose their time, for they could not returne into that place by any meanes. The ministers were also informed, that it was *Gregorie*, and where they should find him. Hauing learned this, they determined to follow him, and found him and his companie, as they walked toward the cittie.

The ministers of the Idolls, began to threaten him, that they would complaine to the maiestrates of the cittie, for that he, being a Christian, had entered into a Temple of their Gods, and driuen them from their habitation, so making their Oracles to cease. S. *Gregorie* with great mildnes and modesty said: Be not offended hereat: for I serue such a Lord, as I can in his name, cast out diuells from any place, and make them to returne whither I please. They marualing hereat, said vnto him: Then make them returne into the Temple, where they were before. S. *Gregorie* rent a leafe out of a paper book he had, and wrote thereon these wordes: *Gregorie* to *Satanas*, ENTER. This note he gaue vnto the minister, who laid it vpon the Altar, and offred sacrifice, and the diuells gaue answeres as beforetime.

The minister pondered vpon this, and considered; that when *Gregorie* commaunded their Gods, they obeyed him; and that he did it, by his seruice vnto one God. Hereupon he resolued, that this God was very potent and mighty, since his seruants could do such great things. After this resolution

made, he departed from the Temple to ſeek out *Gregorie*, (who by Gods prouidence had done theſe things, expecting the fruite to come thereof) and found him. He told him what had happened, and beſought him inſtantly, to inſtruct him, what his God was, (ſo great and potent) for he would ſerue him, and forſake theſe other Gods, ſo weak, and feeble. S. *Gregorie* preached vnto him IESVS CHRIST, and hauing giuen him notice of the principall miſteries of our faith, ſaid: we do not prooue theſe things by reaſons, becauſe they ſurmount reaſon, and naturall vnderſtanding; but we confirme them by miracles. The miniſter of the Idolls ſaid: do a miracle in my ſight, that I may beleeue what you haue ſaid, and Baptiſe me. What miracle would you haue me do (ſaid S. *Gregorie*.) The miniſter beholding a huge great ſtone, like a mountaine, ſaid vnto him: make this huge ſtone, to raiſe it ſelf from this place, and to go into another. S. *Gregorie* doubted not to do it, and as if the ſtone had bene a reaſonable creature, he commaunded it to go vnto the place the miniſter had apointed. His words being ended, the effect followed. The miniſter remained ſo ſatisfied herewith, that he, his wife and children, ſeruants and friends (vnto whom he related the matter performed by the ſaint,) were all Baptiſed.

S. *Gregorie* came into the cittie, and lodged in the houſe of a great man called *Muſonius*. To this houſe reſorted many, vnto whom the holy ſaint preached with ſuch feruour, that in a ſhort ſpace there were thouſands of Chriſtians in that cittie. In his diſcourſes he gaue content, and delight to all. To

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the discomforted, he vsed such wordes, that they took consolation. He perswaded the yong men to chastity, the old men vnto patience. He exhorted seruants to be obedient to their masters, & aduised masters to be mild and courteous to their seruants. He said: rich men ought to be stewards, and not masters of their goodes. To women, children, and all other that came to heare him, he spake that which was conuenient, and fitting for their estates; reaping daily profit by his preaching.

There was in that citty many Temples of the Idolls; whereupon, the holie saint thought fitt, that there should be one at least built to the honour of our Sauiour IESVS CHRIST, wherein he might be adored, and serued. The charge hereof, he gaue vnto the chiefest of them that were Baptised, and himself in person laid the first stone in the foundation.

Eusebius Cæsariensis saith: that this holie saint (by his praiers) made a hill to remooue from one place vnto another, becausse it hindered the building of the Church. *Gregorie* of *Nissen* doth not saie thus much, but he saith: that in his time, there was a great earthquake in that cittie, which threw downe the greater part thereof, but that the Church founded by *Gregorie Thaumaturgus* stood firme, & stirred not. Great were the miracles that God wrought by the meanes of this blessed saint, & by his preaching the Gospell, many people were daily conuerted vnto the faith. *li. 7. c. 25.*

Among many other wonders, this of the two brethren is notable. They two deuiding the many possessions and land left vnto them by their father,

fell at variance about a water, which controuerſie was cauſed by a great lake, in which much fiſhe was taken, and each of them deſired, to haue that water for their part. This matter came to that height, that they had aſſembled many people, and intended to end their quarrell by the ſword. The holie ſaint came betweene them as vmpire; but ſeing no meanes to bring them to atonemēt, (they being euen ready to come to handy ſtrokes, hard by the lake, and it was feared much blood would be shed;) This glorious ſaint fell vnto praier, and continewed therein ſo long, till the water in the lake was dried vp; and the ground thereof was equall with the banckes; ſo that there remained no ſigne, either of water, or lake. When the morning came, the two enraged brethren, ſeing now no cauſe of fighting, made peace each with other, much wondering at this great miracle, that God had done, by the meanes and prayer of his ſeruant *Gregorie*.

After this miracle, enſued another. The people dwelling by the bancks of the riuer *Lycus*, (which deſcendeth from the mountaines of *Armenia*, and ſometimes encreaſeth ſo much, that it ouerfloweth and ſpoileth the fieldes and villages of the country neere adiacent) hauing knowledg giuen them of S. *Gregorie*, ſent meſſengers, requeſting him, to vouchſaffe to come, & giue remedie hereunto: for they were not able, by mans wit, or any ſtrength to reſtraine it. The holie prelate went thither, and veiwed well the place; and conſidering withall, that it would be inconuenient for them to remoouc their dwellings, hauing their houſes ready built,

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and their ground about them; He took his ſtaffe which he vſually carried in his hand, and planted it a prettie diſtance from the Riuer; on that ſide, from whence the ouerflowing came, and where the plaine fields were, and many houſes of the inhabitants. This holie ſaint hauing planted his ſtaffe, went vnto praier, and not long after, the ſtaffe waxed greene, grew, and became a verie great tree. Then *S. Gregorie* ſaid: this shalbe the boundes of this flood, and the water shall not paſſe this marke. This bleſſed man returned into the cittie, and it was after ſeene by experience, that when the riuer roſe to the hghieſt, aſſoone as the waters came vnto that tree, they returned back, and ran downe the channell againe, not ouerflowing, as they had done before-time. By theſe, and ſuch like workes, that S. *Gregorie* did, both in the cittie, and in the countrie abroad, the number of the faithfull encreaſed continually; all ſortes of people making great account of him; being aduiſed, and directed by his counſell, in all their important, and waightie affaires.

The citizens of a cittie thereby, ſent vnto *S. Gregorie*, beſeeching him to come, and apoint ouer them a prelate. *S. Gregorie* comming thither, and examining ſome of thoſe that ſtood for that dignitie, was neither ſatisfied, nor liked not at all of them. The people with one voyce, ſaid as it were in ſcorne; If *Gregorie* like none of theſe, let him take *Alexander* the collier. S. *Gregorie* hearing theſe wordes, demanded what that *Alexander* was, and apointed them to bring him to his lodging. This *Alexander* was a man of middle age, meanlie ap-

parrelled, his handes and face being black with coales. Thoſe that brought him laughed, and ſo did they that were with S. *Gregorie*, and the collier himſelf laughed, ſeing them to laugh at him; being well pleaſed, to be contemned, and ſcoffed at by them. S. *Gregorie* beheld him, not as others did; but thought that vnder that contemptible shewe, lay hid things of greater valew. He called him aſide, and charged him deeplie, to tell him ſincerely who he was. The collier opened trulie his whole life vnto him, to witt: that he was a philoſopher; and that to auoid the vaine-glorie of the world, he had taken this courſe of life; and had made himſelf a collier, not for neceſſitie, to get his liuing, but for the deſire he had to liue chaſt; for liuing thus (ſaith he) I haue no mind of any dishoneſtie, nor any woman will tempt me vnto lewdnes, ſeing me ſo black and vnlouelie. moreouer this good collier ſaid: that the greater part of the gaines of his coales, he gaue vnto the poore, fullfilling the counſell of the Goſpell.

S. *Gregorie* cauſed him to be ſtripped out of his clothes, his hands and face to be washed, and then to be apparelled with the like garments as he wore himſelf. Then aſſembling the people together, he told them: he had now found out, and made choiſe of ſuch a Bishop as was fitt for that place. They with great attention, expecting the perſon elected by ſo wiſe, and holie a man, behold, *Alexander* the collier came out, apparailed after the ſame manner that S. *Gregorie* was, and accompanied by the ſame familiers, and friends. Thoſe that were preſent, knew not whether they should

laugh,

laugh, or take it in euill part, that ſuch a one ſhould be giuen them for their Bishop. S. *Gregorie* made a ſpeech vnto them aduertiſing them, what a man *Alexander* was, whom he comaunded to preach in their hearing. The new Bishop obeyed, and preached in ſuch ſort, that they all remayned no leſſe aſtonied, then ſatisfied. Thus they being all pleaſed to haue him for their prelate, *Gregorie* conſecrated him Bishop of that cittie; and he diſcharged his office with great comendation

After this, the holie man returning vnto his cittie, was met by two Iewes (in the high way) who knowing him, accorded together to deceaue him. The one of them lay flat on the ground, fayning himſelf to be dead, and the other wailed, and made great lamentation. The holie ſaint coming by, demanded of him the cauſe of his ſorrow? The Iew anſwered: O ſeruant of God, vouchſaffe to help & comfort me: look with pittie vpon the miſerie of this my compagnion, who is fallen dead on a ſodaine, and I haue not any thing to wrap him in before he be buried. The good man being mooued to cõpaſſion, put of one of his garments (as we may ſaie his rochett) and laying it on the counterfaite dead man, went on his iourney, leauing the Iewes alone.

The man that had vſed this deceit toward the holie ſaint, and had told him that his fellow was dead, came merrilie to his companion and ſaid: Come fellow, riſe vp now, we haue gotten a good priſe ſee; we haue gained this good garment, and deceiued this man whom the Chriſtians hold to be ſo wiſe. But the Iew which lay on the ground anſ-

wered

wered not, nor ſturred any whit at all. The other ſpoke louder and ſaid : O how cuninglie thou canſt counter faite ? but I praie thee riſe now, for heere is not any bodie neere vs. Yet for all this, the Iew laie ſtill, and ſtirred not. For aſſoone as the garment of S. *Gregorie* laie vpon him, and touched him, he was depriued of his life. And ſo the ieſt, and ſcoffe returned, and light vpon himſelf in good earneſt.

In thoſe times there was raiſed a moſt grieuous perſecution againſt the Chriſtians, and the Edicts of the Emperours of *Rome* were proclaimed, wherein they comaunded : that the Chriſtians ſhould either ſacrifiſe vnto the Idolls, or elſe, that they ſhould be put vnto moſt cruell death. Theſe proclamations came vnto *Neoceſaria*, and S. *Gregorie* being certified thereof, admonished publiklie, and aduiſed the Catholiques, to giue place vnto this furie, by departing from the cittie, vntill this tempeſtuous ſtorme were paſſed ouer. And himſelf alſo by diuine inſpiration (as afterward appeared) went with one of his diſciples (who had bene miniſter of the Idolls, and was conuerted, and made deacon by him) vnto a mountaine, and there lay cloſe certaine daies. Other Chriſtians diſperſed themſelues into diuers partes.

It was a lamentable thing, and would haue moued a ſtony hart vnto compaſſion, to ſee the crueltie that was vſed in *Neoceſaria*, and the perſecution by the pagans ; who continuallie prepared chaines, gallowſes, ſwordes, ſauage beaſtes, and an infinite number of other tortures, and all to torment the Chriſtians. You should haue ſeene the

fathers

fathers to perſecute their ſonnes, and the ſonnes to perſecute their owne fathers. The brother procured the death of the brother, and one friend ſought the death of another friend. Some did this vnder shew of relligion, others for mallice, and moſt, to make themſelues rich with the goods of Chriſtians. For theſe cauſes they ſought for them, found them out, aprehended them, put them in priſon, and at the end, vnto ſome cruell death.

Notice was giuen (by ſome informers) that *Gregorie* laie hidden in the mountaine: whereupon officers were ſent forth with to aprehend him. for the iudges thought, that if they put him to death being the cheif, the inferior Chriſtians would be diſcouraged, to make ſuch bold profeſſion of their faith. S. *Gregorie* (being on the mountaine) comaunded his deacon to make his oraiſons. So both of them kneeling with their hands lifted vp to heauen, ſomewhat diſtant the one from the other, they beſought God, if it were for his ſeruice, that he would deliuer them from the perſecution: but if his will was, that they ſhould dye for his ſake, and loue of his holie Goſpell, they did like wiſe deſire, that his will might be done. The ſouldiers arryuing at the mountaine, went vp and downe all the hill, ſearching for them, and returned vnto the Iudge, telling him: that they had found nothing but two trees, ſomewhat diſtant the one from the other. The Iudg knew for certaine, that *Gregorie* was on the mountaine, and therefore he went thither in perſon alone, finding thoſe that ſeemed to the ſouldiers to be trees, to be *Gregorie* and his deacon at their praiers. When the Iudg ſaw this

wonder,

wonder, God ſo touched his hart, that he went vnto S. *Gregorie*, and fell at his feete confeſſing IESVS CHRIST to be the true God. And he that before perſecuted them, from thenceforth was one of them that fled from the perſecution.

Another time, the holie ſaint being in praier, and with him ſome of his diſciples (with his deacon) he lifted vp his voice on a ſodaine ſaying theſe words of *Dauid*: *Bleſſed be our Lord, who hath not ſuffred vs to be taken in their teeth.* His diſciples asked him why he ſaid theſe wordes? and he anſwered: that in that very inſtant of time, was finished in the citie the martyrdome of a Chriſtian, who had valiantlie ouercome his perſecutors, by cõtinuing firme and conſtant in the faith of CHRIST; and ſaid he was called *Troadius*. The deacon asked leaue of the holie ſaint, and went ſecretlie into the cittie, finding all that the bleſſed man had ſaid, to be verie true.

pſa: 123.

The perſecution then ceaſing S. *Gregorie* returned vnto his Church, and recollected together the faithfull beleeuers, that were diſperſed by flight, into ſundrie partes, ſetling himſelf againe, vnto the preaching of the faith. By which meanes, ſome that shewed themſelues weak, in the time of perſecution, were reduced againe to a good eſtate, and many Gentiles were Baptiſed. He vſed great dilligence, to know them that had bene martyred, and apointed that their feaſts should be kept euery yeare, on the ſame daie, on which they had beene put to death,

The good father was now verie old, and knowing that his death aproached, he deſired to be certifyed,

tified, how many Idolaters and vnbeleeuers remained in that cittie. It was told to him, there was left but 17. that continewed obſtinate in their Idollatrie. I am much agreeued (ſaid the holie ſaint) that theſe continew in ſuch an error; but yet I yeeld infinite thancks vnto God, becauſe I leaue behind me vnto my ſucceſſor, but ſo many vnbeleeuers in the Bishoprike, as I found beleeuers when I was conſecrated Bishop. Then made he his praier for the Catholique Christians deſiring God to giue them grace, to continew in his ſeruice: and he beſought thoſe that were preſent, that they would bury him amongſt others, and not in any peculier graue of his owne. For I would haue it ſaid of me when I am gone; that I had not in my life time an houſe of mine owne, nor after my death a ſepulcre. This glorious ſaint, rendred his ſoule vnto God, on the 17. daie of *Nouember*, and on the ſame daie, the Catholique Church celebrateth his feaſt.

His body was buried as he had apointed; all the people making great lamentation, but eſpecially his diſciples, and houshold ſeruants, for looſing ſo louing a father, and ſo good a maſter; although they were comforted, knowing for certaine, that they had him for their patrone, and aduocate in heauen. His death was in the yeare of our Lord. 267. in the time of the Emperour *Gallien*. *Nicephorus Calliſtus*, writeth the life of this holie ſaint, in the 6. book, and 17. chapter.

The Dedication of the Church of SS. Peter & Paule.

THE *wise king* Salomon *was not content to build a house and temple for the great God: but hauing finished that work, He entended to do another: which was, to build a lodging for his chiefest Queene, (among all his other wifes) who was the daughter of king* Pharao. *In like sort also, our Lord God would not only haue Churches builded by the Christians, for himself to inhabite and dwell, and therin to be honored, & reuerented; but his pleasure was, that there should be also others builded for his saints whose soules were his spouses by faith.*

For this cause the holy Church of Rome, *celebrateth the feast of the building of the Church of our Sauiour, and of the Apostles* S. Peter *and* S. Paule. *The which, I haue gathered out of the lessons of the mattins of this solemnity, & out of some particulers, which are redd in the liues of the Popes and Emperours, which was in this manner.*

IT was a custome in the Primitiue Church for the Christians, to assemble together, in priuat and set places, to celebrate the diuine office, to hear masse, to receue the B. sacrament, to heare the word of God preached, and to make praier. They were assembled to do these things, especially, in

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the places where the martirs had bene buried; and among other, one part of the *Vatican* was highly regarded, which they called the *Confession of S. Peter*; for that his B. body had bene in that place enterred and thither resorted people from all parts of the world to giue honor and reuerence vnto it.

To that same place came th'emperour *Constantin* the Great. 8. daies after he was Baptised, where he made his praier, and shed many tears. Then he took a mattock and digged vp. 12. baskets of earth, which he himself caried away in honor of the. 12. Apostles, in which place they should build a Church vnto S. *Peter* the head of them. Hauing thus begon, the work was continewed & finished and S. *Siluester* the Pope consecrated it, on the 18. day of *Nouember* in the year of our Lord. 325. euen as he had consecrated the Church of S. *Sauiour* on the 9. day of the same moneth.

He made there an Altare of stone, and consecrated it, ordeining, that from thensforth the Altars should be made of stone. The same Emperour *Constantin* caused another Church to be builded in the honor of the Apostle S. *Paul* in the way to *Hostia*, and enriched the one & theother with reuenewes, and adorned them with vessells and iewells of great value. Great was the feruour and desire this Prince had, to raze to the ground the temples of the Idolls, through all the world; and to build Churches, to the honor of CHRIST & his saints: but especially in *Rome*, where beside the aforenamed, he builded in the field *Sossorium*, the Church of the *Holy Cresse*, that is called in *Ierusalem*, and in the field *Veranius*, without the walles, he built the

Church

Church of S. *Laurence*, and in the way to *Lanico*, he built a Church to the holy martirs SS. *Peter* and *Marcellin*.

Hither to we haue ſeene the occaſion of the feaſt, the Church celebrateth, the which is, The dedication of the Church of the Apoſtles S. *Peter* and S. *Paul*. Nowe it wilbe good to ſee the reaſon why the Church maketh ſuch account of theſe holy Apoſtles, and of all theother martirs and ſaints, that it buildeth Churches vnto them, in which the faithfull do aſſemble, to celebrat their feaſts. Moreouer it shalbe good to ſee, what is the ſignification of the Vigills and Octaues; and for what cauſe there is a greater feaſt kept of one ſaint, more then of another. Theſe may be thought by ſome, to be but curious queſtions, yet they may be profitable, and it is very good (in my oppinion) that euery Chriſtian should know the reaſon therof.

Firſt I ſay, that the Catholik Church hath had many reſpects to celebrat the feaſts of the ſaints. One was, for that in the primitiue Church they deſiring to extirpate totally the adoration of the Idolls (wherin the Painims were drowned,) the holy Biſhops brought in this vertuous cuſtome of worshipping the holy ſaints, to the end, the memory of *Iupiter*, *Saturn*, *Apollo*, *Venus*, *Mars*, and *Diana*, and of the other Gods might be abolished, by ſubſtituting in the place of them *S. Peter*, *S. Paul*. *S. Iames* S. *Iohn*, *S. Stephen*, S. *Laurence*, *S. Agnes*, S. *Agatha*, S. *Lucia*, and theother ſaints.

Theother reaſon, that moued the Church was this, that in honoring, and making feaſts to the ſaints, there is feaſt made, and honor done vnto

God

God himself, that made them saints.

The Church had also another regard, viz: to satisfy the obligement and duety we all haue and owe vnto the saints. They reioice in heauen, and make triumph, when we conuert our selues vnto God; and therefore it is reason we should make feast, and reioyce in that day, that they begin to enioy the sight of God in heauen; viz: the day of their death.

Moreouer, the feasts of the Saints are celebrated because of the great neede we haue of them, that they may pray vnto God for vs, that he may truly conuert vs vnto him; that he may giue vs perseuerance; that he may deliuer vs from tentations; that he may teach vs to do his will; & that he may giue vs things necessary for the sustenaunce of our life. All these things, & many other such like, God doth giue vs, by the praiers of his saints. And therefore it is reason, that in some part, we do satisfy our great obligement, that we owe vnto thē, by celebrating their feasts.

Another motion the Church hath to celebrate the feasts of the saints, was for our example. for when we consider, that the saints were men as we be, formed of flesh and bone, and subiect vnto the same frailty, and misery of our natures; yet that they did such famous acts, and heroicall deeds; supporting and enduring such outragious paines in their martirdome; such cruell persecutions, horrible reproches, & lastly death; by which they came to be so honored and rewarded by God in heauen: we also moued by their example, should striue to imitate them. To this purpose, saith S. *Augustine*,

they do truly celebrate the feaſt of the martirs, who follow we their examples: for he, who doth not follow we them in what he can, can not enioy beatitude in their company. *S. Paul* ſaith alſo: *If we ſhall be partakers of their troubles and paſſions, we alſo ſhall haue part of their conſolations.* 2. Cor. 1.

Concerning the *Vigills* of Saints, I ſay: that a Vigill properly is not a day of faſting, but of watching. And ſo it was vſed in the feaſts of IESVS CHRIST, of the *B. Virgin*, of the Apoſtles, and of ſome other ſaints; eſpecially of the patrons of the Church, when all the people, the night before the day of the feaſt, came vnto the Church, and remained there all the night in praier, and other holy exerciſes. This holy and good cuſtome began ſomewhat to be corrupted: for the people, who kept the vigills, if they ſpent a litle time in praier, they ſpent a great deale more in eating and drinking; and ſometime in gaming, lewd talk, & vncomely behauior: yea, it came to ſuch a paſſe, that many foule and groſſe abuſes were vſed in the Church. To remedy this miſchief, *S. Ambroſe* (who was enformed therof by *S. Monica*, the mother of S. *Auguſtine*, at her being at *Millaine*) did in his Church, as other Bishops in their dioceſſes, & the Pope through all Chriſtendome, change the vigills and watchings into faſting, the day before the feſtiuall day, and yet it reteineth the auncient name of vigill ſtill.

The vigill ſignifieth alſo this preſent life: in the which, we muſt be vigilant, and muſt ſupport troubles, as the body doth endure troble by faſting; that we may haue the feaſt in the next life. But he, that on the contrary ſide will firſt haue the feaſt before

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the faſt, and wilbe mery and take his pleaſure in the world; let ſuch a one know, that he muſt make a long and greuous vigill in theother life: for he ſhall abide in hell faſting for euer.

For the Octaues: the Church began to celebrat them in imitation of certain feaſts the hebrews had, which laſted ſeuen daies, as the *Paſcha* of the vnleuened bread; the feaſt of Tabernacles; and the Dedication of the Temple: So the Church ordeined, that ſome of her feaſts, which are worthy of all honour and reuerence, (as well as they were) ſhould haue Octaues; to the end, the ſolemnity ſhould be greater: and in the office of theſe daies, are many things read of thoſe ſolemnities, that the faithfull might heare and conſider the ſame, and take profit thereby.

We read that the Idollaters aſſaulted the Macchabeis on the day of the feaſt; and that they, becauſe they would not violat it, (for they thought it was a work to defend themſelfs, and ſo a breach of the feaſt, though after ward, they reſolued to do other wiſe) ſuffered themſelues to be killed rather. So do the deuills alſo: they do aſſault the faithfull, on the feſtiuall daies eſpecially; with more and greater tentations, then on the other daies: which is the cauſe, that ſometimes the ſinnes which are comitted on the feaſt, be more heinous, then theother of all the week, cõming of frailty. For ſome be ſo fraile and feeble, that aſſoone as tentation cõmeth, they conſent vnto it, and know not howe to reſiſt or with ſtand it. Let the tentations be of gaming, murmuring, of loſſe of time, of vnſeemly words, and of ſenſuality, they yield

ſtreight, and reſiſt them not. yet there be ſome worſe then theſe, who do ſeek tentations, and do not tarry to be tempted by the deuill; for they themſelues ſeek occaſions to offend God. and eſpecially at thoſe times, when we be moſt obliged to to ſerue him: viz, on the feaſt day, or in their Octaues, which were ordeined, that we might haue more time to be emploied in the ſeruice of God, and to ſolemnize them.

The reaſon then, why a greater feaſt is kept on one holy day, then another, and more to one ſaint, then to another, is; becauſe, one ſignifieth a more higher miſtery then another. The Reſurrection and Aſcenſion of CHRIST, be two high and principall feaſts: yet there is greater ſolemnity obſerued in the firſt, then in the ſecond: for the cauſe abouementioned. The ſame reaſon is of the ſaints. The Catholike Church maketh a greater holy day vnto one ſaint, then vnto another, for that the deeds of one, haue bene greater, then of the other: or for that his eſtate and dignity was greater: or els for that he had done more good in the Catholik Church.

And for this reaſon the feaſts of S. *Peter*, S. *Paule*, of S. *Iohn Baptiſt*, of *S. Laurence* and other like ſaints, be higher, and more principall feaſts, then others, though they which haue the leſſer feaſts, and they who haue the greater, be all in heauen contented, enioyng God in his glory, vnto which he bring vs for his great mercy: *Amen*.

The life of S. Pontianus Pope and Martyr.

GOD commaunded Moiſes, *that to ſnuff the lights, that burned in the temple, vpon a candleſtick, which had ſeuen braunches, he ſhould cauſe to be made ſnuffers of the moſt fine and pureſt gold: Theſe lights be a figure of the prieſts, who are called light, by* IESVS CHRIST: *By the name of ſeuen is giuen to vnderſtand the ſeuen gifts of the Holy Ghoſt.*

Then he commaunding, that the ſnuffers, where with they muſt ſnuffe the ſaid lights, ſhould be of gold, would demonſtrate, that vnto them, they ought to beare great reſpect: And that the reproouing and chaſtiſing of them, though they deſerue it, is not graunted vnto euery one, but only to him, that ſhalbe of ſuch perfection, that he is likened vnto the moſt pure gold: And he that knoweth of himſelf, that he is not gold, but that he hath ſome defect and imperfection: Let him not touch the light: to wit, Let him not murmure, or ſpeak euill of the prieſts; but leaue the matter to God, or els to his ſuperiors; who haue the office from God, to reprehend and chaſtiſe them. But if they leaue the matter vnto God, the reproof & punishment wilbe more ſeuere: and worthily ſhall the prieſts deſerue it; if their life be not correſpondent vnto the dignity, and function they haue, aboue other men.

The holy Pope Pontianus *haning in mind the reſpect*

and regard, that ought to be giuen to priests, maketh mention, and giueth many aduises in one of the two epistles he wrote out of his place of exile, vnto all the faithfull: for he was banished into the Island of Sardegna, *not for any fault he had committed; but for confessing the faith of* IESVS CHRIST. *The life of this holy saint, was written in this manner, by* Damasus, *and other Authors.*

BY the death of Pope *Vrbane* the first of that name, there was placed in the seat of S. *Peter Pontianus*, the sonne of *Calphurnius*, borne in *Rome*. He liued peaceably in the Papacy a while; and attended to the gouernement of the Church, to the good contentment of all the Clergy & people. At the end of that time *Alexander Seuerus* th'emperour, who of his owne nature was milde, and no ennemy to the Christians, persuaded by the priests of the Pagan Gods, banished him from *Rome*, and with him a priest called *Philip*, by some martirologes called *Hippolitus*. Those two were conducted into *Sardegna*, and commanded, not to depart out of that Iland. In that place the blessed Pope *Pontianus* endured very great troubles and afflictions: yet for all that he forgot not to gouern his Church with good and holy aduises and counsells, when he could not do any other thing. In that Island, he wrote two epistles vnto all the faithfull Christians. In the first, he commendeth (as hath bene aboue said) the veneration and reuerence, that ought to be vsed toward priests, in regard of the high mistery they deale in, consecrating by their words, and holding in their hands, the most Blessed Body of CHRIST our Lord. In the other he exorteth them all generally, vnto charity & brotherly loue.

Some

Some Authors attribute vnto *Pontianus* the vse, which is kept in the Church, of singing the psalmes of *Dauid*, in the office of the Howers; and that he ordeined, that the priest before he began *Masse*, should say the psalme, *Iudica me Deus*. but to conclude: the troubles and molestations of the holy Pope were so extreme, which he endured in this banishment, that he died in the same Island of *Sardegna*, on the. 19 day of *Nouember*, when he had ben Pope fiue years 5. months and. 2. dayes. He gaue holy orders twise in the month of *December*, and ordered 6. Bishops 6. priests & 5. deacons. His blessed body was buried in *Sardegna*: but some years after, *S. Fabian* the Pope caused it to be brought vnto *Rome*, and buried it in the Churcheyard of *Callistus* among many other Martirs. And because he died in exile through the vexation and trouble he endured, he was accounted among the holy martirs. His death was in the year of our Lord 236: *Maximinus* being then emperour of *Rome*.

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The presentation of our B. Lady.

THE great king Assuerus, *hauing depryued Queene* Vasthy *his wife of the royall crowne; and hauing expulsed her out of his pallace, because she would not obey his commaundements; All the princes, and great lords of his kingdome were assembled, to seeke out another wife for the king; which should not only be equall to* Vasthy, *but should rather surpasse her, in all fauour, and beauty.*

For this end, all the choysest damosells were sought out, through the realme: to whom there was apointed a roome by themselues, and an Eunuch called Egeus *had the charge of them; who sawe them prouyded of all things necessarie, aswell for their dyet, as also for their apparell, and adornements. There wanted no odoures, perfumes, or Iewells, which might aggrandize, and shewe forth their beauties. This was done, the more to please king* Assuerus, *vnto whom they were led one by one, as their turne was: to the end, he might choose one, that lyked him best, to be Queene in stead of* Vasthy.

The prudent, and beautifull Esther *being elected out of the rest for that purpose; the day came, that she was to be presented before the king. Assoone as the king sawe her, he was so pleased with her fauour, and beautie, that he chose her out from among the rest, for his wife, and Queene; and set the royall crowne on her head: com-*

maunding all his ſubiects to honor her, and to regard, and eſteeme her as their ſoueraigne Queene, and lady.

This king Aſſuerus, *is a figure of our Lord God: who being offended with mankind, for the firſt man; many damoſells were ſought, who were kept inclosed in the Temple of* Ieruſalem; *to the end, his iuſt indignation, might be mitigated, and aſſwaged. In that place were the damoſells furniſhed of all things neceſſarie to make their ſoules faire, and beautifull; by adorning them with vertue, and perfuming them with the holie excerciſes of prayers, and meditations. Thither was brought the moſt faire, and prudent* Eſther: *to witt, the ſoueraigne Queene of the Angells,* Mary *the virgin; who was elected to be the mother of God; and who pacified, and appeaſed the wrath of the heauenly father.*

This is the ſolemnitie, which is this day celebrated in the Church; that is to ſay when the moſt bleſſed virgin was preſented in the Temple. There she remained for a tyme, vntill she was preſented to the heauenly Father, who was pleaſed with her fauour, and beautie, and crowned her Queene of heauen and earth. The eternall Father elected her for his daughter, the Sonne for his mother, and the holie Ghoſt for his ſpouſe.

This hiſtorie is recounted by Simeon Metaphraſtes, German *Archbishop of* Conſtantinople, George *Archbishop of* Nicomedia: *and the Bishop* Lippoman *reherſeth it in this manner.*

THE moſt bleſſed virgin being come vnto the age of three yeares, her father *Ioachim* conducted her vnto the Temple of *Ieruſalem*, and there offred her vnto God, leauing her in a colledge of damoſells, where they, being moſt of hē of noble blood, were brought vp, and eſpeciallie the firſt

borne

borne daughters of the royall tribe of *Iuda*, and of the priests tribe of *Leuy*, and there they stayed, vntill they came vnto the age to be marryed. In this meane space, they were continually imployed in holie exercises, as prayer and working, spending the time in all vertuous occupation: and to that purpose they had many mistresses, who taught, and instructed them without intermission.

We may very well beleeue, that *Anna* the prophetesse (of whom S. *Luke* the Euangelist maketh mention, that she spake of our Sauiour IESVS, the same day that he was presented in the Temple) we may beleeue I say that she had friendship, and familiar tie with the B. virgin, they liuing both together in the Temple, in that vertuous manner. As also, that her loue was exceeding much towards her, as expecting, that God should work the great misterie, and benefitt of our redemption by her.

When the glorious virgin was brought vnto the Temple, shee was placed on the first ascending step of the fifteene, while the offring was prepared, that was to be offred with her. The Priests went to meet her, and the B. infant, leauing the hands of them that brought her thither, and without the help of any person, only fauoured, and susteined by the grace of the holie Ghost, began to climb the steppes, and went euen to the Altar, without other help, as if she had beene of perfect age. so that the priests of the Temple, and they that were with her wondred; but yet they reioyced much thereat, hauing knowledg thereby, that God began to shew maruaillse, in the childhood of her, that should be his mother.

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The litle holie virgin remained in the Temple: & becauſe her capacitie & vnderſtanding were excellent, ſhe profitted exceedinglie in ſuch things, as the damoſells learned in that place. which was: to read, write, ſowe, weaue, ſing the Himnes of *Dauid*, and to pray at certaine times, and houres. The bleſſed virgin ſurpaſſed all others in theſe excerciſes and in all vertue. In her shone cleerly Charitie, deuotion, and all other vertues, which made her beloued of euerie one. This B: virgin remaining there, made a vowe to obſerue virginitie. yet ſome doctors ſay: that her vowe was conditionall, and not abſolute; ſo that we may pyouſly beleeue; that she kneeling on her knees, with her hands, eyes, and hart lifted vp vnto heauen, might ſay theſe, or the like words.

O my God, maker of heauen and earth, who of thy only goodnes and bountie, haſt created my ſoule and body: I promiſe withall integritie (aſmuch as is expected of me, and as ſhall pleaſe thy maieſtie) to ſerue thee with them both, to obſerue virginitie, and neuer to know man carnallie, but to applly my ſelf whollie in thy ſeruice. This we may beleeue to be the vowe the holie virgin made.

When (by the prouidence of God) she was eſpouſed vnto the patriarch *Ioſeph*, she gaue him notice of the vowe she had made; and that her deſire was to obſerue it. He reioyced, and was well content there with: for that, as it is thought, he alſo had made the like vowe, though conditionate; in ſuch ſort; that both of them by inſpiration of the holie Ghoſt, had made a like vowe of virginitie

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This noble guift of virginity was alwaies highlie eſteemed, both of God, and men; both of beleeuers, and vnbeleeuers.

All the time *Eue* ſtayed in paradiſe, she was a virgin; but aſſoone as she went out, she loſt her virginity. The high prieſt of the Hebrewes could not marry one, that was not a virgin: The Gentiles did nor permitt any woman, that was not a virgin, to inhabite in the Temple of the Goddeſſe *Veſta*.

If woemen deſire to keep this pretious treaſure, it is requiſite that they liue apart from the world, and retyred. *Dyna* the daughter of *Iacob*, by her walking abroad to ſee the country (whereunto she was new come, with her father and brethren) and to ſee the woemē of that country, loſt both her virginitie and honour; and was alſo the cauſe, that all the men of that place loſt their liues. If the mother of God contynued withdrawen, and shutt cloſe vp; let not yong damoſells be grieued to be kept in, and to liue retyred. For if they remaine retyred, and shut in, they shall be out of daunger, & in ſecurity; but if they will walk abroad, gadding, and gaſing, they shall incurre great perill and danger; and oftentimes come to reproach, as ſome find by experience; who to late perceaue their error, when there is no remedy. For as S. *Ierome* ſaith: the loſſe of virginity cannot be recouered; and being once loſt, it is without remedy.

Concerning the feature, and corporall diſpoſition of the B. virgin; I will ſay that which S. *Epiphanius* ſaid (as *Nicephorus Calliſtus* reherſeth it) which doth alſo agree with the Image S. *Luke* painted, who ſawe her, and drew her picture whi-

leſt

left she lyued. The virgin *Mary* was of a midole ſtature; her collour was of the wheat; her face was ſomewhat long; her eyes great, and of a good collour; the eyelidds black; her mouth little; lippes of a liuely collour; her teeth white, and little; her haire yellow; her hands and fingers long; & all her other lyneaments well proportioned. She was ſurpaſſing faire and gratious of countenance; her look was very graue; and her ſpeach delectable. Shee neuer wore any cloth, that had bene died. She couered her forhead ſomewhat with her mantle.

Pope *Pius* 2. who ſate in S. *Peters* chayre, in the yeare of our Lord 1461. gaue lycence; that the feaſt of the preſentation of the glorious virgine *Mary* might be kept on the 21. of *Nouember*.

The life of S. Cecilie.

ONE *of the vertuous excerciſes that the holie matrone* Iudith *vſed in the ſeruice of God, and to pleaſe him was: that she wore a courſe haire-cloth, by which she tamed her flesh, and brought it in ſubiection. This was the cauſe that she had the victorie ouer her flesh; and that she liued many yeares, a continent and chaſt life; and was freed from all danger; and brought home an honorable victorie, at ſuch time as she was in the handes of* Holofernes.

We maie ſaie the ſame of the glorious virgin and martyr S. Cecilie: *who amongſt many other her pious, and vertuous excerciſes, wore continually a haire-cloth; and*

he

she was deliuered from a danger like vnto that of Iudith; *for she was preserued a virgin, though she were espoused: and brought her husband to be a Christian, and to keep perpetuall chastitie with her, which both of them obserued during their liues. The life of this holie saint was written by* Symeon Meraphrastes, *after this manner.*

MANY and great were the graces and fauours that IESVS CHRIST bestowed vpon men discending from heauen vnto earth; and deliuering them with his owne death from eternall death; ouercoming thereby him, that had power in the world, and then guiding them by his doctrine vnto heauen. Many men acknowledging this good done vnto them by our blessed Sauiour, followed him.

The first were the Apostles, then the martyrs Confessors, priests, virgins, wydowes, and maried people; and those that excercise themselues in all vertuous workes. To conclude, his diuine maiestie: calleth euerie one, by the meanes of his euangelists saying: *Come vnto me, all you that be wearied and afflicted, and I will refresh you. I will lighten the waight, that lyeth so heauen vpon you.*

This comfortable saying was heard by S. *Cecilie* a virgin of *Rome*, who was beautifull of bodie, noble of bloud, and ritch in possessions. Shee beleeuing the Gospell, caried it alwaies about her, reading often thereon, and praying vnto God continually. Her father had espoused her to a verie goodlie gentleman of *Rome*, called *Valerian*; who being inflamed with the loue of *Cecilie*, desired much the wedding daie. At last the daie came, and the glotious virgin, though she were in rich appar-

rell

rell of silk, and gold, conformeable to her owne birth, and the estate of her husband; yet vnder her said apparell next to her skinne she wore a course haircloth.

Three daies before the apointed time of the wedding, she fasted, wept, and prayed continuallie, desiring God to preserue her virginitie, for that this mariage was not by her desired; neither should it be by her will, since she had giuen her self wholly to IESVS CHRIST, and offred to him her virginitie. And that her praier might the rather be heard, she desired the Angells, Apostles, martyrs, virgins, and all the court of heauen to make intercession for her.

The time at last being come, that she and *Valerian*, were to be priuate in their chamber alone, she spake to him after this manner: My honorable Lord, and deare loue: I will discouer vnto you a waighty matter; if you will promise to keep it secret. *Valerian* forthwith promised, and then *Cecilie* said vnto him: The secret is this: I haue an Angell of God in my companie, who is iealous of me, and guardeth my bodie verie dilligentlie. If he see thee so hardie, as to come neere, or touch me, with carnall or lasciuious loue, he will chastice thee rigorously; but if he see, that thou loue me with pure and chast loue, he will loue thee, as he loueth mee, and will bestowe the like pretious fauours, as he bestoweth on me.

Valerian, hearing these words, was some what troubled, and fearefully said: If thou (my deerest *Cecilie*) desire that I beleeue thy wordes, let me see the Angell. If I see him not, I shall thinck it is

some

ſome perſon that thou loueſt in dishoneſt ſort, which is a wrong to me that am thy husband. And if I find it ſo, I wil not faile to kill you both. To this S. *Cecilie* answered: If you deſire to ſee the Angell, you muſt be Baptiſed; & beleeue in one God, eternall, and Omnipotent, Creator of heauen and earth. The concluſion of their long ſpeech was: they agreed; that on the next daie *Valerian* ſhould talk with the bleſſed Bishop *Vrban*, who at that tyme ſat in the Chaire of S. *Peter*: and by him *Valerian* (being firſt inſtructed in the faith) was Baptiſed.

Then returning home, and coming into the chamber, where *Cecilie* was; he found her at prayer and an Angell by her, in the shape of a beautifull yongman, from whoſe face came a glorious brightnes. The yong man had two garlands in his hand, made of Lillies, and fresh odoriferous Roſes. The one he gaue vnto S. *Cecilie*, and the other vnto *Vallerian*. When he deliuered them he ſaid: I haue brought theſe garlands for you, wrought with flowres gathered in paradiſe; and in ſigne I ſaie true, they will continew allwaies fresh, and ſmell verie ſweet; and maie not be ſeene, but of them, that endeauour to liue chaſt, as you do. And becauſe thou *Valerian*, haſt giuen credit vnto thy ſpouſe, and haſt receaued the faith of CHRIST: the ſame IESVS hath apointed me to tell thee from him: that demaund what thou wilt, and he will grant it vnto thee.

When *Valerian* heard this, he kneeled on the ground, and rendred thanckes vnto God, for the great benefitt beſtowed on him, and ſaid: I deſire

this

this fauour, that my brother *Tiburtius* (whom I loue moſt hartelie) maie be conuerted vnto the faith. I shall not shew the loue that I beare him, if I being now deliuered from the blindnes of Idollatrie, wherein I liued, do not help to deliuer him alſo out of it, if it be in my power. To this the Angell anſwered, with a cheerfull countenance: Since thou haſt demaunded ſo iuſt a thing, God doth grant it vnto thee. And as *Cecilie* thy ſpouſe hath bene the meanes of thy ſaluation, ſo shall she alſo be a meanes for thy brother *Tiburtius*.

All came to paſſe as the Angell ſaid. for *Tiburtius* cõming by hap into the chamber, and feeling a ſweet ſmell of lillies and roſes, and ſeing none, demaunded of them, whence the fragrant ſmell came that he felt? *Valerian* told him: that it came from two garlands which he and *Cecilie* had on their heads, and had bene brought vnto them from heauen. *Valerian* took occaſion hereupon to giue him knowledg of IESVS CHRIST, and told him alſo, that he himſelf was Baptiſed. Then leading his brother *Tiburtius* to *Vrban* the pope, he inſtructed him in the faith, and Baptiſed him alſo.

It befell afterward, that the two brethren, excerciſing themſelues in good works, and eſpecialie in burieng the Chriſtians, that were martyred; information was giuen of them to a gouernor called *Almachius*; who impriſoning them, and tormenting them in diuers manners (as is writen in their liues on the 14 of *Aprill*) they were beheaded for the profeſſion of the faith of CHRIST, and S. *Cecilie* buried their bodies.

After their deaths, the gouernor *Almachius* en-

tended, to get the goods of the two brethren into his hands; but vnderſtanding that *Cecilie* had diſtributed them vnto the poore, he cauſed her to be brought before him. She confeſſed vnto him the truth: namelie, that all the goods of the two noble gentlemen *Tiburtius*, and *Valerian*, were giuen vnto the poore. The gouernour therefore ſeeking a quarrell, and deſiring to be reuenged on her, ſaid in a great rage: I think we ſhall haue a Chriſtian of you alſo? but I will haue you to ſacrifice vnto the Gods in my ſight; that I maie be witnes, whether you deſerue the ſame punishment, that thoſe brethren deſerued, and had.

The officers of the gouernour vrged her to ſacrifice. to whom she ſaid: Harken to me brethren. You be the officers of the gouernour, and you think it meet, that I should obey his comandement; but I on the other ſide, think it verie vniuſt in him to comaund me, to ſacrifice vnto thoſe Gods, which be not ſuch indeed; and to leaue of to ſacrifice vnto the true God, that is IESVS CHRIST. Be aſſured, that I will ſuffer and endure, all the torments that can be inflicted vpon me, and at the end, rather loſe my life, then do his cōmaundement. The officers made shew of pittie & compaſſion toward her; ſeing a damoſell ſo yong, ſo diſcreet, ſo faire, and gratious, readie to abandon and leaue all theſe, yea life and all, for her faith and religion.

They ſaid vnto her: Conſider thy youth and beautie; haue compaſſion on thy ſelf; and change not all other thy good parts, in theſe tender yeares, for vntimelie death. The holie virgin ſaid vnto

them:

them: To change earth for gold, is not to looſe, but to gaine. Or to giue a cottage half-ruinated for a houſe built with perles, and pretious ſtones; or a life repleat with troubles and miſeries, which ſhall quiklie end, for a life replenished with riches and treaſure, that ſhall endure for euer. Theſe and the like ſpeaches vſed S. *Cecilie*, and her words were of ſuch force, and wrought ſo, that many that were preſent, reſolued to be Chriſtians, and were afterward Baptiſed by S. *Vrban*.

The gouernor was aſtonied to heare the holie virgin ſpeak, and viewing her angelike beautie, asked what her name was: for till that time, he knew no other name, but only that she was the wife of *Valerian*. She told him that her name was *Cecilie*. and then the gouernour replyed: knoweſt thou not that the Emperours of *Rome* haue comaunded, that the Chriſtians either do ſacrifice vnto the Gods, or elſe that they be put to death? I know it right well ſaid the holie ſaint. What wilt thou then do ſaid the gouernour? I determine to die, ſaid she. For it is farre better to dye for confeſſing IESVS CHRIST, then to liue denying him. Conſider (ſaid the gouernour) that it wilbe beſt for thee, to leaue and forſake this thy oppinion, and to ſacrifice vnto our Gods. S. *Cecilie* ſaid: It were better for thee to open thine eyes, and to conſider, that thoſe, whom thou calleſt Gods, be but ſtocks and ſtones. If thou wilt not beleeue me, touch them with thy hands, or throwe them into the fire; and there will come lime from the ſtones, which maie ſerue to build with: ſo ſhall there be no deceit in them, as there is nowe.

Then ſaid the gouernour: How should I ſuffer thee to ſpeak ſuch words in my preſence? knowest thou not that I haue power to giue thee life, or to take it awaie at my pleaſure? S. *Cecilie* anſwered: thou thinkeſt my words void of reaſon, and I know thy words to be falſe, and no truth in them. *Almachius* ſaid: doeſt thou ſaie *Cecilie* that I ſpeak not truth? The holie virgin ſaid: I ſaie it, and auouch it, in that thou ſaieſt thou haſt authoritie, to giue and take awaie my life. Thou maieſt take life from the liuing, but to giue life vnto the dead, it is moſt cleere and certaine, thou canſt not. So that I maie well call thee the miniſter of death. I wilbe ſuch an officer vnto thee (ſaid *Almachius*) if thou wilt not ſacrifice.

So when he ſawe she was conſtant and reſolute, and would not ſacrifice, he cauſed her to be put into certaine bathes, which were in her owne houſe, and hauing shut her in one of them, being empty & without water, they made a great fire vnder, which burned a whole daie and a night. The holie ſaint receaued not any hurt thereby; but it ſeemed to her a place rather of pleaſure and refreshing, then other wiſe. when *Almachius* heard thereof, he comaunded one to cut of her head in that place. The hangman gaue her three blowes, yet did he not cut of her head altogether, but left it euen as it was hanging by the skinne.

The bleſſed virgin being thus wounded, liued three daies, many Chriſtians coming to viſite her. Among theſe were ſome that had receaued the faith by her meanes, whom she ſeing ſorowfull, comforted. They dried vp the bloud that ran from

her

her wound with napkins, and other clothes; with intent, to keep them as reliques.

S. *Vrban* went also to visite her, and she told him: that she had desired of God to liue three daies, that she might dispose of her goods, and request him to consecrate that house of hers into a Church. When the three daies were ended, this holie virgin, and glorious martyr (being in prayer) yeelded her blessed soule vnto God, on the 22 of *Nouember*.

Her bodie was buried by pope *Vrban* in the Churchyard of *Callistus*, and her house was consecrated into a Church. In processe of time, pope *Paschalis* translated the bodies of SS. *Cecilie*, *Tiburtius*, *Valerian*, and pope *Vrban*, into the Church of S. *Cecilie* The Catholique Church celebrateth the feast of this holie saint, on the daie of her martyrdome.

At the end of the life of SS. *Tiburtius* and *Valerian*, on the 14. of *Aprill*, is rehersed the saying of *Canisius*, to wit: that these saints were martyred in the time of *Alexander Seuerus*, in the yeare of our Lord 225. the same he saith of S. *Cecilie* also. and because mention is made there of pope *Vrban*, the account cometh to be iust at that time. But the Romane Breuiarie of *Pius* 5. putteth her martyrdome about 50. yeeres before, in the times of the Emperours, *Marcus Aurelius Antoninus*, and *Commodus*. Her name is in the Canon of the masse.

The life of S. Clement Pope, and Martir.

Exod. 27.

GREAT *was the fame and credit, which* Moiſes *the guide, and captein of the Hebrewes, acquired and got, when the ſaid people being in the deſert, and at the point to dy for thirſt, he, by the apointement of God, ſtrook a rock, out of which iſſued water in abundance, ſufficient for them all to drink, and to be refreshed, and comforted.*

No leſſe glorious, and worthy of fame, was S. Clement *the holie Pope and martir, who did the like. He liued in a deſert, banished thither, with many other Chriſtians, for the profeſſion of the name of* IESVS CHRIST: *and they all endured great and extream thirſt, for that, they were to bring their water from a place diſtant farre from them.*

This bleſſed and holy ſaint ſtrook the earth, in a place where our ſauiour in the figure of a lamb appeared vnto him: and there ſprang vp a plentifull fountein of water, pure and cleare, with the which all the diſtreſſed Chriſtians were recreated, and conforted. The life of this holy Pope was written by Damaſus, Simeon Metaphraſtes, *and other graue Authors: in this maner.*

SAINT *Clement* was the ſonne of *Fauſtinus*, and borne in *Rome*, in the region called *Cæli-montana*: Where at this preſent, is the Church of S. *Iohn*

Lateran.

La eran. This holy ſaint did helpe the Apoſtle S *Paul* in his preaching, as he writeth thus: *that thou* philip *helpe the perſons that trauell with me in the Ghoſpell, with* 4. *Clement, and my other coadiutors, whoſe names are written in the booke of life.* Yet *S. Dorotheus* Bishop of *Tyrus*, ſaith: that *Clement*, of whom S. *Paul* ſpeaketh, was Bishop of *Caria*; and was diſciple vnto the ſame S. *Paul*; and that he was one of the firſt, that receiued the faith by his preaching among the Greeks. The moſt common receaued opinion is, that this *Clement* (of whom we now treat) was the Pope, and went with S. *Paul*, for a time: neuertheleſſe, he was after the diſciple of S. *Peter*.

S. Clement was not only a man of very holy life, but alſo verie learned; & wrot many things, which haue bene loſt by antiquity of time. There are extant yet his fiue epiſtles: the firſt of which is moſt elegant, being al repleat with learning, and a true Apoſtolicall ſpirite: which ſome of the Popes his ſucceſſors do alleage in many places. He wrot likewiſe the Canõs of the Apoſtles, & the eight books called Apoſtolique Conſtitutions; which ordeine, that in the ſeuen regions of *Rome*, should be ſeuen Notaries, to write the deeds and martirdome of the Chriſtians. He commaunded alſo, that vnto them, that were Baptiſed, should be giuen the Sacrament of Confirmation, aſſoone as they had learned the principles of the Chriſtian faith. He alſo ordeined; that the Bishops Chaire should ſtand in a publique and eminent place.

This holy ſaint preached the word of God with ſuch feruour, and ſo great courage, that manie Gentills & pagans were conuerted vnto the faith,

and many that were already conuerted, not content with the obſeruation of the precepts of the Ghoſpell, did keep alſo and obſerue the counſells thereof. As a holy damoſell did called *Domitilla*, who was nieçe vnto the Emperour *Domitian*, as daughter to one of his ſiſters, and to *Flauius Clemens* the Conſull: which holy virgin was by this Pope conſecrated and veyled for a Nunne. He alſo conuerted vnto the faith *Theodora* the wife of *Siſinius*, a man great and potent in *Rome*.

This man deſirous to ſee, what the Chriſtians did in their oratories, where they vſed to pray, and whither his wife vſed to go, went thither one time very ſecretly, but by the permiſſion of God, he was ſtrook blind. This blindnes of his body was an occaſion vnto him, that he recouered the ſight of his ſoule. for the prayer of S. *Clement* cauſed the recouery of his corporall ſight: & his holy words and admonitions were the cauſe, that he was Baptiſed, and recouered therewith the ſight of his ſoule. *Siſinius* being Baptiſed, many noble men of *Rome* moued by his example, receued the faith. So that for this, and manie other miracles the holy Pope did, he was much malliced by the miniſters of the Idolls, and other lewd people, whom the diuill vſed, as inſtruments and meanes to diſturbe the increaſe of Chriſtianity, and to diſpatch out of the way *Clement*, who did him much ſcath and harme. Theſe moued a mutiney and vproare againſt him, though there were ſome, that took his part, and defence.

Some accuſed him at the iudgment ſeat of *Mamertinus* gouernour of the city, and others defen-

ded

ded him, saieng: that *Clement* did not any euill or hurt to any person: but did rather good vnto them, in curing the sick, reliuing the necessity of the poore; that he quieted controuersies, and made atonement betwene many men. They, that accused him, said; he brought in a strange relligion, and persuaded men to adore for God a man, that had bene crucified, and did what he could to annihilate the adoration of the auncient Gods: that he caused many maides that they maried not to them, vnto whom they were espoused, making the title of relligion, an excuse and collour for the same.

The Gouernor of the city hearing all this, caused *Clement* to be brought before him, vnto whom he said: I vnderstand that thou art borne of an honorable family in this city, and that thou art of the Roiall bloud: therefore thou art more obliged, not to transgresse the customes and lawes of thy forefathers. Tell me, I praie thee, what strange relligion is this, thou preachest: and what is that crucified man whom thou wouldest haue adored for God, to the notable despite, and disgrace of the knowen Gods, adored by out elders. S. *Clement* made this aunswer: Most prudent Iudge, I desire thee not to be ouer-ruled by the speechs of the vulgar people, who are ignorant and malicious, but to giue eare vnto me: and if of that wherof I am accused, I do not with iust reasons defend my self, then condemne me, without any fauour. *Mamertinus* said: I will present thy cause before th'emperour *Traiane*, where thou maiest, (if thou canst) excuse thy self, and iustify thy cause, for I will neither condemne thee, nor absolue thee.

When

When the Gouernour ſawe time conuenient, he made relation of the mutiney raiſed againſt S. *Clement*, (and what was the cauſe alſo) vnto th'emperour; to the end, he might ſett downe, what should be done therin; the perſon accuſed deſiring to make proofe of his Inocency, in showing that the faults impoſed vpon him, had no ſufficient ground. *Traian* decreed: that *Clement* should ſacrifice vnto the Gods, or els be banished into *Cherſona*.

Mamertinus hauing this direction, laboured all that he could to bring *Clement* to ſacrifice vnto the Idolls. and he on theother part, endeuored to drawe him to be a Chriſtian; & to let him knowe, that the banishment, which he was to ſuffer for profeſſing CHRIST, should be vnto him pleaſaunt and acceptable. It pleaſed God to giue ſuch efficacy and grace vnto the words of the holy ſaint, that *Mamertinus* yelded, and shedding many teares for compaſſion of *Clement*, and his vexations, ſaid vnto him: The God, whom thou adoreſt, help thee in this tribulation, which thou art to ſuffer for his loue. Then he prouided him a bark, and of things neceſſary for the voyage, and ſent him into exile.

There went many voluntarily in the company of the bleſſed Pope. who being arriued, and come in ſaffly vnto the Iſland, found there more then 2000 Chriſtians, who by the ſentence of th'emperour, had bene condemned to digge ſtones out of the quarries. Theſe holy confeſſors of CHRIST, among their other molleſtations, had one which vexed them much: in that, their labour being very painfulle, yet wanted they water to drink: and that litle which they had, they were compelled to fetch

it,

it, two miles of.

The holy Pope *Clement* moued vnto compaſſion with their intollerable paine and toile, made his praier vnto God, beſeeching him, to haue pity on his people. His praier being finished, he lifted vp his eies (as *Metaphraſtes* ſaith) and ſawe vpon a litle hillock a lambe, who held vp his right foot; as though he shewed, where the Water was. S. *Clement* was fully perſuaded that the lamb was IESVS CHRIST, becauſe none ſawit it, but himſelf only. So he went to that place, and ſaid: *In the name of* IESVS CHRIST *digge heere.*

Some began to digge on the one ſide, and ſome on the other, and to caſt vp the earth, not in the place where the lambe shewed, but in a place hard by. S. *Clement* himſelf took a ſpade, and making a litle hoale, where the lamb had showen, there ſprang out incontinent a veine of pure and cleare water, which gaue great conſolation vnto the holy ſaint, and to the other Chriſtians; who were much confirmed in the faith, by the ſame. This miracle moued alſo many of the Painims, to go, and heare his doctrine: by which, they were conuerted vnto the true faith.

Becauſe the number of Catholiks increaſed, and the report of that which happened in the Islād was ſo ſpread abroad, that it came to the eares of *Traiā*; he was enraged therat: and ſent thither a Gouernour called *Auſidianus*, who put many of the Chriſtians to death. But when he ſaw they died willingly, for the profeſſion of their faith; he thought the beſt way would be to put *Clement* only (as their guide) vnto death: wherupon, he

cauſed

cauſed him to be apprehended. When he ſawe him to be firme and ſtable in his faith, he gaue ſentence againſt him, that he ſhould be caried into the mayne ſea, and throwne into the ſame, with an anchor tied vnto his neck.

The ſighes, the ſobbes, the lamentable voices of thoſe afflicted Chriſtians, cannot be expreſſed, when they ſawe them ſelues depriued of *Clement*, in whom they found refuge and comfort in their labourſome and diſcomfortable life: hauing him, they thought they had a father, and a maſter: euery one found him to be their faithfull frend, and their louing brother; he made much of them all; he inſtructed them all, he gaue help to all, by all the meanes, he could.

The Chriſtians being in this tribulation, (ſeing then, that if they loſt *Clement*, they loſt all theſe things,) beſought God with great inſtancy, to deliuer him out of that perill and daunger, or els that they might end their lifes with him. The holy Pope alſo, aggrieued to leaue them in this tribulation, lamented for them, and yet comforted them, in the beſt maner he could. At the very inſtant, that he was to be caſt into the ſea, the people ſtanding on the shore, lifted vp their voices, and cried aloud: Lord IESVS CHRIST, ſaue him: and the bleſſed Pope ſaid: Eternall father receaue my ſoule. This being ſaid: he was caſt into the ſea, where he ended his life, and all the Chriſtians were very penſiue and ſadde.

Among others, there were two deſciples of the holy ſaint, the one called *Cornelius*, and the other *Phœbus*, who ſaid to the reſt of the Chriſtians: Bre-

thren, let vs make our prayers vnto God, and beſeeche him through his fauour, to shew vnto vs the reliques of his holy ſaint. This counſell pleaſed them all very well, and ſo they went vnto prayer, & they had not yet finished the ſame, when the ſea began to decreaſe, and to depart away, for the ſpace of three miles from the shore, and was ſo firme, that men might paſſe all that way dryfoot: where they found a chappell builded, in the middeſt wherof was the body of *S. Clement* in a ſepulcher: and there was alſo the Anchar, which had bene faſtened vnto his neck.

This myracle did not only happen at that time, but alſo did befall euery year, for ſeuen daies continually in that place: beginning on the day of his martirdome, and enduring for ſixe dayes following. Thither reſorted much people from ſundry quarters, to ſee the myraculous ſepulcher of the holy ſaint, at the time of the annuall diſcouery, which endured and continued many years, as affirmeth *Symeon Metaphraſtes*; who auerreth, that in his time, viz: about the year of our Lord 620. this myracle was ſeene. And it is alſo affirmed by *Ephrem* B. of *Cherſona*, venerable *Beda*, *Gregory*. B. of *Towers*, *Ado*. Arch B. of *Tryers*, and *Nicephorus Calliſtus*, yea all theſe Autors writing the life of S. *Clement* make mention of this myracle. *l. 3. c. 28.*

Ephrem B. of *Cherſona*, and *Gregory*. B of *Towres* report another ſtrange and admirable myracle. as, that a woman going with her litle infant a pilgrimage to this place, and being in the Church, where the body of the bleſſed martir lay. The infant fell faſt on ſleep, and the ſeuen daies being paſſed and

expired

expired, the ſea encreaſed and returned to the wonted place in ſuch haſt, that the mother of the child which ſlept, whether fearing the ſpeedy flowing of the water, or els vpon forgetfulnes, ſaued her ſelf, and left him there behind her. When shee was eſcaped all daunger, and the ſea was riſen to the shore, remembring then that shee had left her litle ſonne behind her, shee showed great ſignes of dollour and grief. yet she knew not what to do, but ranne, now hither, now thither by the ſea shore, and looked about, that at the leaſt, shee might ſee the dead body of her litle infant. but shee could not: ſo shee returned home to her houſe ſadde, penſiue and diſcomfortable, and paſſed all that year in continuall lamentation.

When the yearly day of the martirdome of this holy ſaint came againe, she made another iourney vnto the ſepulcher: and comyng to the ſame, shee found her litle ſonne ſleeping ſweetly, euen as shee had left him the yeat before. Shee took him in her armes, and kiſſed him ofte, and weeping for ioy and tendernes, asked him, what had become of him, all that year: The infant anſwered her; that he knew not, that a yeare was paſſed, for he had ſlept all the while.

Then in the time of *Pope Nicholas.* 1. being in the yere .860. the body of *S. Clement* by the ordynance of God, (as it may well be beleeued) was taken out of that place in the ſea by a holy man called *Cyrillus*, and was carried vnto *Rome*, & buried in a Church builded vnto his name. The ſame Pope cauſed alſo another Church to be built in the Iſland, where the fountayn ſprang vp, by the prayer of S. Cle-

ment,

ment, and intituled it alſo to his name.

S. Clement was Pope. 9. years. 2. months, and 10. dayes. He gaue orders twiſe, in the month of *December*, and ordered. 15. Bishops, 10. prieſts, and 21. deacons. The Catholike Church celebrateth his feaſt on the day of his martirdome, which was on the. 23. of *Nouember*, in the year of our Lord 102. In the time of th'emperour *Traian*.

The life of S. Felicitas, Martyr.

ONE of the affections, which parents ought to conquer, and bring to a meane, is the ouer-great fondneſſ of loue to theyre children. For though nature hath engrafted a loue vnto them; and reaſon teacheth that loue is due to them; yett is it due with ſuch proportion and meaſure, that the loue of theyre children depriue them not of the loue of God, which ought to be prized and preferred aboue all other. Moreouer, they ought to marke well and regard, wherein conſiſteth the true loue of theyre children. For manie times parents deſire and procure for theyre children the falſe, fayned, fading goods of this world, with ſuch painfull endeuoure, ſuch vnquencheable thirſt, that euerie thing ſeemeth to meane and to litle; in repect of that which moſt they wish them, and faine would

haue

haue for them. And herein they bound the limitts of theyre loue; this they prefixe as theyre only marke: not regarding how to enrich theyre children with vertues, nor make them worthie of those verie goods, which they painfully ſcrape, and carefully heape vp together for them: litle mindfull of inſtructing them, how to purchaſe thoſe euerlaſtinge vnſpeakeble treaſures of glorie; in whoſe compariſon all the good and riches of earth are onlyshadowed counterfayted goods.

To teache and inſtruct parents in this trueth, and ſet before theyre eyes a rule and patterne of theyre duety, the holie Churche makes this day a commemoracion of Holie S. *Felicitas*. She was a moſt honourable Matrone of Rome; where being lefte a widow with ſeauen ſonnes, she liued without blame or reprehenſion; bending her greateſt care and endeuoure, to ſerue her ſelfe, and make her children ſerue allmightie God. And ſo much preuailed her good example, and holie education; that Gods loue was ſo deepelie rooted in theyre harte, as to make them holie martyrs of his, in the time of the Emperoure *Antoninus*: when before the eyes of theyre bleſſed mother, with cruell torments and ſundrie kinds of death, they bought one euerlaſting lyfe: as hath bin ſaid in the month of *Iulie*. But after thoſe glorious knights of CHRIST, IESVS, the ſonnes of bleſſed *Felicitas*, had manfully fought and wonne the victorie; all the rage and furie of the Emperour was turned againſte that holie mother; whoſe woords had encouraged, and giuen her ſonnes weapons to fight the battaile. The Tyraunt therefore commaunded, that she should be

caſt

caſt into a lothſome priſon; to the end, that ſparing for ſome time her lyfe, he might make her grieue daylie more and more for her childrens death. For though she reioyced, as knowing that now they were cittizens of heauen: yett could she not, as a mother, but feele ſome ſorrow, they being loſt to her; allthough she had gained them to God. There he kept her foure months in priſon, to afflict her, and moleſt her the more: and, at the length, ſeing that ſtill she perſeuered conſtant in the faith of IESVS CHRIST, he commaunded her to be beheaded. Of this bleſſed mother, the patterne of all chriſtian mothers; of this martyr, or, as S. *Gregorie* ſaith, more then martyr (for she was eight tymes martyred, ſeauen in her children, and once in her ſelfe) the ſame S. Gregorie hath theſe words: Let vs behold, my brethren, & conſider this woeman; and be ashamed, to ſee her ſo much ſurpaſſe vs. Often times one only word ſaid againſt vs, doth trouble, and vexe, and make vs breake all oure good purpoſes: whereas neyther torments, nor death it ſelfe was able to conquer bleſſed *Felicitas*, nor make her yield or giue backe one foote. Wee with a blaſt of contradiction are ſtreigth waies diſmayed, and shamefully fall: she wrought a way thorough ſteele and flint, to obtaine an euerlaſting crowne. We giue not the leaſt part of oure goods to the poore, for the loue of CHRISTE; she offered him her flesh in ſacrifize. Wee, when God calleth backe for oure children, which he had giuen vs in loane, waile euerlaſtingly, without comfort: she, be-wayled her children, vntill they died for CHRISTE; and reioyced, when she did behold

them dead. And *Peeter* Archeb. of *Rauenna* ſaith:
« Behold a woman whoſe children liuing were
« cauſe of her care; dead, of her ſecuritie. Moſt hap-
« pie she, that now hath as manie faire shining li-
« ghts in heauen, as heretofore she had ſonnes on
« earth! Happie in bringing them into this world;
« moſt happie in ſending them vp into heauen. She
« was farre more diligent and induſtrious, when the
« tyraunt commaunded them to be ſlaine, and when
« she walked amonghſt theyre dead bodies; then
« when she did rocke them in the cradle, and gaue
« them milke with her owne breſts. she viewed full
« well with the eyes of her ſoule, that as manie
« wounds as they receaued, ſo manie should be the
« pretious jewells of theyre victorie; how manie
« theyre torments, ſo manie theyre rewards; the
« crueller theyre combats, the more glorious theyre
« crowns. what shall I ſay of this valerous woman:
« only this, that she's no true mother, that loues not
„ her children as this loued hers. Hitherto are the
words of S. *Peeter* of *Rauenna*. The martyrdome of S. *Felicitas* was on the 23 day of Nouember: the yeare of oure Lord 175. There is mention made of her in the Roman and other Martyrologes.

The life of S. Chriſogonus Martyr.

GREAT *was the ioye and content the holy man* Ioſeph *conceiued, when he was taken out of priſon, in which he had remayned a long tyme, ſuffring therein many troubles & afflictions; eſpecially being, vpon his deliuery out, made gouernour ouer all the land of* Egipt.

No leſſe was the content, and ſpirituall ioye S. Chriſogonus *had, when he departed out of priſon, where he had continued two yeares, and had endured the ordinary moleſtations, incident to priſons. though he was not taken out to be a prince on the earth, but to be a glorious and happie Saint in heauen; whether his ſoule preſently aſcended, by meanes of his martyrdome.*

The life of this holie Sainct, was written by Venerable Bede, *and by* Ado *Archbishop of* Treuers, *in this manner.*

SAINT *Chriſogonus* was borne in *Rome*, of a noble, and honorable family: and was in all his cariage, and behauiour, no leſſe worthie, and gracious with all men. He was apprehended by the comaund, and apoyntment of *Diocleſian* the Emperour, and was kept in priſon two yeeres contynually; being there releeued with all things neceſſary, by a vertuous woman (his diſciple) called *Anaſtaſia*, wife vnto *Publius*, a man great, and po-

tent in the cittie, but an Idollater.

Th is *Pblius* hauing knowledg of that, which his wife *Anaſtaſia* did, shutte her vp, and locked her ſtronglie in a chamber of his pallace, ſetting a guard, and watch ouer her, to the end, she should not ſend any help, or relief vnto *Ch iſogonus*, as alſo, that she should not haue any ſuſtenance for her ſelf; determining, that both the one, and the other of them might dye by famine. Notwith ſtanding, the bleſſed woman was shut vp in this ſort, yet she found meanes to write a letter vnto *Chriſogonus*, after this manner.

Vnto the holie confeſſor of IESVS CHRIST, *Chriſogonus*, *Anaſtaſia* ſendeth greeting. Although my father which begot me was an Idollater yet my mother that bore me (who was called *Fauſta*) was a Chriſtian, and a vertuous chaſte woman. She inſtructed me in the Chriſtian faith, euer from my childhood; and after her death, I was maryed vnto a ſacrilegious and cruell man, whoſe bed and companie I haue ofrentimes refuſed, excuſing it with infirmities, which I deſired God to ſend me for that purpoſe. I ſpent the night and the day in prayer, deſyring my ſweet Sauiour, that I might imitate his bleſſed example.

This moſt cruell man, after he hath conſumed my patrymonie, amongſt wicked and lewd company, like vnto himſelf, hath impriſoned me, as if I were a malefactor, or a deteſtable offender, and forbiddeth any ſuſtenance to be giuẽ vnto me, that I may perish, and dye for want of food. Although I shalbe glad to looſe my life for CHRIST his ſake; neuertheleſſe, I find great grief, that my

goods

goods be waſted, in ſuch laſciuious ſort, in ſuch lewd company, and in the ſeruice of the falſe Gods.

Therefore I beſeech thee, thou ſeruant of IESVS CHRIST, to pray vnto God Almightie for me, and that he either alter the mind of this my husband, that he may be conuerted; or els, if he continew, and perſeuer in his hardnes of hart, and obſtinacy, that he take him out of this world. And better it shalbe for him, to be taken out of this life, then to adde daily ſinne, to ſinne which will put him to double torments in hell.

I promiſe and vowe vnto Almightie God, and to thee his ſeruant, that if euer I get cleere, and freed from this affliction; to ſpend all my time in the ſeruice of my Bleſſed Sauiour IESVS, as my vſe, and cuſtome was; and in helping and prouiding for thy neceſſities, and to releeue the wants of all other holie confeſſors Our Lord keep thee euer, thou B: ſeruant of God. Remember me, and praie for me.

S. *Chriſogonus* hauing receiued this letter, made his prayers, and orayſons for *Anaſtaſia*, and then, together with other confeſſors that were in the ſame priſon, he anſwered her in this manner.

Among the tempeſtuous ſtormes of this world, in which at this preſent, thou art enwrapped, be aſſured that thou shalt be relieued by IESVS CHRIST, who will eaſilie caſt headlong into the bottomeles pitte, the diuell that doth aſſaile, and torment thee. Haue patience in the middeſt of thy troubles; and put thy truſt in him, for he will deliuer thee. Cry out aloud vnto him. Exalt thy voyce

with the prophet, and ſay: *Why art thou ſo ſad o my ſoule? and why art thou ſo diſquieted with in me; Truſt in God ſtill, for I will euer confeſſe, that he is my ſaluation, and my God.* Thinck (Lady) that it is his will, to beſtowe on thee, the riches, and treaſures of heauen, ſince he taketh away, and depriueth thee of worldly comforts. Be not too much troubled nor afflicted, for that croſſes, and tribulation lighteth vpon thee, that liueſt vertuouſly. God doth try vs, but doth not deceaue vs. To truſt in man is vayne, and deceitfull; and he that putteth his hope or confidence in him is accurſed, and euer deceiued; but bleſſed is he that putteth his truſt, and affiance in God; who neuer deceaued any.

Continewe in thy vertuous excerciſes: and hope for reſt and quietnes only in God, whoſe comaundemers thou keepeſt; when it ſhall beſt pleaſe him (and thou thinckeſt leaſt) he will ſend thee trãquillitie, & a calme tyme. The darknes ſhall flie away, and the light ſhall appeere. The froſt, and pinching cold of the winter ſhall paſſe, and the ioyfull ſweetenes of the ſpring ſhall ſucceed. A quiet and comfortable tyme ſhall come, that thou maieſt cherish and relieue thoſe againe, that ſuffer perſecution for the loue and profeſſion of CHRIST; God giuing thee heere meanes, that thou mayſt help other with temporall neceſſities, and receiue thy ſelf of him euerlaſting rewards. Our Lord be with thee (good lady) and pray for me.

With this Epiſtle S. *Anaſtaſia* receiued great conſolation, endeavoring to equall, if not to ſurpaſſe thereby, the many complaynts she had made, of her hardharted, and cruell husband. Her perſe-

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cutions encreaſed ſtill, he giuing to her now, but the fourth part, or one quater of a ſmalle ordinary loaffe. And she thincking verily that her death approached, wrote another letter to S. *Chriſogonus* after this tenor, and to this effect.

To the bleſſed martyr and Confeſſor of CHRIST *Chriſogonus*, *Anaſtaſia* ſendeth greeting. The end of my life draweth neere, vouchſaffe to remember me, and to pray vnto God to receaue my ſoule, when it departeth from my body, ſince for his loue, and the profeſſion of his holie name, I ſuffer all this torment.

The holie man returned this anſwere. *Chriſogonus* to *Anaſtaſia*. As darknes precedeth and goeth before light; ſo after infirmitie enſueth health, and life cometh after death. Proſperities, and aduerſities haue the like, and the ſame endes: therefore let not the heauy and ſorrowfull fall into deſperation; nor the happy, and fortunate be proude, or too much puffed vp. Be of good comfort, ô handmaid of CHRIST: for thy peregrination, which hath beene repleat with tempeſtuous ſtormes, shalbe finished with a proſperous and happy concluſion; & thereby thy deſires shalbe acomplished, enjoying CHRIST by the palme of Martyrdome. The further courſe, and proceſſe of her greeuous perſecutions, may be ſeene in her life on the 25. day of *December*.

Of S. *Chriſogonus* you are to vnderſtand, that the Emperour *Diocleſian*, being in the cittie of *Aquileya*, martyriſing the Chriſtians, he ſent to *Rome* to haue *Chriſogonus* brought thither to him; who being come, the Emperour ſaid to him: I

will beſtowe on thee high dignities: I will make thee Prefect of the cittie, that thou maieſt ſo ariſe to be Conſull. And indeed, ſuch places, and preferments, are fitteſt for men of noble linage, and ſuch worthie partes as thy ſelf hath; but vpon this condition, that thou wilt worship our Gods.

S. *Chriſogonus* anſwered: I adore one onely God. With my ſoule and hart I reuerence him, and with all externall ſignes and tokens I confeſſe IESVS CHRIST, to be the true God. And as for thy Idolles which be habitacles of diuells and fiendes, I deteſt and accurſe them. *Diocleſian* comaunded that he should be beheadded, and that his body should be caſt into the ſea; and ſo it was done. A prieſt called *Zoilus* found his bodie afterward, and buried it honorablie.

His martyrdome was on the day whereon the Church celebrateth his memorie, which was on the 24. of *Nouember*. on a Tueſdaie, in the yeare of our Lord. 302. *Diocleſian* being Emperour. His name is in the *Canon* of the maſſe. Of this holie ſaint, wrote *Suidas*, *Ado*, venerable *Bede*, *Vſuardus*, and the Romane martyrologe.

The

The life of S. Catherine of Alexandria.

IN the Book of kings it is ſaid of king Salomon: that he had many wiues. It was the will of God, that the Hebrewes ſhould be increaſed, & therefore it was tollerated, at that time, for a man to haue more wiues then one. Salomon took benefit of this leaue that was giuen; deſiring in this alſo, to ſhew his magnificence and ſtate; and therefore he took more wiues then Dauid his father euer had, or any of the Patriarchs before him; ſome of which had more wiues then one at once, as Abraham, and Iacob, vnto whom it was lawfull in like manner, for the reaſons which the doctors alleadge. But for that thoſe reaſons haue no vſe for our times, it is not lawfull for any now, to haue any more then one wife.

The wiues which theſe auncient fathers had, either in the law written, or in the law of nature, were of two ſortes: Some were called wiues or Queenes (if their huſbands were kings) and the other were called Concubines: and though they were called ſo, yet were they as true and lawfull wiues, as the others; and their matrimonie, as trew and lawfull. The difference betweene the one and the other was this: firſt in name. For ſome of them were as miſtreſſes, and comaunded in the houſe; the other, which were called Concubines, did giue attendance, and had leſſe authoritie and reputation. Salomon had 300. Concubi-

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nes and 700. Queenes, or wifes, call them which you will.

Among theſe he had one, whom he regarded, and eſteemed more then all the reſt, and that was the daughter of king Pharao; who as she paſſed all the other in nobillitie, ſo she was of more excellent beautie, and of more diſcretion then the reſt; and therefore, for her only, Salomon built a houſe, and ſeuered her from the others. It maie be he did ſo, in reſpect that she was a gentile, and an Idollater, and all the other were of his owne religion. It is moſt aſſured, that of her he made great account; as appeareth by the ſumptuous houſe he built for her, and by the ſeruants and attendants he apointed for her. And this is the cauſe, that she is abſolutlie called Queene, and wife of Salomon.

This hiſtorie fitteth, and agreeth very well, to the glorious virgin and martyr S. Catherine of Alexandria. For as Salomon was the figure of CHRIST, ſo alſo, he had many holie damoſells his ſpouſes; ſome of which be of leſſe name, and theſe be they which remaine in this world, in his grace and fauour, doing him ſeruice. Others be of greater name, which be they which already raigne in heauen. Therefore the figure of this hiſtorie toucheth both the one, and the other. Among all the wiues of Salomon, the moſt fauoured was the daughter of Pharao king of Egipt, who is a figure of S. Catherine. For as the other was, ſo she was alſo of the bloud royall of Alexandria, a cittie of Egipt. She was aduiſed and diſcreet, of excellent beautie: and to conclude, she was ſuch a one, as maie abſolutlie be called the ſpouſe of CHRIST.

We read of her, that before she was Baptiſed, she had a reuelation in a dreame, in which she ſaw the moſt bleſſed virgin Mary, with her child IESVS in her armes

as a most beautifull infant. S. Catherine seing this was enamored on him. Blessed IESVS hid his face, and she desirous to behold it, went to and fro, but the infant made signes, as being displeased that she should looke on him. The glorious virgin his mother said vnto him: my sonne seest thou not how this yong girle is enamoured of thee? why wilt thou not see her? behold how faire, wise, and discreet she is. The blessed infant replyed: you know right well how many damosells I haue in my pallace more faire and more wise then she is; nay, she seemeth to me verie disgracious, for that she is not Baptised. IESVS saying this, Catherine arose, conceiuing the cause of her vnworthines to behold the face of CHRIST to be, for that she beleeued not; therefore she determined to be Baptised.

When she was a Christian, the same IESVS apeared vnto her in the former manner, without any signe of discontent, in that she beheld him, but he shewed himself, and looked vpon her with a gratious countenance. And before his blessed mother, the Angells, saints, and all the court of heauen, he espoused her, and gaue her a ring as vnto his true spouse. when Catherine awaked, she found the same ring on her finger.

These things we maie piously beleeue of this blessed saint, coming in this sort to be fullie the figure of the daughter of Pharao, and to be the Queene among the other wiues of Salomon, and to haue a house seuered from others. So also IESVS our blessed sauiour, gaue vnto her a particuler house, bestowing on her many doctors and learned men, who by her meanes were conuerted vnto the faith of CHRIST, and passed before her vnto heauen, by the crowne of martyrdome, to make ready a lodging for her.

The life of this glorious saint, was written by Simeon Metaphrastes, who saith: that Maxentius the Empe-

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rour put her to death, and the ſame ſaie all thoſe, that make mention of her martyrdome. But herehence riſeth a doubt: for Euſebius Cæſarienſis, which was in that time, ſaith: that Maxentius, all the time that he raigned, contynued in Rome, vſing great cruellties, vntill the Emperour Conſtantine came againſt him; who was called in by the Romans, being not able to ſupport the ſame Maxentius any longer. He ſtanding to defend himſelf, was drowned in Tyber, as he went ouer a bridge of boates, which he had made neere vnto Rome. and it is not ſaid of him, that he was euer at Alexandria, where S. Catharine was martyred.

Some dilligent, and curious authors haue noted this, and iudged: that the name should be altred, and that he that martyred S. Catherine, should be Maximinus, and not Maxentius. This maie eaſilie happen in writing of latine; for when they would write the proper names, they vſed in auncient times, to ſet the firſt letter, or beginning of their names. And Maxentius and Maximinus hauing the ſame letters at the beginning, it might well come to paſſe, that the name was changed. And ſo much the more likelie, for that, at that time, that Maxentius was in Rome; Maximinus reſided in Alexandria, and other citties of the Eaſt, shewing great cruelties againſt the Chriſtians.

This is ſufficient by waie of aduiſe, but I will call the tyrant, that martyred her, Maxentius. as the Author that I follow doth. He recounteth her life in this ſort.

AT ſuch time as the Emperour *Maxentius* was monarch of the Romane Empire (being on a time in *Alexandria*) he ſet out a publick edict, in fauour of his falſe Gods, and to the greateſt damage he could of the faith, and profeſſion

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of CHRIST. For therein he commaunded: that euerie one should sacrifice to them, and those that disobeyed, or denied, should be put to death. people flocked in great numbers to *Alexandria*, from all parts, to obey the Emperous comaundement; euerie one bringing one beast or other, (acording to their abillitie) for the sacrifice. The beastes were of such great number, that the Altars smoaked continuallie with the sacrifices offred vpon them.

This was verie pleasing to the Emperour: who yet to encourage others, apointed a sollemne sacrifice of 100 Oxen to be made; which being readie to be performed, it happened, That a yong damosell of *Alexandria*, borne of the bloud royall, learned in diuers sciences, and also verie beautifull, called *Catherine*, who acknowledged no other God but IESVS CHRIST, desirous to defend the lawe of her lord and sauiour, and greeuing that so many people should be drowned in Idollatrie, and especiallie, for that the Emperour caused these people thus to offend, determined to go speak to him, and to reproue him; and to preuent (if she could possiblie) this mischeif, that it might go no further.

Departing with this entention from her house, well attended by her men-seruants, and handmaides, she came vnto the Temple, and sent one to tell the Emperour, that she desired to speak with him, and he gaue her leaue to come in. S. *Catherine* came into the Temple, and at her entrance, all the people present were amased, at her wonderfull and Angelicall beautie, as also, for her modest, and lowelie behauiour. The Emperour wondred also, to

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ſee a yong maid ſo gratious and deſired to heare her ſpeak, that he might know the entent of her coming. This tender virgin, verie modeſtlie, yet with a Chriſtian boldnes ſaid vnto him:

O mightie Emperour, it ſeemes to me that thou shouldeſt in thine owne diſcretion, take notice of thine error, and not to ſacrifice in this ſort vnto Idolls, which repreſent vnto thee men ſubiect to many vices. And if perhaps thou doeſt not know, who they were that thou adoreſt enquire of thoſe that can certifie thee, who will tell thee; that they were principall men in the world, that for ſome benefits done in the countrie, where they dwelt, obtained of the people, to haue ſtatues erected vnto them, that their memorie might be preſerued, and that others ſeing them, might be incouraged to do the like deedes, and thereby attaine ſuch like honor, and reputation. But the rude and ignorant people began to call them Gods, and to ſacrifice vnto them as Gods, not regarding that they had beene men. And though in ſome reſpect they were rare, and deſerued honour and regard; yet in many other things, they deſerued reproach and infamie, for that they had bene vitious of life, and wicked.

Thou (ô Emperour) oughteſt to draw the people from this their error, and blindnes, and not to perſwade them thus to runne further from the light, to the preiudice of their ſoules. Acknowledg the true God, that created thee, and hath giuen thee the Empire, who being immortall, was made man for our ſake, and of his owne will did ſubiect himſelf to dye, that we might be deliuered from death, which oure diſobedience deſerued. This Lord will

not

not know them that know not him, nor ſuffer them to enter into his kingdome. But thoſe that acknowledg him he rewardeth, and giueth to them euerlaſting life.

The Emperour, hearing the bold ſpeaches of the virgin, ſtood ſtill a while, and could not ſpeak a word for anger: conſidering withall that vnto the reaſons the damoſell alleadged, anſwere could hardlie be made. yet he ſaid vnto her: yong girle, we will firſt end our ſacrifice, and then we will make you an anſwere. withall he commaunded, she should be led vnto his pallace.

The ſollemnitie of the ſacrifices being ended, the Emperour returned vnto his pallace, and cauſing her to be brought before him, he ſaid vnto her. Tell me yong damoſell who thou art? and of the words that thou haſt ſpoken this daie? *Catherine* anſwered: It is well knowne in this cittie what bloud I am of: my diſcent being both from Emperours and kings. My name is *Catherine*: and I haue ſpent my time in the ſtudie of Rhetorique, philoſophie and other ſciences; but that which I moſt eſteeme and regard is, that I am come to the knowledg of IESVS CHRIST, true God, and true man; whō I haue taken to my ſpouſe, and he hath ſaid: *I will deſtroy the wiſedome of the wiſe, and refuſe the prudence of the prudent.* for all the wiſdome and prudence of man, compared to that which I haue learned, is nothing worth, and not to be regarded.

Whileſt *Catherine* ſpoke, the Emperour viewed her, and wondered at her rare beautie, her comelie feature, and force of her reaſons. He thought

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her not a woman borne on the earth, but did liken her to one of the goddeſſes, which he, and the other pagans adored. The more he talked with the holie maid, the more he was confounded: for the more ſtronglie she prooued and concluded, that his Gods were diuells, and that IESVS CHRIST was more potent then they, for that the ſigne of the Croſſe made in the ayre, did both feare them, and driue them away. wherefore he douting to be ouercome by her, and put to reproach, determined to ſend for wiſe, and learned orators, to diſpute with *Catherine*, and to conuince her, by their reaſons. The Emperour himſelf told the ſaint hereof, and in the meane ſpace, cauſed her to be kept in his pallace, vnder a ſtrong guard. This being done, he gathered famous men out of diuers countries: and fiftie ſuch were aſſembled at his pallace.

They vnderſtanding the cauſe, wherefore they were called, the chief of them ſaid vnto him: Though there be found (o mightie Emperour) women of good intendment, and sharp witt; and though I think this woman maie be ſuch a one; yet vnto vs haſt thou done apparant wrong, ſince thou makeſt ſuch account of her, by equalling her vnto vs, and by thinking that her wiſedome and learning maie be compared with ours. Some of our diſciples maie diſpute with her, though that be alſo ſuperfluous, and more then needeth, for that she hath not the methode to propound, nor order to alleadg, nor to deny nor grant. Yea if she ſpeak with a philoſopher that can diſpute with her, she shall not haue a word to ſaie, but will preſentlie shew her ignorance, and yield.

The Emperour answered him: I would not haue you deceiued: I haue studied my self, though not so much as you: and as farre as I can gather, I thinke her worthie to be compared to *Plato*, or any other famous philosopher. Be assured; that if you ouercome her, you shall haue victorie, not of a woman, but of another *Plato*. On the contrarie part, if you be ouercome by her, remember, you shalbe vanquished of a woman. If this happen, you shalbe put to great reproach: but if you ouercome her, you shalbe highlie honored, and bountifully rewarded by me.

The daie apointed for the disputation being come, the holie damosell was called for that purpose: but first she making her praier vnto IESVS CHRIST, an Angell appeared, who said vnto her: Feare not thou spouse of CHRIST; for vnto thy humane wisedome, gotten by studie and paines, shalbe adioyned wisedome infused, and supernaturall: with which thou shalt ouercome those philosophers, and shalt reduce them, and many others to the faith of CHRIST the true God: and ioyntlie with them (though they shall suffer before thee) thou shalt be crowned with the crowne of martyrdome. With this the Angell vanished awaie, and *Catherine* was led before the Emperour, the great and famous philosophers of the gentiles, being on the other side against her. There resorted vnto this great meeting an infinite companie of noblemen, and gentlemen.

The philosopher that was accounted more learned thē the rest, turning toward *Catherine*, and, as it were in scoffing manner, said disdainfully vnto her:

Art thou shee, that with saucy and malapert words hast so wronged our Gods? yea, said *Catherine*, I am euen shee: yet I do it not with saucie, and malapert words, as thou saiest, but with true and certeine arguments. The philosopher replied: If thou hast read the famous poets, thou shouldest also haue noted the statelie, and magnificent names that they attribute vnto them; farre different, and more honorable then those that thou giuest them.

S. *Catherine* answered: what be those poets, and what be the names they giue vnto thy Gods? The philosopher said: *Homer* is one of them, who calleth *Iupiter*, the most glorious, and greatest. *Orpheus* also, a famous poet, speaking of *Apollo*, the sonne of *Latona*, calleth him potent, that seeth and comaundeth mortall men. These be by them honored, and highlie esteemed, and called Gods: you cannot shew me that any of them said, that a crucified man was a God. To this S. *Catherine* answered: It is true, the poets, that thou hast named, giue vnto thy Gods names of excellencie; yet with all, thou canst not deny, but many times they lay vpon them most hainous crymes, and abhominable deedes.

Mark what *Homer* (chiefe of the poets) saith of *Iupiter*. Sometimes he calleth him a lyer, and peruerse; then a deceiuer, and that the other Gods haue cõspired to chaine him with fetters; & that if he had not bene certified thereof, he had come into manifest daunger. *Orpheus* also (who is the other poet thou hast named) saith of thy Gods: that they know not the troubles, and afflictions of men, and when they do know them, they cannot deliuer

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them out of them. *Sophocles* alſo affirmeth: that thoſe that adore and do reuerence to the ſtatues and Idolls of many Gods, do euill, and offend greeuouſly. for ſaith hee: there is but one true God (which is none of theſe) who created heauen and earth, and all that is therein.

Where you ſaie; that IESVS CHRIST crucified whom I adore, is not famous nor knowne of the poets, and ancient wiſe men, this sheweth plainlie your ſmall reading. Know therefore, that the Sibills were renowned, for their excellent skill in poetrie, being illuminated by the holie Ghoſt. One of the Sibills wrot long before it came to paſſe; that IESVS CHRIST should be taken by enuy, and ſlaine by his owne people. That he should riſe againe, and aſcend into heauen, and that he should come at the laſt daie, to Iudge the quick, and the dead. Another Sibill ſaid: IESVS CHRIST being God is made man, conuerſeth with men, and doth great marueiles, and miracles both on the ſea and land. But let vs leaue the Sibills.

The ſame *Apollo*, not vſing his accuſtomed dark manner of ſpeeche, ſaid in plaine words long before it came to paſſe: He that is the light and ſplendor of heauen, he that is God and man hath ſuffred, not in the diuinitie, but in his bodie; he hath ſuffred reproaches, and was buried; he hath shed many teares from his eyes; he fed 5000. men in the wildernes with bread, by the power of God: he was crucified, and dyed on the Croſſe; was buried; and after aſcended into heauen.

Theſe be the words of *Apollo* thy God, and by

his oppinion, thou oughteſt not to adore him, but him whom he calleth God. Theſe and the like were the words of S. *Catherine*, alleadging the ſayings and ſentences of the philoſophers, and wiſemen, who contemned the Gods of the Gentiles, prooving how cõtrarie it was to good philoſophie, to ſaie there should be many Gods. But yet, if it were poſſible that there should be many, *Iupiter*, *Saturne*, *Mars*, & the others which the pagans adored, were not, nor could not be Gods, for certaine it is that they were men. And if they had bene good for any reſpect, or had done any notable proffit vnto the people by their induſtrie, or new inuention, as of plowing, and reaping graine, of making armour of defence, or offence, and ſuch like, yet in ſome reſpects, they were moſt bad and vitious.

The holie virgin proſecuted her ſpeach, and declared what IESVS CHRIST preached; of his life, his deeds, his miracles: and shewed, how they were all conformable, to the nature of God. This holie ſainte ſpake theſe things ſo diſcreetlie, and eloquentlie, and with ſuch feruencie of ſpirite, that it was moſt euident and apparant, that it was the work of God, and that within her was ſomewhat more, then humane wiſedome. And in ſuch ſort, that the philoſopher which began the diſputation, was not only conuinced, but alſo turned to her ſide; whereof he gaue plaine proof by his words.

The Emperour perſwaded the other philoſophers, to take the defence of the matter, which the chief had giuen ouer (as being ouercome) and to diſpute with the damſell. but they anſwered:

that

that it was to no purpoſe. For now their chief man being vanquiſh d, they were alſo ouercome. And they confeſſed withall: that the damoſell had ſaid truth, and that themſelues till that time, had bene blind worshippers of thoſe for Gods, which were not ſo indeed; and that there was but one God, to wit, IESVS CHRIST, whom *Catherine* confeſſed, and adored. It cannot be expreſſed how theſe words cauſed the Emperour to ſtorme and rage, which he shewed by this: for without ſtaie, or obſeruing any order of law, or courſe of Iuſtice, or without any examination, he commaunded, there ſhould be kindled a huge fire, to burne them all to ashes.

The fire being kindled forthwith, the wiſemen fell at the feet of S. *Catherine*, and weeping, beſought her, to praie vnto God for them, that he would pardon the ſinnes they had committed againſt him through ignorance; and they ſaid they were prepared, and deſirous, to receaue the ſacrament of Baptiſme. The glorious ſaint reioycing in ſpirite (as we maie well think) to haue gained ſo good a praie, animated them ſaying: Aſſure your ſelues that God will pardon you, ſince that for his ſake, you leaue the earthlie king, and looſe your owne liues. The fire, which is prepared, ſhalbe in ſteed of Baptiſme vnto you, and ſhall cleanſe your ſoules; that they maie be forthwith preſented vnto God, who will beſtow vpon you a reward, for the ſeruice you now do vnto him. Theſe words confirmed the wiſemen exceedinglie; and they often making the ſigne of the Croſſe, and naming IESVS CHRIST, were in this manner caſt into the fire,

where they yealded their ſoules vnto God, on the 17. date of *November*.

Some Chriſtians came in the euening, to gather together the reliques of the ſaints, and they found their bodies entire, and whole, and not a haire of their heads periſhed. God ſuffered this, to ſhew and manifeſt the new friendſhip he had made with thē. This ſtrange accident cauſed many pagans to be conuerted to the faith.

The Emperour was ſollicitous what he ſhould do with *Catherine*: and it came into his head, to deale mildlie, and louinglie with her. He made her great offers and promiſes, and ſaid vnto her: yong and tender damoſell, be content at leaſt to do ſacrifice vnto *Mercurius*, father of the Muſes, of whom thou haſt receaued thy great wiſedome, and vnto whom thou art much bound. If thou do but this, thou ſhalt remaine in my pallace, & I will haue the ſame care of thee, as I haue of myne owne daughter. The bleſſed virgin anſwered him: looſe not time in vſing ſuch flattering, and deceitfull words; thoſe cannot perſwade me. for I had rather loſe a 1000. liues, then to forſake the profeſſion of IESVS CHRIST my God, whoſe pleaſure is (without any deſert of myne) to take me for his ſpouſe, and to giue me thoſe Iewells, which he giueth to his beſt beloued; and I hope he will giue me the garment of Martyrdome, which I more eſteeme, then all the purple, and princelie roabes that be.

Aduiſe thy ſelf (ſaid the Emperour) or I will cloth thee with the purple roabe thou ſpeakeſt of, and I will cauſe thee (though againſt my will) to be put to moſt cruell torments. S. *Catherine* anſwe-

red

red: do what pleaſeth thee. for thy torments, be they neuer ſo cruell, will quicklie end, but the reward that I ſhall enioye, ſhall endure for euer. I hope IESVS CHRIST my ſpouſe will giue me grace, that by my meanes, many of thy houſe and family, ſhall obtaine eternall life, and be ſaued. It pleaſed Almightie God to confirme in heauen the words his holie ſeruant ſpoke vpon earth.

The Emperour beginning now to shew rigor, and ſeueritie againſt her, cauſed her to be ſtripped naked, which was no ſmalle affliction vnto the modeſt virgin (being ſo honeſt, and shamefaſt) as to be ſeene naked in the ſight of ſo many people. After she was ſtripped, the Emperour commaunded she ſhould be beaten with all cruellty; and the officers for two houres together whipped that yong and tender virgin. Her bodie and flesh, which before was as white as ſnow, was altred in coullor, being black and blew, all bathed in her owne bloud. This did ſo pittie the ſtanders by, that many of them wept aboundātly. The holie damoſell endured this torment ſo couragiouſly, as though her body had bene made of ſtone, and not of flesh, yet no man could imagine it: ſeing the bloud run downe in ſtreames ouer all her bodie.

Then the holie ſainte was taken from the torment, and put into a dark dongeon, a watch being ſet, that none ſhould dreſſe her wounds, nor giue her any comfort, yea he forbad alſo, to giue her any meat. The mallice of man is of no force againſt the power of God, as apeareth by this: God prouiding all neceſſarie things for his ſpouſe, by the miniſterie of his faithfull ſeruants the Angells, who

not only comforted her, but alſo cured her, and brought her victualls. And for twelue daies that ſhe remained in priſon, a doue prouided her things neceſſarie.

S. *Catherine* remaining thus in priſon, the Empreſſe *Fauſtina* deſired to viſite her, which at the laſt ſhe did, by the meanes of a great captaine of the Emperours called *Porphirius*. The Empreſſe had heard much of *Catherine*, and had affection vnto her in her abſence, but when ſhe had ſeene her, and heard her profound ſpeaches, and enioyed her delightfull conuerſation, it came to paſſe that ſhe, *Porphirius*, and 200. ſouldiers of the Emperours guard, receiued the faith of CHRIST, and were made Chriſtians, with a firme purpoſe to laie downe their liues, for the profeſſion of his name, when occaſion ſerued.

The twelue daies being expired, the Emperour cauſed her to be taken out of priſon, for he vnderſtoode ſhe was yet aliue, which made him to wonder, both for that ſhe had bene ſo long without meat, as alſo, for that her bodie was in ſo pitifull eſtate, as the whipping had brought it vnto. He was much aſtonied to ſee her more cherfull then before; for that in ſtead of beatings, impriſonment, famine, and other afflictions, it ſeemed ſhe had bene in continuall comforts, and cheriſhings.

Vpon which occaſion, the Emperour with a diſſembling, and fained ſmile ſaid vnto her: Trulie, thou deſerueſt to be an Empreſſe, for thy excellent parts and rare beautie. The virgin ſaid: It is to no purpoſe to eſteeme or regard temporall beautie,

which

which is ſoone loſt, the eſtimation and account muſt be made of the beautie that laſteth for euer, which the ſaints in heauen enioy.

With this there came vnto the Emperour, a gouernour being a conning enginer, but of cruell diſpoſition, and ſaid vnto him: My Lord, if you be pleaſed. I will inuent, and make an engine, wherewith this rebellious damoſell, ſhall either do that which you commaund, or els ſhe ſhall be torne in pieces vnto death. This engine ſhalbe made with foure wheeles, in the which ſhalbe ſawes of Iron, ſharp nailes, and ſharp knifes; the wheeles ſhalbe turned one a gainſt another, and the ſawes, the knifes, and the nailes ſhall meete; and when they be mooued, they ſhall make ſuch a noiſe, as when ſhe ſeeth them, ſhe ſhall fall downe with feare; and ſo ſhe ſhalbe brought to do your will; but if ſhe be ſtill ſtubberne in her opinion, ſhe ſhall be put betweene the wheeles, and ſhall dye a moſt cruell death.

This wretched inuention pleaſed the Emperour well, and he commaunded the engine to be made vp within three daies. In that time he laboured to perſwade the holie virgin to leaue her ſtubbernesſe, and not to be ſo obſtinate; but ſeing that he laboured in vaine, & that the engine was now readie, he brought the holie ſaint thither, and cauſed the wheeles to be turned in her ſight. She showing no ſigne of feare, he commaunded to tye her to one of the wheeles, to the end, that the other being turned the contrarie waie, might rent her bodie in diuers places, with the sharp inſtruments.

S. *Catherine* was tyed to a wheele, and they laid

their

their hands on the other wheele, to turne it about; but it fell out farre otherwiſe, then was expected by the curſed wretches: for an Angell of God deſcended from heauen, who brake the bands where with the virgin was tyed, and she fell to the ground, without any hurt. Then the ſame Angell ſtrook the wheeles, which fell among the pagans, and killed many of them. Thoſe which eſcaped the daunger by running awaie, cryed out with a loud voice: *Great is the God of the Chriſtians.*

This altred not the wicked Emperour from his curſed purpoſe, but he ſtudying to diuiſe new torments for S. *Catherine*, the Empreſſe his wife came vnto him, and sharplie reprooued him; for his crueltie vſed againſt that holie damoſell, and the other Chriſtians, and told him plainlie: that she alſo was a Chriſtian. The Emperor aſtonied, and almoſt madde with anger, to ſee things go in this manner; in a great rage commaunded the Empreſſe should be put to death. And for that *Porphirius* the captaine ſpoke in her behalf, and the Emperour vnderſtood he was a Chriſtian, and 200. of his ſouldiers alſo, he gaue charge they should be all put to death; fulfilling herein, that which this holie ſaint had ſaid before; namelie, that many should be ſaued by her meanes.

As the Empreſſe was led vnto her death she met S. *Catherine* on the waies, and they embraced affectionatly, requeſting eache other to praie vnto God which they both promiſed; hoping they should shortlie meet together in heauen. The Empreſſe was beheaded on the 23 of *Nouember*, and ſo was *Porphirius* and his ſouldiers. The Emperour being

in

in a manner beside himself, to see the constancie of *Catherine*, and not knowing what to do more, commaunded to behead her also.

The holie virgin was led to the place of execution, where was a great concourse of people, as well men, as women; many of the companie weeping for compassion. Before she was beheaded, she prayed vnto God, and yeelded him thancks, for many graces, that she had receiued at his hands; but especialie for this, which she was at this instant to receiue: to wit, the loosing of her life for his sake, which she took, for the greatest signe of his loue toward her could be.

She besought him also, that after her death, he would not permitt her bodie, to come into the hands of the perfidious Infidells, least they might reproach, or abuse it. Moreouer, she besought him: that those that in their necessitie remembred her, might be deliuered from their afflictions, so farre forth as was conuenient for them. This praier being finished, one of the souldiers cut of her head, and out of the wound came milk, in stead of bloud. Then were Angells seene, to lift vp her bodie from the earth, who caried it in the ayre vnto the mount *Synay*, and there the same Angells buried it. The Emperour *Iustinian* in processe of time caused a sumptuous Church to be built in the same place, and a monasterie also, in which the holie saint is honored, and reuerenced.

Her death was on the 25. of *Nouember*, and on the same daie the Catholique Church celebrateth her feast, with great sollemnitie, which is done with good reason; for God hath three crownes

with

with which he croweeth ſome of the faintes in heauen.

One is of red coullor which is for the holie martyrs. The ſecond is of skie-coullor, wherewith the preachers be crowned: and the third is white, which is agreable vnto the virgins. It ſeemeth all theſe crownes were due vnto S. *Catherine*. For she was a Martyr, and both before, and at the time of her martyrdome, she conuerted many perſon vnto the faith of CHRIST, and she was a virgin alſo.

And for that she hath ſuch rare prerogatiues (beſide, as she ſaid of her ſelf, that she was the eſpeciall ſpouſe of CHRIST) with great reaſon deſerueth shee to be houored, and reuerenced, of all Chriſtians. eſpecially of ſtudents, who by her meanes do receaue (as we maie beleeue) many graces and wiſedome alſo infuſed by God. This bleſſed martyr and virgin S. *Catherine*, ſuffred marryrdome, about the yeare of our Lord 310. in the raigne of *Maxentius*, and *Maximianus*.

Spanish: The ordinarie painting her, with a ſword in her hand, and ſetting her foot vpon the head of an Emperour, deuoteth: that she conquered victorioufly the tyrant that martyred her.

* * *

The

The life of S. Peter of Alexandria Bishop and Martyr.

THE *prophet* Zachatie *sawe in a vision* IESVS *the high priest sore beaten and wounded, his handes were all bruised and pierced through; & being demaunded who had vsed him so he made answere I haue receiued these stripes and woundes, in the house of them that loued me.*

This is spaken figuratiuely by IESVS CHRIST, *who being of his heauenly father loued infinitely yet he willed him or permitted him to dye. This may also very well be sayd of them, that haue receiued greater fauours and benefitts of Almightie God; hauing higher, and more eminent dignities, and functions; as he hath done vnto priests. And if they offend, or transgresse his lawes, he is more displeased at their offences, then he is at the faulties of others. And though he be highly displeased with sinners; yet he complayneth of them, more then of all others.*

This very same befell to S. Peter *of* Alexandria, *who sawe* IESVS CHRIST *with a coate, rent, and torne to pieces. He demaunding who had vsed him in that manner? answere was made:* Arrius *the heretick. The sonne of God shewed himself much displeased; that that accursed man had set his toung against his honor, in deprauing, and touching him in his deitie; it being his dutie to defend the same more then others, for that he was a*

priest,

priest.

The life of this holie Bishop and martyr Peter, *collected out of* Eusebius *of* Cesaria, *venerable* Bede, *and other authors of Martyrologes, is in this manner.*

SAINT *Peter* of *Alexandria* was borne in the same cittie of *Alexandria*, and thereof he took his surname. For his great vertue and wisedome, he was elected Bishop, after the death of a holie man called *Theonas*. And as some authors say; he was the 16. prelate of that cittie, after S. *Mark* the Euangelist.

In the persecution of *Maximinus* the Emperour great were the troubles he suffred; in so much as many seing, and beholding his patience, and perseverance, were stirred vp to imitat him: neither did they quaile in the confession of their faith, but persewered in the same, euen to the losse of their temporall liues. Although the cruelty, and tyrany of the ministers in the persecution, encreased daily against the Christians, yet the holie Bishop left not of, to look about, and to prouide for the good, and vtillitie of his Church. And whereas the accursed heretick *Arrius*, continued in the sowing of his cockle, and infernall heresie; he not only resisted him, but excomunicated & separated him, from the congregation, and comunion of the faithfull.

Hauing done this, he was (by the commaundement of the Emperour) apprehended, and put in prison. And assoone as he knew that he was taken, he sent a comaund vnto the officers to cut of his head. This sentence being diuulged through the cittie, it was a thing very remarkable, to see all the people runne to the prison (to defend him from

death

death aſmuch as lay in their power) ſo great was their loue vnto their Paſtor.

The accurſed *Arrius* hauing a deſire to be Biſhop after *Peter*, (if he happened as he hoped, to be put to death) laboured guilefully, and deceitfully, to be reconciled vnto *Peter*. To that effect he ſpake to many Catholiques, & deſired them to entreat him in the peoples name to abſolue him; and to ſignify vnto him that he was willing, & ready to ſubmitt himſelf to his will, and correction. There were choſen two prieſts, (the one called *Alexander*, the other *Achillas* to go on that Embaſſade or meſſage; who comming to the priſon where *Peter* was, propounded vnto him the cauſe of their coming.

The holie Biſhop fetching a great ſigh, made them this anſwere: *Arrius* is already dead in the ſight of God; for that he hath ſo grieuouſly blaſphemed againſt the diuine eſſence; denying that there is one naturality of all the three perſons. *Peter* then took the two prieſts aſide, and ſaid to them in ſecret. Although I be a grieuous ſinner, God out of his mercy hath called me to martyrdome; and I will ſhew you part of a miſtery reueiled vnto me; and I do it the rather, for that you two are to ſucceed me in this dignitie, wherein I now am, the one after the other, firſt *Achillas*, and then *Alexander*.

I was at my prayers (with great attention) as my cuſtome is; and on a ſodaine, IESVS CHRIST my Lord and God appeared to me, in the likenes of a little infant. The glorie of his face could not be ſeene, ſo great was the ſplendour and brightnes that did proceed from it. He was apparailed with

a long harment, which reached downe to the grounp? but it was rent, from the toppe to the bottome; and with his two hands he pulled it together, to couer the nakednes of his breast which when I saw, I was in a great feare; but after being somewhat reuyued, I asked him: O my Lord Iesv what is this that I see; how pettifully is this your garment torne? And he answered me: Thou talkest often hereof, but doest not endeuour to know it. But know thou, that *Arius* hath done this evill vnto me, who seeketh to get away my people from me, which be my heritage, and which I haue purchased, with the shedding of my very deerest blood. This which thou hast seene, I wishe thee to shew to *Aquila* and *Alexander* which are to succeed the, that they may, as thou hast done, Anathematize, and excomunicate him, that his soule may be saued. This being saied; and charging, and enioyning them so to do, it being the will of God he dissmissed them, and sent them away in peace.

And it happened, that people perseuering, and awayting at the dore of the prison; for the defence of the life of their Pastor, to auoyd a tumult and the effusion of blood, the tirannous ministers of the Emperour gaue direction and order; that in the night, the officers should make a breach through the back side of the prison, and take out of the same, the holie Bissop *Peter*, and to lead him to the place where *S. mark* had before time beene martyred; and euen thus the cruell officers did, and there beheadded him.

His body wad buryed in the same cittie of *Alexandria*, by the Christians. This was on a wedens-

day,

day, being the 26. of *Nouember*, on which day the Church celebrateth his feaſt. And it was in the yeare of our Lord 312. *Maximinus* being Emperour.

Of this holie ſaint maketh mention the Councell of *Epheſus*, and the ſeuenth generall Synode. S. *Gregorie Nazianzene*. *Euſebius* in his 8 book 14. Chapter. and 9. book, 6. chapt. *Nicephorus*. The Tripartite hiſtorie. *Vſuardus*. Venerable *Bede* and *Ado*.

The life of S. Saturnine, Martyr.

OVR *firſt father* Adam *hauing offended Almightie God, in breaking his comandement, God inioyned him in penance for his ſinne to digge, and till the ground. Hereof it cometh, that all men being partakers of his ſinne,* (*for as* S. Paul *ſaith all ſinned in him*) *we be alſo partakers of his penance, and punishment. So it befell to* S. Saturnine *that glorious martyr, who being old, was condemned by the Emperour* Maximian, *to labour about the building of certaine* Thermi, *or hote bathes, by carying ſand, morter, and ſtones, from one place to another; though the cauſe why he ſuffered this ſlauery, and drudgery, was, not for any ſinne he had comitted, but only for that he was a Chriſtiane, which this tyrant held, and accounted to be the moſt heynous offence of all other; and therefore he layd*

a long harment, which reached downe to the grounp? but it was rent, from the toppe to the bottome; and with his two hands he pulled it together, to couer the nakednes of his breast. which when I saw, I was in a great feare; but after being somewhat reuyued, I asked him: O my Lord Iesv what is this that I see; how pitifully is this your garment torne? And he answered me. Thou talkest often hereof, but doest not endeuour to know it. But know thou, that *Arius* hath done this evill vnto me, who seeketh to get away my people from me, which be my heritage, and which I haue purchased, with the shedding of my very deerest blood. This which thou hast seene, I wishe thee to shew to *Aquila* and *Alexander* which are to succeed the, that they may, as thou hast done, Anathematize, and excomunicate him, that his soule may be saued. This being saied; and charging, and enioyning them so to do, it being the will of God he dissmissed them, and sent them away in peace,

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on him theſe grieuous afflictions. The life of this holie martyr, with the life of S. Marcellus *the Pope, was written by the notaries of the Romaine Church, and is reherſed by* Laurence Surius, *in this manner.*

The Emperour *Maximian* returning from *Africa* to *Rome*; and being deſirous to pleaſe *Diocleſian*, that had aduanced him to high eſtate, and made him his partner in the Empire; and knowing that *Diocleſian* had comaunded certaine artificiall hote Bathes to be made; was very dilligent to further, and haſten the workes. for which cauſe he comaunded all them, that were conuicted of any grieuous, or heynous offences (among which he held and accounted the Chriſtians, not to be the leaſt) to worck and labour about that building vnder a ſaffe guard and watch, hauing many ouerſeers, and maſters ouer them.

Among other that were condemned to this ſlauery, an honorable old man called *Saturnine* was one. His work was to digge ſand, and to carry it from one place to another; and for that through his weakenes, and debillitie of age, he fainted, and tyred oftentimes, and was not able to doe his taſke, as the ouerſeers of the work required, they often rated, and reuiled him. But he was holpen out very charitably by other Chriſtians, that were yonger; and eſpecially by one *Siſinnius*, who carried thoſe burdens that were apointed for himſelf, and moſt of thoſe that belonged to *Saturnine*; and that ſo cheerefully, that they went ſinging Hymnes and pſalmes in the praiſe of IESVS CHRISTE.

The ſurueiors of the work wondering at the ſame, acquainted a Tribune called *Spurius* therewith

and

and he certyfied the Emperour *Maximian* thereof, who comaunded they should be brought to his preſence. They being before him, he ſaid to *Siſinnius*: what is your name; *Siſinnius* anſwered: I am a ſinner, and a ſeruant of the ſeruants of IESVS CHRIST, and I am called *Siſinnius*.

The Emperour ſaid vnto him; what verſes be thoſe that you ſing as you work? *Siſinnius* anſwered: If thou diddſt vnderſtand them, or haddſt notice of thē, thou ſhouldeſt alſo know thy ceator. who is the Creator (ſaid *Maximian*) but the inuincible Hercules? To vs Chriſtians (ſaid *Siſinnius*) it is a thing abhominable, and deteſtable, to ſpeak ſuch a word, or to name him in ſuch ſort. Chooſe one of theſe two things ſaid the Emperour: eyther ſacrifice to our God Hercules, or els aſſure thy ſelf thou ſhalt be put to a terrible death. *Siſinnius* anſwered: I haue alwaies deſired to dye in that manner, and to be worthie to obtaine the crowne of Martiredome, for the profeſſion and loue of my Lord IESVS CHRIT. *Maximian* chafing at theſe wordes, deliuered him to *Laodicio* a prefect, charging him: either to compell *Siſinnius* and *Saturnine* to ſacrifice to their Gods, or els to put them to a cruell death.

He put them into priſon, where they remained a while, and there they conuerted many Pagans to the faith of CHRIST. Then were they taken out from thence, loaden with giues, and ferters, bare foote, and barelegged, and ſo led into a Temple to do ſacrifice. when they were brought before the Idoll, *Saturnine* lifted vp his voyce and ſayd: O lord confound the Idolls of the Gentilles. At

theſe wordes the Idolls fell downe on the ground and broke to pieces.

Two ſouldiers, the one called *Papias*, and the other *Maurus*, ſeing this cryed out and ſayd: Aſſuredly, IESVS CHRIST, whom *Saturnine*, and *Siſinnius* do adore, is the true God. The prefect being in a great rage, comaunded his officers to torment them. they put them on the torment or Rack called *Equuleus*, and hoyſing them vp, they ſcourged them very grieuouſly, and rent, and tore their bodies with yron hookes, and ſcorpions. They being in theſe torments ſong Himnes, and ſaid: *Glory be to thee O Lord* IESVS CHRIST. *for that we are found worthie, to be partakers of afflictions with thy ſeruans.*

The two ſouldiers *Papias*, and *Maurus*, (which were conuerted, when the Idoll fell to the ground, as is afore ſaid) were preſent, and neere the holie martir. Theſe men being ſtirred vp with a deſire of the crowne of martyrdome, and repleat with holie anger againſt the excecutioners, that tormented them with ſuch rigor and cruelltie, ſaid to them with a loud voice: How great is the diuell with you? that he maketh you ſo cruell, againſt the ſeruants of the liuing God? When the Prefect *Laodicio* heard their wordes, he was enraged againſt them, and comaunded the officers to ſtrike them on the mouth with ſtones, and to carry them to priſon, from whence they were after taken, and martyred.

After this, he comaunded the officers, to ſet burning torches to the ſides of *Saturninus*, and *Siſinnius*. And when he ſaw all this would not make

them

them yeeld, and that they showed no signe of griefe or sorrow by their countenance, he caused them to be taken from that torment, and to be led two miles out of *Rome*, into the way toward *Numentum*, and there they were beheadded.

Their bodies were buried by a deuout man called *Thrasa*, in one of his possessions. This was on the 29. day of *Nouember*, and on the same day the holie Catholike Church maketh a commemoration of S. *Saturninus*. His death was about the yeare of our Lord. 307. In the raigne of *Maximian*, and *Diocletian*. Of S. *Saturninus* wryteth *Ado* venerable *Bede*, *Vsuardus*, and the Romain martyrologe

The life of S. Andrevv Apostle.

THE *sacred scripture saith of that proud captain* Holophernes, *that as he went with his army and banners displayed, against the city of* Bethulia, *there happened a thing, which did before neuer befall vnto him: for the Hebrews shut the gates against him, and fortified the city for their defence.* Holophernes *wondered therat not little, wherfore he assembled all his captains to councell, and said: that he desired to know the cause, why the people of that city did stand more to their defence, then all the other thy had ouerpassed, and desirous to know wherin* Iudith

they trusted, he willed them to certify him, what any of them knew.

The arose vp a captein of the Ammonites called Achior who said vnto him: know you most potet Lord, that in this city dwelleth a nation called Iewes, who haue a God so mighty, that if they haue his fauour and freindship, neither the mighty army vnder thy conduct, nor all the world (if they should assault them) can ouercome them. But if perhaps they haue offended him (as they do oftentimes) it shalbe very easy to vanquish them, and to take this city, let them fortify it as much as they can. So that my councell is; first to informe thy self, whither they be in the fauour of their God; and according to that relation, if they be in his fauour to stay, but if he be displeased with them, to assault them.

Holophernes took great indignation against Achior for his words, for he thought no force was able to resist his puissant army. Vpon this he commaunded some of his souldiers to lead him vnto the city of Bethulia: to the end, that when he had taken the city by force of armes, Achior should with his bloud and life, pay the penalty of his rash vnaduisednes, in taking vpon him the defence of the Hebrews.

The souldiers led Achior vp on the mountein, neere vnto the city, and there they left him tied vnto a tree. The Iewes issued out, found him, and led him into the city: where Achior, in the presence of Ozias the high priest, & of all the people, recoũted what had happened vnto him. They heard his speech with great admiration: and then feasted and enterteined him kindly. & because they thought he had defended the honour of God, euery one embraced him, and shewed to him great tokens of loue. But aboue all Ozias took him to his house, and made vnto him

a ſolemne banquet.

This figure agreeth very fitly to the glorious Apoſtle S. Andrew: *who being figured in* Achior, *defended the honour of God as he did preaching the Ghoſpell among the infidells: where* Egeas *the tirant, figured in* Holophernes *took him, and deliuered him vnto his officers, who led him vp on a mountein, and bound him to a croſſe, where he remained a while, vntil the Angells (citiſens of heauen) vnbound him (viz: when his bleſſed oule departed from his body) and led him to the ſupreme city of God, and there in the preſence of the high prieſt* Iesvs Christ *(diuulging how he took the defence of his honour) all the bleſſed ſpirits (that illuſtrious and honored nation) made him cheare, and enterteyned him kindly, embracing him as their brother. And the prieſt* Iesvs Christ *made him a feaſt, apointing him a ſpeciall ſeat in his celeſtiall beatitude.*

The life of this glorious Apoſtle collected out of the ghoſpell, and the writings of his diſciples, who were preſent at his martirdome, was in this maner.

Saint *Andrew* the Apoſtle was borne in *Behſayda* a town in the prouince of *Galily*, and was the elder brother vnto S. *Peter* the Apoſtle, and alſo diſciple vnto S. *Iohn Baptiſt*. With whom being one day, he ſaw him, when he pointed his finger at Iesvs, ſayeng: *This is the lamb of God. And* ew ſtaid not a whit, but ioyntly with another diſciple, left S. *Iohn Baptiſt*, and followed Iesvs Christ, who turnyng his celeſtiall face, and ſeeing, asked them, what they ſought. They anſwered: that they deſired to ſpeak with him in his houſe. Our Lord l d them with him, and kept them one day in his company, in which time thy talked together, and

they knew him to be the *Messias*.

Andrew departed then from our Sauiour, and mett *Symon* his brother, and said vnto him with great ioy: O, brother *Symon*, that thou haddest seen that, which I haue seene. Knowe thou, that the Messyas (so much desired, and so long expected by the Iewes) is come. My master *Iohn Baptist* shewed him vnto vs: and I haue bene with him; and I tell thee, that his words and deeds confirme that he is that same. Come thou and see him. So the two brethren came together vnto IESVS, who said: Thou art Symō the sonne of *Iohn*, but thou shalt be called *Cephas*, that is, *Peter*. Another time those two brethren being a fishing in their barck, IESVS CHRIST passed by the bank, and called them, saying: *follow me, and I will make you Fishers of men.* at this they left their bark and netts and followed him: and from that houre, they kept him company, and he made them his Apostles.

S. *Iohn* maketh mention of S. *Andrew* in the recoūting the myracle our Sauiour did on the moūt, when he would feed. 5000. persons that followed him, and asked S. *Philippe*, where he might buy asmuch bread, as would suffice all those people: and he made an answer, shewing little faith. S. *Andrew* shewed a little more faith, then he, saying: there was a boy that had fiue loaues & two fishes: though he doubted some what, saying, it was too litle for so many. The same S. *Iohn* saith also of S. *Andrew*, that some Gentills desired to see IESVS CHRIST, vpō the fame that was of him, & spoke to S. *Philip* to bring thē to see him, & he spoke to S. *Andrew*, & both of thē told IESVS how some desired

to

to see him.

There is no other particuler thing written in the Ghospell of S. *Andrew*, though it be very certain, that he was present in those things, where it is said, that all the Apostles of CHRIST were there, as being one of them. He was present at the resurrectiō of *Lazarus*, he was at the entrie in to *Ierusalē* on Palme-sonday: He was at the Supper, where he was made priest and Bishop, & communicated. Then with the rest, he abandoned our Lord, flyeng as the others did: hee sawe our Sauiour raised to life, and also ascend into heauen, and receaued the holy Ghost, and his gifts also.

He preached in *Scithia Europea*, which fell to his lotte. He passed into *Thracia* & *Epyrus*, in all which countryes, he preached, did myracles, and conuerted much people to the faith of CHRIST. Finally, he came to the city of *Patras* in *Achaia*, and there he staied, and made it his place of abode, and residence; preaching, and gainyng many soules, by conuerting them to the faith, not only in that prouince and city, but also in the countreys adiacent. in a small space there was not stāding one temple of the Idolls, for that they were all turned into Chappells, or into oratoryes, where the Apostle said masse, as occasiō serued. He ordered deacons, & other ministers to help him in this holy misterie. Euery one loued & reuerenced him, for that they knew our good God had bestowed many benefits on thē, by his meanes. His life was an example to them all: with his words he cōforted euery one; & his deeds were very gracyous vnto them; for that he healed the sick, and cast out the deuills. To euery one he

did

did good, and did not permitt any to do euill.

There came into this city as Proconsull, *Egeas*, sent by the Romaines to gouern that prouince. He seing how matters went, began to persecute the Christians, compelling them to sacrifice vnto the Idolls. S. *Andrew* came sayd vnto him: It is good reasō, that thou, who art a Iudg ouer men, shouldst acknowledge thy Iudg which is in heauen, and honour him, for the true God, as he is indeed, and leaue the honouring of them, who be no Gods. *Egeas* said: perhaps thou art that *Andrew*, who did destroy the temples of the Idolls, and persuade men to receaue the superstityous sect of the Christians, which the Romaines haue apointed to be persecuted, and to be rooted out.

S. *Andrew* replied: The Romaines haue not yet vnderstood, how the sonne of God is come from heauen vnto earth, for the saluation of mankind; who hath taught, that these Idolls be deuills, and deceiuers, who bring men from the true seruice of God, that they may depart out of this life replenished with synne, and be punished in the life to come, with eternall torments *Egeas* said: these be the things your CHRIST preached to the Iewes, for the which they crucified him. you say true (said the holy Apostle) that IESVS CHRIST died on the Crosse; but that was done by his owne proper will: Howe by his will, said *Egeas*? Is it not knowen, that one of his disciples sold and deliuered him into the hands of the Iewes, who presented him before their gouernour, and he caused him to be crucified? All these things shew, that he dyed not of his owne will.

S. An-

S. *Andrew* replyed: I was and am ſtill his diſciple, and I auow, that he died by his owne will, for that he knew and ſaid theſe things before, viz: that he ſhould be taken, crucified, and riſe againe the third day: yea and I tell there more, that my brother *Peeter* would haue hindered him, to the end, he ſhould not haue permitted ſuch thing to be done, and was called *Satan* for the ſame: in which he ſhewed, that the hinderance of his death was vnto him diſpleaſing.

And whē he ſaid, that one of vs, that were with him at the table, ſhould betray & ſell him, his beſt beloued diſciple called *Iohn* asked him, who it was, that ſhould be ſo treacherous: & he anſwered that it was he, vnto whom he gaue a ſoppe dipped in the platter; at which word he gaue it to *Iudas*, who was the man that ſold him, and had already bargeined to betray him. by this you may know, that my maiſter who knew all things, might haue preuented it: and if he did it not, you are compelled to confeſſe, that he dyed by his owne will.

Egeas ſaid: were it of his owne will, were it by force, I reckon not: but I meruell at thee, that thou wilt worshippe for God, a man crucified. S. *Andrew* ſaid: very great was the myſtery of the Croſſe, and I will declare it vnto thee, if thou wilt heare me with patience. *Egeas* ſaid: I will hear thee patiently: but after that, if thou doeſt not harken and obay me, I will make thee to feele the miſtery of the Croſſe vpon thy shoulders. Menace not me (ſaid S. *Andrew*) for that: if I feared it, I would not preach the glory therof.

The firſt man hauing incurred the punishment

of

of death, for eating the fruit of the forbidden tree it was conuenient, that with the fruit of the tree of the Crosse, should be cancelled the death of the world, and remedy giuen to the losse of mankind. And as the first man was formed of the virgen earth, and the ruyne of the world was causeſd by him; so it was fitt, that CHRIST should be borne of the imaculate virgin *Mary*, true God, and true man, that he should be the cause of the redemption of the world.

Adam stretched out his armes to gather the fruit of the forbidden tree, and CHRIST stretched his out, becauſe they should be nayled to it. *Adam* tasted the fruit, and CHRIST tasted gall. To conclude: I tell thee, that my Lord was clothed with mortall flesh, and would dye vpon the Crosse, that he might cloth vs with immortality, and giue vs eternall life.

Egeas hauing giuen eare to the Apostle a while, said: Tell these thy tales, to them, that will beleeue thee: and beleeue thou me, that if thou doest not sacrifice to our Gods, I will put thee on the Crosse, thou commendest so much. S. *Andrew* answered: I sacrifice euery day, to the omnipotent, lyuing, and true God, not the smoke of incense, nor flesh of bulles, nor bloud of skeep, but the immaculate lamb, in consecrating his most blessed body, which being receiued by the faithfull, the lamb remayneth intyer and whole, as he was before, although the faithfull do truly & really eate his flesh, & drink bloud. How may that be said *Egeas*? The Apostle answered: if I should tell thee, and if thou wouldest vnderstand it, it were first necessary for thee, to be

a Christian. *Egeas* replyed: I shall make thee by force of torments to tell me, howe, and by what meanes I may vnderstand it.

Then put he him in prison, vnto which place resorted much people, who would haue taken the Apostle away violently, if he had not hindered it: for out of the prison he preached to them, and persuaded them not to rebell against the tirant, whose cruelty would be vnto him an occasion of merit. If he shall afflict the body, said the Apostle, he hath no power to hurt the soule: his torments will quickly end, but the reward shall endure for euer. We ought rather to make much of him, and to honor him, then to vse him displeasantly, since he may do vs much good, and but a litle harme. with these and the like words the Apostle stayed the people, from any commocion or insurrection against the Proconsull.

The next day *Egeas* caused the Apostle to be brought before him, and said: I am persuaded thou art now better aduised, and wilt forsake thy follyes, which haue darkned thy mynd: and that thou wilt leaue the worship of that thy CHRIST, and enioy the sweet and delightfull life of this world, and auoid withall bitter death. The Apostle answered: without the beliefe of CHRIST, there is no true content, nor true life, as I haue always preached in this prouince, whither he sent me, to the end men should leaue and abandon the adoration of Idolls, and receaue the true faith of IESVS CHRIST, and so escape eternall death, and obteine euerlasting life.

For this same cause (said Egeas) I will also procure

eure thee to adore the Gods, to the end theſe people whom thou haſt deceiued, may forſake the vanity of the doctrine, and returne to the relligion of the auncient Gods. for (as I geſſe) there is not a city in all *Achaia*, but the Temples are abandoned, and thou art the cauſe of it. I will haue thee alſo to be the cauſe, to alter their courſe, and to frequent the Temples againe, and to renew their ſacrificing: in which doing, the Gods wilbe appeaſed toward the, for now againſt thee, they be ſore offended. But if thou be reſolued to do other wiſe, prepare thy ſelfe to endure and ſupport terrible torments, which shalbe inflicted on thee, and laſtly, thou shalt dy on the Croſſe.

To this the Apoſtle anſwered: Liſten to me, thou ſon of death, thou dry rotten logge, deſigned to nourish hell fire: hitherto I haue ſpoken myldly to thee, thinking, that thou, being a reaſonable creature, wouldeſt haue made vſe and benefit of my words, and haue forſaken thy falſe and vaine Gods: but ſince I ſee thee ſo obſtinate and hard harted, I tell thee plainely, think not to terrify me with thy threats. do thy worſt: for the greater the torments be, ſo much more shall the reward be, which IESVS CHRIST will beſtow on me: and the greater shall the paines be, which are prepared in hell fire for thee; where the Gods, whom, at this time, thou adoreſt, shall giue thee thy due reward, tormenting thee eternally. for indeed they be no other but deuills.

Egeas raging exceedingly at his words, cauſed the Apoſtle to be ſtripped, & apointed ſeuē fellows to beate him with all cruelty: who gaue ouer three

times,

times, for others to come in theire place. And so many were the blowes, they gaue to the Apostles body, that it powred bloud out so abondantly, that there was not one place free from wounds, from the head to the foote. Then *Egeas* said: oh *Andrew* haue cõpassion of thy self: consider that the bloud, thou sheddest is much: & if thou doest not change thy oppinion, I must crucify thee: The holy Apostle answered, sayeng: I am the seruant of IESVS CHRIST, and do not fear, but loue the Crosse. Thou hast more reason to fear, for that, if thou doest not beleue in CHRIST, thy torments shall differ from myne, for myne shall end in two dayes, and thine shalbe euerlasting. *Egeas* could keep patience no longer: but comaunded that he should be crucified; yet not nailed to the crosse with nailes, but bound with cords: which he apointed not for any pitty he had, but to the end the torment might continew the longer.

Whilest the executioners led him to his martirdome, an infinite company of people resorted to him, crieng with a loud voice: What hath this iust man, and friend of God done, that he should be Crucified? The holy Apostle entreated them not to hinder his martirdome, but went ioifull and merry, and by the way preached to those that acompanied him.

When he saw the Crosse a farre of, he said deuoutlie: I adore thee o pretious Crosse, consecrated with the bodie of CHRIST, and adorned with his members, as with perles, and Iewells Before CHRIST came to thee, thou diddst terrifie men; but now thou causest ioie, and delight. O good Crosse

made

made ſo beautifull by the bodie of CHRIST, I haue deſired thee a long time, I haue ſought thee diligently, and now I haue found thee; receaue me in thine armes, and lift me vp from men: preſent me to my maſter, that he maie receaue me by thy meanes, who hath redeemed me by thee.

Hauing ſaid this, and being now neere vnto the Croſſe, he ſtripped himſelf out of his clothes, and gaue them to the officers, who binding him to the Croſſe, lifted him vp, as the ſentence, & iudgement was. There was a great number of people about the Croſſe, all lamenting, and complaining of the cruell, and wrongfull torments that the Apoſtle ſuffred. But he comforted, and encouraged them, to ſuffer ioifully the like torments for CHRIST his ſake, when occaſion was offred.

S. *Andrew* remained two daies on the Croſſe, the people complaining, and criyng out aloud: It is not iuſt, that a man ſo holie, ſo modeſt, of ſo good partes; and that teacheth ſo good doctrine, ſhould die in this manner. *Egeas* vnderſtanding that the people murmured againſt him, fearing ſome tumult, determined to take the Apoſtle from the Croſſe; and for that intent went vnto him. The Apoſtle ſaid vnto him: What doeſt thou heere *Egeas*? If thou comeſt to beleeue in CHRIST, he will as readilie pardon, and receaue thee. as any other. But if thou come to take me from the Croſſe, it is in vaine, for I am now going to my Lord and king. It ſeemeth I am now before his iudgment ſeat, where I ſhalbe rewarded, and thou ſhalt be chaſticed.

The Apoſtle ſeing that they yet laboured to take

him

him from the Croſſe, and that the hangman began to vntie him, he lyfted vp his voice to IESVS CHRIST, and ſaid: Lord, I beſeech thee for thy holie names ſake, permitt me not to be taken from the Croſſe aliue. Receaue me my maſter, whom I haue loued, whom I haue confeſſed, whom I haue preached, and of whom I hope to be rewarded. Oh good IESVS, receaue my ſpirit in peace, for now is it time to come to thee, whom I haue ſo much deſired. Whileſt the Apoſtle ſaid theſe wordes, there diſcended from heauen a great brightnes in manner of a beame of the ſunne, (which euerie one ſaw) and couered the bodie of the Apoſtle, that for halfan houres ſpace it could not be ſeene, at which time it vanished awaye, and then they perceiued that he was dead.

One *Maximilla* a deuout woman, & a diſciple of the Apoſtle, being of that cittie, and verie rich, went to the Croſſe with ſome of her ſeruants, and took the bodie of the ſaint, and buried it, anointing it firſt with pretious ointments. When *Egeas* vnderſtood what *Maximilla* had done, he ment to complaine vnto the Emperour, both of her, and of many other that aſiſted her. Whileſt he was in the publique hall taking informations thereof, the diuell entred into him, making him to roare, and crie out as a beaſt, and tormenting him in the ſight of the people, made him to yield his ſoule to be tormented in hell. This iudgment of God cauſed many to be conuerted to the faith of CHRIST. The martirdome of S. *Andrew*, was on the 30. of *Nouember*, and on the ſame daie the Church celebrateth his feaſt. His death was in the yeere of our

Lord. 61. (as *Canisius* saith) in the raigne of *Nero*.

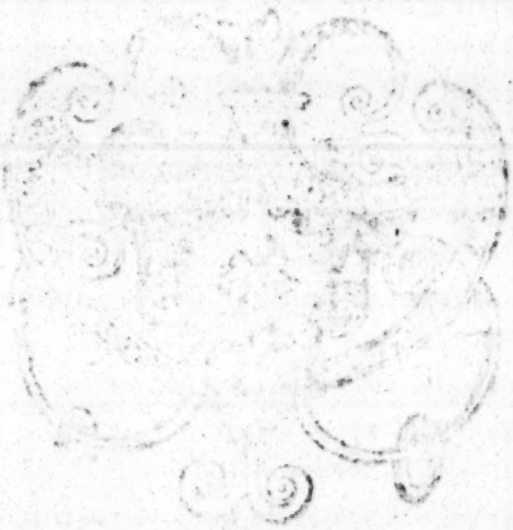
In the time of the Emperour *Constantine*, the bodie of S. *Andrew* was translated to *Constantinople*, and from thence to diuers other places, till lastlie, it was carried into *Italie*, to the cittie of *Amalfy*, in the kingdome of *Naples*, where it is at this present. And it is said, that out of this blessed bodie, cometh a most pretious liquor, that cureth, and healeth diuers infirmities. When *Pius* the second was Pope, his head was brought to *Rome*, and set in a tabernacle made for that purpose, in the Church of S *Peter*.

S. *Gregorie* of *Toures* recounteth many miracles, done by the intercession of *S. Andrew*. namelie; the curing of diuers, and sundrie infirmities. He saith also: that in the time of *Clodoueus* king of *France*, in a warre he made in *Burgundie*, and in the sacking of a countrie, fire was set on the Church of a holie martir, called *Saturninus*; within the which were some reliques of S. *Andrew*. The fire encreased, and the people were much agreeued, that the reliques of the holie Apostle should be so consumed. There was a souldier borne at *Toures*, who perceiuing the sorrow of the people, entred resolutlie into the middest of the fire, and went vnto the place where the reliques of the holie Apostle were, and brought them awaie safe, without hurt. And God was pleased to shew, how acceptable this pious deed was to him, preseruing the souldier from the fire, that it hurt him not at all.

We read also of other miracles of S. *Andrew*: as of a Bishop, whom the diuell (in forme of a damo-

sell)

ſell) would haue deceiued; and the holie Apoſtle went to his houſe, in the shape of a pilgrime, and told him of the deceit; but for that I haue not read it in any approoued author, I do not auerre it, yet God can, and vſeth to do thoſe, or the like things by the interceſſion of his holie ſaints. And we ought not to doubt, but he hath done many miracles by the intetceſſion of S. *Andrew*, who followed, and loued him ſo, that at laſt he died on the Croſſe, for his loue, as himſelf had done. It is iuſt therefore, that we be deuout to this holie ſaint, that by his prayers, and meritts, we maie obtaine of God eternall glorie *Amen*.



DECEMBER.

The life of S. Bibiana virgin and Martir.

MANY *were the vexations, and great were the tribulations the holy man* Dauid *ſuffered at the hãds of ſondry perſons, who without any cauſe giuen on his part, endeuored to do him all the miſchief they could: as amõg others his father in lawe* Saul *did: yet he ſupported all theſe troubles with patience, and myldnes: but the inſurrection of his ſonne* Abſalon *nipped him to the hart, and molleſted him aboue all the reſt: wherefore he ſaid in one pſalme:* If myne enemy had ſaid euill of me, and had perſecuted me, I would haue ſupported it, *bycauſe that of an enemy, no friendly kindnes is expected: but I am aggreiued, that this my ſonne, he who ſatt at my table, and eate with me in the ſame dish, ſhould be the mã, that ſhould perſecute me. Oh how worthy was he and ſuch as he was to deſcend aliue into hell!* Pſ. 54

Many were the tyrants that perſecuted the Church, and many more were they that put the Chriſtians to death, but S. Bibiana *had reaſon to complaine of none more, then*

of Iulyan *the Apoſtata, becauſe the others were her profeſſed enemyes in that they were Idollaters: But this wicked and damnable man was a* Chriſtian, *and within holy orders: who put her to very great ſorrow, and moued her to deſire God to chaſtiſe him, as indeed he did, by depriuing him in a ſhort time, both of his empire and life, it being not knowen by whom, nor in what maner.*

This is only certain; that the lewd and wicked man, being in the middeſt of his army, was wounded with a ſpeare, wherof he dyed, blaſphemyng and reuiling at Iesvs Christ, *his curſed ſoule falling as a pray into the diuells hands.* S. Bibiana *was martyred in the time of this wicked emperour. Venerable* Bede, *and other Authors of martyrologes write her martyrdome in this maner.*

Saint *Bibiana* was borne in *Rome*, and was daughter vnto *Fauſtus* and *Draſoſa*, who were both Chriſtians, and holy martyrs. *S. Bibiana* being very yong, did exerciſe her ſelf in holy and vertuous woorks. Shee was taken in the time of th'emperour *Iulian* the Apoſtata (a cruell foe vnto Chriſtians) and deliuered to the cuſtody of *Fauſtus* the gouernour, who was apointed to heare and determyne her cauſe.

He perſuaded her to ſacrifice vnto the Idols: & the ſouer to drawe her to the ſame, he threatned to put her vnto grieuous torments, if shee refuſed it. But the holy ſaint anſwered with ſuch godly reaſõs, that shee perſuaded the Gouernour himſelf to forſake and relinquish the Idolls, and to be made a Chriſtian: and conſequently to endure torments and death couragiouſly for the ſame. The holy damſell *Bibiana* was very ioyous, that shee had

made

made that gaine, as to gaine a ſoule to her ſpouſe IESVS CHRIST. Then was shee led before the Emperour, who exhorted her to ſacrifice vnto the Idolls, and shee aunſwered him, that the God creator and gouernour of heauen and earth was only worthy to be adored. Th'emperour hearing this anſwer, commaunded *Bibiana* to be beaten with cudgells, which was done with ſuch cruelty, that shee yielded vp her ſpirit vnto God, in that torment, on the ſecond day of *December*, on the which day, the Church celebrateth her feaſt. This befell in the year of our Lord. 364. in the time of *Iulyan* the Apoſtata. The body of S. *Bibiana*, was buryed by a prieſt called *Iohn*, in the city of *Rome*, in a place neere vnto the palace of *Licinius*.

The life of S. Barbara virgin and Martyr.

THE *prophet* Ezechiel *recounteth a viſion, ſaying*: that he ſawe a man, who measured the temple, and the houſe of God, who had in his hand a rod wand to measure: which was ſixe cubites long, and one handfull. *The Gyant* Golyas *with whom* Dauid *ſought, (and cut of his head) was alſo ſixe cubites, and one handfull hie.* Cap. 40. 1. Reg. 17.

It is not without miſtery, that theſe two meaſures are alike. It may be; by the man whom Ezechiell *ſawe to*

measure the temple, is signified, our Lord God: And by the Gyant Golyas *is ment the deuill. In that he was of the same measure, that the rod of the other was, sheweth: that the deuill, to the vttermost, striueth to be likened vnto God. And omitting many other examples, I will speak of one seruing our purpose.*

Gen. 22 *God commaunded* Abraham *to sacrifice his own sonne, who incontinent prepared himself to do yt, and had performed the same, if God who bad him, had not hindered and let him by an Angell. Out of this act of* Abraham *redounded very much honor vnto God, it being thereby seene, hat he had such a faithfull seruant, that to do him service, he was willing to kill his owne sonne.*

The deuill to be like vnto God in this, persuaded one of his seruants called Dioscorus *to kill his only daughter, who was called* Barbara *a blessed damosell, to do service to the same deuill. The life of this holy saint was written in this mãner by* Symeon Metaphrastes *and* Ado. *Arch. B. of* Treuers.

IN the time of Th'emperour *Maximian*, there was in the city of *Nicomedia*, a man very rich in worldly possessions, and of a noble family; but in religion, he was an Idollater, and was called *Dioscorus*. This man had one only daughter, who was to be his heyre, whom he loued dearely. This damosell was very beautifull, and witty: and in religion (which is the thing most to be regarded) shee was a Christian; and very vertuous: though her father was ignorant, that shee was Baptised.

Dioscorus doubted, lest the yong woman lyuing alone in the house, and being so faire, should be sued vnto in some inconuenient manner by one or other. which to preuent and auoid; he inclosed her

in

in a tower of his pallace. It was no grief vnto the holy damoſell to be ſo shut and mewed vp there, ſince shee might beſtowe her ſelf wholy by this meanes in the ſeruyce of God, as she did; ſpending her time in prayers and meditations: the inſpirations of the holy Ghoſt recreating her ſoule.

There was in that ſame tower a faire hall, and many chambers furnished: shee might alſo goe downe from the tower into a garden, for her recreation: & her father, for her better contentment, made therin a bayne or bathing houſe, with two wyndowes to giue it light. The work was not yet finished, when *Dioſcorus*, was occaſioned to go on a long iourney: wherefore he gaue directions vnto the maſter workmen, and departed.

By happe *Barbara* went one day to ſee the labourers as they were working on the two wyndows, and bad them make three. The men ſayd, they durſt not do ſo, for *Dioſcorus* had commaunded them to make but two. *Barbara* ſaid: I would haue you make three in any caſe, and if my father be offended therewith, tell him that I bad you, and I will yield him a reaſon, why three be made. So the workmen made three wyndowes, as shee bad them. The work being furnished, *Barbara* wēt vnto the Baine, and in ſeeing the three wyndowes shee contemplated the miſtery of the *B. Trinity*.

It befell one day, shee meditating the miſteryes of the paſſion and death of IESVS CHRIST; and shedding teares from her beutifull eyes (which like pretious perles, drapped into the fountein, and were mingled with the pure and chriſtallike water) shee came vnto a piller of marble, out of which the wa-

ter

ter iſſued, and on the ſame with her finger, ſhee made the ſigne of the Croſſe: A merueillous thing to recount, the marke made in the marble with the finger of the virgin, continued, as if it had bene imprinted by ſome ſeale into waxe.

The ſigne remayned there: and after that the holy ſaint was martyred, many came into the baine, and looking on it deuoutly, & calling on the name of the holy Saint, were deliuered from many infirmityes.

When the holy damoſell had made the Croſſe, ſhee kiſſed it deuoutly many times, & caſting aſide her eyes, ſhee ſawe ſome ſtatues of the Idoils, her father adored, which he had cauſed to be ſet there for the more ornament of the place. It grieued her very ſore, and cauſed her to ſigh and lament for compaſſion of them, that adored ſuch Gods: and moued with indignation againſt them, ſhee ſpit in their faces, ſayeng: Let all them that adore you and ſeek for help at your hands, be like vnto yow: hauing done this, ſhee returned vnto her tower, and ſpent her life in faſting and prayer, her mynd being always fixed vpon God.

Her father came home, and went to viſite his daughter, and alſo to ſee his newe baine, hauing the maſter workmen with him. When he ſawe, they had made three wyndows (and he had apointed them, to make but two) he asked them the cauſe therof, and they told him again that his daughter charged them to do as they had done. So he ſayd no more at that time.

Afterward being alone with *Barbara* he ſaid vnto her: daughter, what was thy meanyng to cau-

ſe

ſe them to make three wyndows, when I apointed thē to make but two. The holy damoſell without any feare anſwered: father; I cauſed them to make three, becauſe it was more conuenient and agreable to reaſon. How ſo, ſaid *Dioſcorus*? *Barbara* replied: for that three lights do illuminate euery man, that cometh into this world. The good virgin ſpake this with an intention to ſignify the high miſtery of the *B. Trynity*. Her father was ſomewhat troubled at her words, and ſayd: Explaine theſe your ſpeeches a litle better. What is the meanyng that three wyndowes illumynate euery man, that cometh into this world? Then *Barbara* ſaid: Come with me, and you ſhall vnderſtand my meanyng.

They went to the Bayne, and being neere the piller, the holy damoſell shewed him the ſigne of the Croſſe, which shee had made therin with her finger, and ſayd vnto him: My father, the three wyndowes ſignify the three perſons, viz: *the father*, *the ſonne*, and *the holy Ghoſt*: by this light euery creature is illuminated, to the end, the high and ſouereigne miſtery of the holy Croſſe, vpon which IESVS CHRIST dyed, may be beleeued.

There was neuer bull bayted by dogges, or wounded, shewed ſuch rage and fury as *Dioſcorus* did, at the hearing of theſe words, and he was repleat with indignation and choller, and as a man poſeſſed, to ſee his daughter ſo much contrary vnto him in relligion.

Then he called to remembrāce that many times, when he talked with her concernyng marriage, shee had wished him not to take care for her, for she had no thought of any husband, wherupon he

per-

perceiued that shee answered him so, for that shee was a Christian, and he knew that among them many obserued chastity.

It came into his head, that th'emperour *Maximian* persecuted the Christians, and that in the city was a gouernour, that tormented and put many of them to death: All these things together caused *Dioscorus* to be so much distracted, that being ouercome with passion, and forgetting, that he was her father, and taking on him the person of a tyrant and parricide, he layd hands on his sword with a full intentió, therwith to runne through the breast of his owne daughter.

The holy damosell, that shee might be reserued to a more glorious triumph, departed away, and fled from her fathers sight. By this meanes *Dioscorus* had space to be aduised, that by killing his daughter, he might fall into some trouble, and could not iustify it, if he did not declare and publish the cause and reason of his doing. he staied not so much for any piety, as to haue an occasion and meanes to be more reuenged on her, and to shewe vnto the other Idollaters, how great his zeale was to the honour of his Gods. Wherfore he took order, that his daughter *Barbara* should be brought before the gouernor *Martianus*, whom he informed, that she was a Christian, and moreouer, he humbly besought him, to proceed against her, according to the late decrees of th'emperour.

The gouernour much wondered at *Dioscorus*, seeing him so cruelly bent against his owne daughter: but he was much more astonied, to see her Angel-like beauty, which was so goodly, that it seemed to

him,

him, though she had done the greatest offence in the world, the sight of her only would haue obteined her pardon. And yet her owne father was the only man, who (without any wrong offered on her part) laboured all he might to procure her death.

The iudge spake vnto her mildly: sayeng; *Barbara*, I see, thou art a tender delicate virgin, and very beautifull; therefore haue compassion on thy self; sacrifice vnto our Gods; for I cannot be rigorous against so beautifull a damosell. The blessed maid answered: I offer sacrifice vnto my God, who created heauen and earth; but of those, whom thou callest Gods, heare what a holy King and prophet called *Dauid* saith: *The Gods of the Gentils be gold and siluer, the work of mens handes; and they who are represented by them, be deuills, but the true God made heauen and earth.* I say and confesse the same, and therefore trouble not thy self to persuade me, to adore them. Psal. 130. 113.

The gouernour was so vexed with this speeche that taking no pitty of this beautyfull damosell, he caused her to be stripped, and to be beaten, without mercy, with the sinewes of oxen: and when all her body was wounded and made sore, he commaũded the officers to rubbe her with a course heare-cloth, which put her to a greuous paine: and the bloud ranne aboundantly from her body vnto the ground: then he caused her to be led back into prison, that he might haue time to deuise some more greeuous torments for her.

On that same night, there was a great brightnes in the prison, where *Barbara* lay, in the midst

wherof

wherof appeared IESVS CHRIST, who comforted and encouraged his handmaide, and told her, that he would alwais assist her, and keep her in his custody, and that the inuentions of cruell tyrants should not preuaile any thing against her. These words were scant ended, when the blessed damosell perceued her body to be healed of all her hurts and wounds, which thing did excedingly reioyce her in spirite, and for the same, shee rendered infinite thanks vnto the highest God, for that he vouchsafed to visite her; as also, for that he had healed her in this maner.

On the next day, the holy virgin came againe before the iudge: he seeing her hole & sound, was amazed therat, and so were many other, who had seene her the day before, when she was led vnto prison bruised and wounded. The gouernor said vnto her: See *Barbara*, howe the Gods haue had compassion of thee, and haue healed againe thy wounds, they be so desirous to reduce thee vnto their seruice by mildnes. Be not thou vnto them vnthankfull, nor obstinate in thy errour, lest thy do hereafter vse rigour and seuerity against thee. To this, the holy damosell answered: They who be blinde, as thou art, think as thou doest: but I will tel thee the truth how I was healed (if thou desire to know it) It was IESVS CHRIST the sonne of the liuing God, whom thou canst not see, thy soule being blinded and drowned in the profound darknes of iniquity.

The gouernour seeing he preuailed not with this slight, commaunded two lusty fellowes to rake the sides and brest of the damosell, with iron

combes:

combes: and then burning torches to be ſett to her ſides, and many ſtrokes to be alſo giuen her on the head, with a hammer. The holy damoſell *Barbara* in the midſt of theſe torments lifted vp her eyes, vnto IESVS CHRIST, ſayeng: Thou o Lord, who ſeeſt the ſecrets of harts, behold like wiſe, I haue put all my truſt in thee: I beſeech thee, Lord, not to abandon me, but ſuſteine me with thy pityfull hand, for as without thee, I cannot do any thing; euen ſo, with thee, I can do all things.

The tirant not content with this cruelty, but proceeding further, bad them to cut of the nipples of her breaſts, which put her to much paine, but much more was the loue that shee bore vnto IESVS CHRIST, which cauſed her with patience to ſuffer the paine: for all which reſpect shee ſaid with the prophet *Dauid*: *O Lord my God turne not thy face from me, and do not take away thy holy ſpirite from my hart.* The very ſight of her body (ſo miſuſed and bruiſed) put men in feare: wherfore the tyrant to do her the more shame, and for to terryfie the Chriſtians the more by her example; cõmaunded her to be led through the high ſtreets naked, & all the whiles to be beaten with ſtaues. *Pſal. 50.*

When the holy damſell vnderſtood the ſentence of the tyrant, perceuing they ment to put it in execution, shee lifted vp her eyes vnto heauen, and ſaid. O ſoueraigne king, and my ſweet Lord: thou coureſt the sky with the thick clouds, and the earth with darknes, of the night: may it pleaſe thee to couer my naked body ſo, that it be not ſeene of the vnbeleuers, who, if they ſee me, will blaſpheme thy holy name. Our pityfull Lord, who giueth eare

vnto

vnto his seruants who resort for his help in their tribulations, heard her prayer, and couered her body with a brightnes in maner of a lōg vesture, euen to the ground, so that the paynims could not see her. The holy Lamp was led thorough all the city, and brought back vnto the gouernour, who seeing her constancy, gaue sentence, that shee should be beheaded.

The cursed father of the blessed damosell, who had bene present at this dollorous spectacle, and was not anything mollified, but rather more incrudelized, desired the gouernour, to shew him the fauour, to execute the sentence pronounced by him against his daughter: which request was easily graunted. The glorious saint was led out of the city, vnto a hill, where was the ordinary place of executions, and there kneeling on her knees, shee made a deuout prayer vnto God, rendering him thankes, for bringing her, to that passage. Then bowed shee her head before her father, who voide of pitty lifted vp the sword, and cut of her head.

Then returned the cursed wretch vnto the city, vaunting he had done a memorable act for the seruice of his Gods, saying he deserued to be honored by th'emperour, and to haue his name eternized. But God almighty was not pleased with his boasting of so inhumane an act: for vnexpectedly it thundered, and therwith, a thunderbolt fell, which strook and killed him out of hand. So that at one time, the daughter ascended to heauen, where shee was receued with ioy and triumph of the heauenly citizens and of the celestiall king; and the father descended into hell, where he is and shall be perpetually

petually tormented by the deuills.

The body of this glorious damosell and martir S. *Barbara* was buryed by a holy and relligious man called *Valentinian*, with musique & songs, to the praise & laude of God & of S. *Barbara* his spouse.

The martirdome of this blessed damosell, was on the. 4. day of *December* in the year of our Lord. 288. in the time of *Diocletian* and *Maximian*.

This holy saint is a speciall aduocate against tempests thunder and thunderbolts. *Petrus Galesinus*, the Apostolique protonotary wrote the life of S. Barbara, and saith; that he collected it out of S *Iohn Damascen*, out of *Arsenius*, and out of other Grecians: and it is conformable to that which is here written.

The life of S. Sabba Abbot.

SAINT Theodoret *writeth in his relligious history, that a holy Abbot called* Publius *congregated together many hermits, and builded a conuent. On a day conferring with them, among other things, he said: That as one going to the high stret or market place, to prouide things necessary for his house, and at one shop buieth cloth, at another shoes, out of this is furnished with bread, & out of another is prouided of wine; euen so the relligious man in the conuent is from one man to lern patience, from another*

humility, from an other chastity, and the like of other vertues.

For this cause in ancient time some seruants of God, although it was pleasing and ioyous for them to liue in the desert and wildernes, yet did they gather many disciples together, and make conuents: to the end, that some being instructers of others, and some lerning of their superiors or betters, all might be saued. One of these was S. Sabba *the Abbot. whose life collected out of* Cyrill *the monck, and some Authors of martirologes, was in this manner.*

SAINT *Sabba* was borne in the prouince of *Cappadocia*, in a city called *Mutalasium*: his fathers name was *Iohn*, and the name of his mother was *Sophia*: and it was in the time of *Theodosius.* 2. th'emperour of *Rome*. It fell out, that the father of *S. Sabba* went to serue in the warre, that was then in *Alexandria*, and recommended his sonne vnto his brother called *Ieremy*, whose wife hated the child, and could not abide to see him, but vsed him hardly. This was, in part, the cause that *S. Sabba* went vnto a monastery, in the which *Gregory* a holy man was Abbot.

He receaued *Sabba* into the monastery, and gaue him the relligious habite: where he liued a holy life, exercising himself alwayes in vertue, but his abstinence was most remarkable, and his mortification was admirable, and so was his humility and patience. wherfore God shewed by him some myracles, and one in especiall, which befell in that monastery, and this it was.

The baker had one day put his cloths into the ouen (which was somewhat hotte) to dry, and forgetting them, put in fire, which already flaming

thorough

thorough all the ouen, he remembred the cloths, but could not gett them out by any meanes. The poore man made moane for his mis-happe: and by chance, *Sabba* was there present, who made the signe of the Crosse in the ouen, and then he went into the ouen flamyng as it did, and took out the cloths whole and without any hurt.

Then he asked leaue of his superiour to depart from that monastery, and to go into a desert, where he liued a solitary life certaine yeares, and endured many terrible tentations of the deuills. He went also vnto *Ierusalem*, to visite the holy places, where the misteryes of our redemptiō were wrought; And being one day in that city, neere vnto the Church of S. *Iohn Baptist*, he healed a woman, that had a bloudy flixe, he cured another that was cruelly tormented by the deuill.

Whiles S. *Sabba* was in *Ierusalem*, there was exceeding scarcity of water, and there was not any to be found, nor to be had to drink: in such sort, that the people were ready to dye for thirst. The good father *Sabba* fell to praier, prostrated on the earth with his body, but his soule being lifted and fixed in heauen, & in that manner he continued in praier all night. the teares which bathed the place on earth, where the holie saint was, gaue testimonie with what efficacie he had requested God to succour and relieue his people in their necessitie. It pleased God to shew fauour vnto his seruant: for there fell a verie great shower of raine, that filled the cisternes and satisfied the people, euerie one yielding infinite thanks vnto God, that had showen compassion vnto them: though many of them did

not know, who had been the meanes to obtaine so notable a fauour.

Then did this good father collect and assemble together many disciples, and founded some monasteries, and liued a holie religious life, and finallie died in *Ierusalem* in the yeare of our Lord. 424. being 94 yeares old.

His body was buried between two Churches, & was afterward caried vnto *Venice*, where at this present he lieth in the Church of S. *Antoninus*.

The life of S. Nicholas, Bishop and Confessor.

2. Reg. 13. WE *read in the book of kings, that God talking of the noble king* Dauid, *said of him*: that he had found a man according to his owne hart, *and therefore made him captaine and ruler ouer his people*: *These words, though at the first said of* Dauid; *may be very well applied vnto the glorious* S. Nicholas, *for he was a man according to Gods owne hart*: *They were verified of* Dauid, *because he was pitifull and myld*: *and the same may be said of* S. Nicholas, *for he was mercifull, and myld also, and endued with other good qualities and vertues*: *for which cause God elected him, to be the captaine and pastor of his people, in the city of* Myrrea: *The life of this glorious saint, was written by the Patri-*

arch,

arch Methodius, Symeon Metaphraſtes, *and other Greeke authors, out of whom* Iohn *the Deacon, and* Leonard Iuſtinian *made a collection. Out of theſe two was this ſumarie taken, and is in this manner.*

SAINT *Nicholas* was borne in *Patara*, a city in the prouince of *Licia*. His father and mother were Chriſtians, noble by birth, and deuote ſeruants of God. To this good couple God graunted a ſonne in reward of their many teares, praiers, and continuall almes deeds, deſiring him, to ſend vnto them an heire, who ſhould vſe their goods in his ſeruice: God heard the prayers of his deuoute ſeruants, and comforted them by gyuing vnto them their ſonne *Nicholas*.

Of him it is thought, that he had the ſpirite of God, euen from his infancie: for that aſſoone as he was borne, he began to ſerue him. Aſſoone as he knewe what it was to eate, he knew alſo, what it was to faſt; for he would not take the breſt to ſucke, but one time only in a day; eſpecially twiſe a weeke, to wit, on the wedneſday, and the Friday: and this faſt he obſerued all the dayes of his life. Being ſomewhat growen in years he ſhewed ſignes of great vertue, which increaſed in him as his yeares did. His father ſent him to ſchoole to learne to read, and alſo other ſciences, where *Nicholas* made proofe of his delicate wytt, becauſe in very ſhort time he profitted very much.

He would not keepe company with other yong men of his yeares, who ſuffred themſelfs to be tranſported into all vices and wantonnes, but his conuerſation was only with the moſt vertuous, and honeſt people. He avoyded alſo not only the con-

uerſa-

uerſation of women, but abhorred them euen as a deadly poyſon for youth: And to eſcape the warre, which is made by wicked thoughts, and carnall cogitations againſt youth, he tamed his flesh with watchings, faſtings, hayrecloths, and ſuch like exerciſes. He frequented the Churches and oratories of the Chriſtians, for he deſired to be as the *Temple of the Holy Ghoſt*. Theſe holy exerciſes, and other vertues, in which *Nicholas* was employed, did ſo shine in him, that he was prayſed and commended of euery one. For as to ſee old men behaue themſelues like yong men, ſeemeth a monſtrous thing, ſo on the other ſide, to ſee a yong man to haue the deportment and cariage of old men, is a thing very commendable and laudable.

S. *Nicholas* had an vncle (who was Bishop of the city where he was borne) a learned and a holy man. He perſuaded the father and mother of *Nicholas*, to dedicate their ſonne vnto God in the ſeruice of his Church, and to be a prieſt. It was an eaſy matter to obteine it of them: for they remembred God had graunted that ſonne vnto them, through their many praiers; & therfore they willingly rendred him vnto God againe, with right good will, that he might alwaies be employed in his ſeruice. The father and mother of S. *Nicholas* hauing made this graũt, his vncle made him prieſt, & whileſt he gaue him orders, he ſayd theſe words vnto them that ſtood by: Brethren, I ſee a newe ſonne ariſe in the earth, who shalbe a great conſolation and repoſe for the world. Happy is the paſture and happy be the sheepe, that shall deſerue to haue ſuch a sheapherd. The day shall come alſo,

when

when you shall see him reduce many straying sheepe vnto the flock of CHRIST: you shall see him to be the consolation of the cõfortles, health of the sick, and rest for them that be in tribulation: All that which this good Bishop said, was afterward found in S. *Nicholas*.

When S. *Nicholas* sawe he was a priest, he thought it conuenient, that with his newe dignity he should encrease his austerity, and strict life: imitating heerin the trees and plants, which the more they spred their braunches, the larger their roots grow also vnder the ground: So the holy saint stroue to be more sober and temperate, more continent, more rygorous toward his owne body, chastising the same with more seuerity, not to make it dye, but to make it more subiect vnto the spirite. He depriued it of the ordinary sleepe, of eating and of apparell, although he did not like to go in stayned or spotted apparell (as some hypocrits do) but such as was comely and fitting for one of his dignity or function. He frequented the Church more, then he had vsed: he was more earnest at his prayer then before time; he would neuer read any book, nor take it in his hand, but the booke of the holy scripture; or els some holy lecture, treating of some ghostly matter. He showed more modesty in his countenance, more grauity in his speech; so that it seemed, although he were in mortall flesh, that he led the life of a man imortall.

There befell in the country of *Lycia* and in all the East, a great contagious pestilence, which killed very many, and among others within the space

of three dayes died both the father and mother of S *Nicholas*, and he remayned sole inheritor to all their goods. The yongman being already dedicated to God, regarded not to be the heire, but rather desired to be the dispenser of his fathers goods; giuing out of them continually many almes deeds. And because among many other he did one rare deed of charity, it shall not be amisse to make a recitall therof by particulers.

There was in the city of *Patara*, a gentleman of a good house, who had bene before time very rich, and nowe was become poore. This man had three daughters, which were of good yeares, and mariageable: but because he had not wherewith to maynteine & endowe thē with portions, he vrged and sollycited them, to get their liuyng, and his also, by dishonest life. The poore father, though he was ashamed so to doe, spake to them to that purpose, & the distressed maydes shed teares incessantly, considering to what a miserable estate, their fathers pouerty had brought them.

S. *Nicolas* had an inkeling hereof, and thought he could not bestow his almes better, then with the same to delyuer their bodies from shame, and their soules from synne. He took a good some of mony all in gold, and lapped it in a napkin, and departing from home by night, he went to the house of the poore decayed gentleman. The holy man looked about, to put in the mony in some place, where the distressed man might light vpon it, taking care that he should not know, who bestowed it vpō him. whilest he studyed therof, he saw by Moonlight, the casement of the chamber windowe

where

where the poore man lay not fully open.

S *Nicolas* caſt the gold wrapped in the cloute, in at the wyndowe, and went downe: The poore man riſing vp, and finding there the mony, (the benediction of God) he was in a maſe, fearing it had bene a craft and deceyt of the deuill, or pollycie of ſome of his ennemyes: At the end, ſeeing it to be good Gold, he ſett feare aſide, and for that he knew not his benefactor, he rendered vnto God infinite thanks, and ſayd: O Lord, I know, that thou art indeed very mercyfull, ſince thou vſeſt ſuch curteſy and benignity towards me. I ſtudyed to offend thee, and thou haſt holpen me: and the help hath bin ſuch, that I am thereby obliged rather to loſe my life, then once thinke to offend thee. I am hartily ſorry for my former determynation; and I ask pardon moſt humbly of thee. This poore man thought he could with this Gold prouide for one of his daughters, and ſo he did; for he marryed her according to his eſtate.

When S. *Nicholas* heard thereof, he was very glad, and purpoſed in his mynd, to giue the man meanes to marry his other two daughters. this his determynation he put in effect, gyuing him as much Gold as he did before: and with that the poore man beſtowed his ſecond daughter in marriage. This poore man deſirous to knowe his benefactor (vnto whom he was ſo much obliged) watched almoſt continually, to ſee if he returned any more, ſince one of his daughters was not yet ſett out. this was not in vaine: for the holy man returned, and caſt aſmuch Gold in at the wyndow, as at the firſt.

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The poore man, who ſtood cloſe, ranne after *Nicholas* and calling vnto him, fell at his feet, and kiſſed them, ſayeng: *Oh Nicholas*, why didſt thou hide thee from me? wherefore wouldeſt thou not let me know him, vnto whom I was ſo much obliged? Thou haſt holpen me in my neceſſity; thou haſt deliuered my ſoule from hell, and the bodyes of my daughters from infamy. if God had not moued thy hart, to do that which thou haſt done, I and my daughters had liu d in neceſſity, in infamy and ſhame, and afterward in the next world, we ſhould haue been caſt into perpetuall torment, and damnation in hell fire. By thy meanes God hath raiſed the poore out of the myre, and the needy from the dunghill; All the while the poore man talked thus he kiſſed the feete of S. *Nicholas*, and shed teares in great aboundance.

S. *Nicholas* was much diſpleaſed, that the thing he handled ſo couertly was made manifeſt; for he deſired to haue had it ſecret: and therefore he asked in way of guerdon of the poore man, to keepe the pleaſure he had done him ſecret: but his requeſt was in vaine. for as long, as the poore man liu d (whereſoeuer he went) he published openly this act of the holy ſaint, and other ſuch good deeds done by him to other, although this only be recounted in this place.

The Bishop of the city, (who was vncle vnto S. *Nicholas*) was exerciſed alſo in vertuous works: and among other things, hauing founded a monaſtery of religious men, thought *Nicholas* a fitt man to be their ſuperiour: He moued it vnto him, and with great difficulty he got

him

him to yield, he was ſo humble, and ſo vnwilling to take any charge vpō him, wherein he was to haue authority or cōmaundement, yet cōtinued he in that office certain years. then being deſirous of greater perfection, he determined to goe into a deſert, but firſt he had a deſire to viſite the holy land. To this end, he was embarked, and hauing entred the voyage, the ſky being cleare, and the ſea quiet he told the maryners, that ſhortly there would be a hydeous ſtorme, for he had ſeene the deuill enter in the ſhippe, with a naked ſword in his hand, menaſſing to kill all the men in the ſame. Shortly after came the ſtorme S. *Nicholas* had foretold: wherefore the Maryners reputed him for a holy man, and being out of hope to eſcape, they reſorted vnto him, requeſting him to pray for them. So he prayed vnto God, and the ſtorme was aſſwaged.

It befell in the ſame voiage that a maryner mending or dreſſing the ſailes, fell downe frō aloft into the ſhippe, & dyed with the fall. All the maryners were ſorowfull for it: S. *Nicholas* prayed for him, and he roſe on his feet, without any hurt. He arryued in *Paleſtina*, and viſited the place where CHRIST our Lord was Crucified, his ſepulcher, and the other holy places: and being deſirous to liue retired in the deſerts of *Syria*, he had a reuelation from God, commaunding him to returne into his owne country, for he would not haue his ſeruice in the deſert, but in ſome other place. S. *Nicholas* to obey this reuelatiō, was embarked in another ſhippe, & the maryners deceitfully carried him toward *Alexandria*, but whē he came neere therūto, the wynd chāged, and againſt their wills, the ſhippe came into

a hauen of *Lycia* his natiue countrey, vnto which place they had agreed to carry him.

When the mariners perceued this maruellous accident, they were amased, and in great dread, and craued pardon of the saint, who returned vnto his monastery, wherein he was receaued by the monks, with great ioy: for they were grieued much with the former absence of their good father and pastor. S. *Nicholas* staied with them a good space: but for that they honored him much, and also because he knew that God would dispose of him otherwise, he determyned to go vnto the city of *Mirrea*, which was the head city of that prouince, being also very populous, and S. *Nicholas* thought he might haue liued there vnknowne.

It came to passe, that when as *Nicholas* came into the Citty, therein were assembled some Bishops of the Cities adiacent, with the cleargie of that citty, to choose a Bishop for the same, wherefore euery one made their prayers vnto God, to giue them grace, to make a good election: and it was reuealed vnto one of the Bishops (that was an anciant man, and of good life) that Gods will was; that he, who entred first the church on the next day (whose name was *Nicholas*) should be elected by them to be Bishop of the citty. The good olde Bishoppe tolde his vision to the other prelates, and the rest of the cleargie. This caused them to remaine all night in the Church; awaiting in the next morning to see him, whō God had elected vnto that dignitie.

They were all in prayer, and the olde Bishoppe stoode at the Church doore, to see who came first into the Church. S. *Nicholas* had bene at his pray-

ers

ers in his lodging from midnight, (as his cuſtome was) and when day was come, he went vnto the Church, and as he came to the doore, the olde Biſhop came vnto him, and asked who he was, and what was his name. the holy Saint anſwered with great humility, and ſaid: he was a poore ſinner, and that his name was *Nicholas*.

The Biſhop looking in his face, thought him to be a perſon worthy of great reuerence: he reſpected alſo his name, which was correſpondent vnto the reuelation he had, and ſaid with a ioyfull and chearefull voice: My bretheren come you hither, here is the Biſhop: beholde you this *Nicholas*: beholde the man elected by God: they ranne all thither, and liking his graue countenance, tolde the people of that had paſſed, and conſecrated him Biſhop (euery man reioycing thereof) ſo that he knew not how to reſiſt them, thinking it to be the will of God, though it was much diſpleſant vnto him, as he declared in his oration, wherein he manifeſted his great humility and ſanctity.

Aſſoone as *Nicholas* ſaw himſelf a Biſhop, he reaſoned thus to himſelfe, ſaying: *Nicholas*, this dignity requireth another manner of life. Vntill this time, thou haſt liued vnto thy ſelf: now, thou muſt liue for the good of other men. The example of life that thou muſt giue vnto euerie one, muſt be ſuch, that thou need not by talk to perſuade thy people to be good. This the ſaint ſaid, and if vntill this time he vſed in his life great mortification, and auſteritie, he afterward much augmented the ſame.

His apparell was more courſe, he eate but once euerie day, but neuer any flesh, he would haue

ſome-

ſomething of holie writte read at his table: he ſpent the greateſt part of the night in praier and meditation, and the ſmall time he ſlept he lay on the bare groũd: he aroſe before day, and called vp his prieſts, to ſing hymnes & pſalmes in the praiſe of our Lord IESVS CHRIST. When the ſonne aroſe, he went vnto the Church, & there he heard diuine ſeruice: the reſt of the day he beſtowed in the affaires of his Church.

He was carefull that in the Churches of his Dyoces, there should be curats borne in the ſame village or parishe, and that they were alſo learned and vertuous in their lifes: Theſe he aſſembled once euerie yeare in the moneth of *September*, and kept a Synode with them, making thoſe ordinances, that were cõuenient for the good & profit of his flock, and tooke information of the publick ſinnes, that befell w thin their charges, and alſo of all needy perſons: and then for the one, and for the other he prouided remedy, in the beſt manner he could. For the relief and helpe of the poore and needy, he would reſort vnto knowen rich frindes which he had, and they gaue almes largely and bountifully: for that the good father in his houſe was verie poore, & after he was Bishop he had not any thing to ſell, nor to lay vnto pledge: the books he had, were borrowed, for he would not haue any thing of his owne.

For the neceſſitie of ſoules, he had the iudges & magiſtrats on his ſide, who hauing notice of anie publick crime, remedied the ſame. This good prelate deſired to do the will of God in euerie thing. Although he was expert & skilfull in the diſpatch

of

of affaires: yet he trusted not to himself, but tooke vnto his counsellers two mē well learned & graue, the one was called *Paulus Rhodius*, and the other *Theodorus Ascalonita*: by the aduise and approbation of these two men, he did all things.

At that time the two most cruell tyrants and enemies of the name of CHRIST, *Maximian* and *Diocletian* were emperours of Rome, persecuting the Christians withall extremity, either by themselues or by their Iudges. This persecutiō arriued at the last, at *Mirrea*, where *S. Nicholas* was Bishop. First they imprisoned the Christians, whom the holie prelate (zelouslie moued with the honour of God) exhorted and animated, and shewed himself a defender of the Christians his subiects, and others vnder his charge; both in publique and in priuate, reprouing the tiranny and crueltie of the iudges. whereupon they imprisoned him; but they were not so hardy, as to put him to death; douting least the people would make an insurrection: wherefore they onlie banished him.

S. *Nicholas* being sent into exile, he found many Christians, who tooke verie great consolation at his presence. The holy Bishop was not idle in that place: yea he serued God in the best manner he could; nowe comforting one, then an other, and exhorting them to support patientlie the persecution, & holp them in their necessities to his power. but because God assisted him in his actions, some helpe and reliefe he gaue vnto them, for the which he was beloued of all them, with whom he conuersed.

The furie of that persecution passed away, and

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the golden age of th'emperour *Conſtantin* ſucceded, and then S. *Nicholas* returned to his Church, all the people reioycing for the ſame: and becauſe *Conſtantin* had made an edict, by which he commaunded the temples of the Idolls to be throwen to the ground & in *Mirrea* was a moſt goodly temple dedicated to the goddeſſe *Diana*, which ſtood ſtill, becauſe of the conning workmanshippe therof; & leſt the people ſhould raiſe a commocion, none durſt lay on hands to demolish the ſame; S. *Nicholas* moued with zeale, and without reſpect of any, got together many luſty and ſtrong yong fellowes, and he as their captein, guided them vnto the temple, and caſt it downe euen vnto the foundations. Whiles they ruynated the walles, the deuills were heard to howle and rore, for that they were expelled out of their auncient habitation.

After this aroſe a newe trouble againſt the Catholike Church by the Arryans, for remedy wherof a generall Councell was aſſembled in *Nice*, by the commanndement of pope *Syluester* then Bishop of *Rome*, and by the good dilligence of themperour *Conſtantyn*. In this aſſembly, among the 318. Bishops, that were there, S. *Nicholas* was one, who by the meanes of the diſputations he had with the heretiks, and by the vertue of his continuall prayer, wherin he deſired the good of the Church, was a great cauſe that Catholiks preuailed, and obteined victory againſt the heretiks, and that it was declared by the Councell: That the ſonne, one of the three perſons, is of the ſame ſubſtance with the father, and is God as he is, for that is the ſtate of the queſtyon, which was diſputed betwene

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the Catholikes and the heretiks. When the Councell was ended, S. *Nicholas* teturned vnto his Church, and then befell a great dearth.

At that time a merchaunt had laden ships with wheat in *Sicilia*, intending to transport it into *Spaine*. S. *Nicholas* appeared vnto him in his sleepe, and requested him to bring it into *Lycia*, and agreed with him for the price, and in wytnes of the truth, gaue him three pieces of gold in earnest. The merchaunt awoke, and finding the three pieces of gold in his hand, determyned to go into that coũtrey: & so he did, and sold the wheat according to the barg ine made with the saint, and so the dearth of corne was remedyed.

At another time, there was a great scarcity of bred in that countrey, and certein shippes laden with wheat passed by, trauelling toward *Constantinople*. S. *Nicholas* requested the owners of the shippes, to giue vnto him a 100. measures of wheat, out of euery one; promising them, that when they came vnto the vnloding at *Constantinople*, they should not want any thing of their measure. The patrones and owners gaue credit vnto the saint, and gaue the wheat vnto him: wherupon two myracles ensued One was: when they came vnto *Constantinople*, they found no diminution of their measure they had laden: theother was; that the wheat which the owners gaue vnto S. *Nicholas* (although it was but a small quantity) yet was it so multiplied, that it sufficed all the people vntill haruest came. These things brought S. *Nicholas* to that credit and auctority, that the clergy and the lavtie of his city, had a great respect vnto him; and obeyed

him, as if he had bene the true owner of all their goods.

It befell alſo, that the gouernour of the city called *Euſtathius* being corrupted with mony, gaue an vniuſt iudgment againſt three yong knights, in ſentencing them to death. S *Nicholas* was at that time out of the city: for he was gone to pacify the inhabitants on the ſea coſt, which were vp in armes, againſt certein bands of ſouldyers, which were to paſſe into *Africa*, by the cõmaundement of th'ẽperour *Conſtantin*. Theſe ſouldyers aggreued the people (as ſouldyers vſe to doe, as they paſſe on their voyage) and they were ready to fight it out. S *Nicholas* went thither in perſon, and all of them gaue vnto him great reſpect. He talked with the three captaines, whoſe names were, *Nepotian*, *Vrſus*, and *Herpilion*, and brought the matter to a good paſſe, and ended the quarell.

In that place he was certified of the vniuſt ſentẽce giuen by *Euſtathius*: wherfore he forthwith ſped him home, and came vnto the city at ſuch time, as the three wrongfully cõdemned perſons had their eyes couered, and awayted, when the executioner would giue them the mortall blowe. S. *Nicholas* being come vnto the executyon, paſſed through the throng of the people, and comyng to the executyoner, pulled the ſword out of his hand, and then vntyed the three yong men, and taking one of them by the hand, lead them all three away, none of the officers being ſo bold, as to reſiſt him.

Euſtathius being aſcerteined therof, and hauing a remorce in his conſcience, went vnto S. *Nicholas*, and kneeling before him, asked him forgiuenes for

that

that (he ſaid) he perceued S. *Nicholas* knew certeinly, that his ſentence was vniuſt, ſince he was ſo hardy, as to take and reſcue the priſoners, and alſo, for that he had at other times biddē him do iuſtice, and to chaſtice thē that deſerued punishment. S. *Nicolas* reproued him throughly for this faulte, and menaced to certify all things vnto the emperour, if he euer committed the like faulte againe.

At this, the three captains of *Conſtantin* were preſent: who being returned from *Africa* (hauing atchieued th'entrepriſe, for which thy were ſent) were accuſed of ſome offence, at their commyng home to *Conſtantinople*: & the iſſue was; Th'emperour gaue iudgment, they should be beheaded, according to their deſerts, for their offences euidently proued againſt them; though the matter was falſely contriued by a Iuſtice of the city, who was bribed by the aduerſaries, to bring them to their end, were it right or wrong.

When the three Capteins were certefied, that on the next day they should dy, they called to remembrance, that S. *Nicholas* had freed and delyuered three innocent kinghts from death, in the city of *Myrea*. So they remayned all the night in prayer deſiring God to be mercyfull vnto thē, and beſeeching S. *Nicholas* to help them in that daunger. it pleaſed God to heare them; and to honour the bleſſed man. for, S. *Nicholas* appeared vnto th'emperour in his ſleepe, and with a venerable aſpect ſaluted him firſt; and then with a ſterne and grym countenance, ſayd vnto him: Aryſe vp, thou Emperour, and delyuer out of priſon *Nepotian*, *Vſus*, and *Herpilion*, for they be wrongfully accuſed, and

be cleare and innocent of thoſe faults, which be impoſed vpon them.

If thou doeſt not ſo, as I tell thee; I denounce againſt thee, as a meſſenger from God, moſt deadly warre, in which shalbe deſtroyed thy nation; and thou, thy ſtate, and family, shall come to vtter ruyne. Th'emperour was wõderfully afeard therat, and ſaid: who art thou, that doeſt menace me thus? The holy ſaint aunſwered: I am *Nicholas*, Bishop of *Myrrea*, and withall vanished away, and went vnto the Iuſtice called *Ablauius*, and threatned him after the ſame manner.

On the morrowe th'emperour, and the Iuſtice mett, and conferred of their viſions: and cauſing the three capteines, which were priſoners, to be brought before them, th'emperour ſaid vnto them: Tell me, haue you any skill in art magick? and they aunſwered no: and wondering at the queſtyon, they demaunded of th'emperour why he asked ſuch a queſtion of them. Th'emperour replyed: Bycauſe this laſt night one *Nicholas*, I knowe not what he is, menaced me greuouſly, if I do not let you go, and diſcharge you. The capteines hearing this, kneeled downe, and kiſſed the ground, and yielded infinite thanks vnto God, and wept for ioy. Th'emperour commaunded them to declare this ſecret, and they told him to wit: howe *Nicholas* ſaued the lifes of the three yong knights at *Myrrea*, and how they had recommended themſelfs vnto him, and therefore he was come to help them. Then they declared the feature of the holy ſaint, and th'emperour perceiued, that he was the ſame man, that he had ſeen in his ſleep.

Theſe things moued th'emperour to reuiew their cauſe more dilligently, and hauing found thé innocent, he cauſed them, which had accuſed them falſely, to be punished, and delyuered them out of priſon, and he gaue them a book of the Goſpells, written with letters of Gold, and a thurible (or ſenſer) of Gold, and ſaid vnto them: Carry theſe things vnto *Nicholas*, & deſire him not to threaten me, but to pray vnto God for me and my empire.

The three capteins went vnto the holy ſaint: & when they came vnto him, they fell at his feet, and publiquely told the former hiſtory, and delyuered vnto him the preſent, which the Emperour had ſent vnto him. The holy ſaint was ashamed, and blushed to haue theſe things told vnto him publikely, wherefore he ſaid: my ſonnes, render thanks vnto God, and not vnto me, for I am a ſynner. Thé he called vnto him aſide the three capteins, and told them, that they fell into thoſe perills & daungers, for certein ſecret ſynnes they had, & exhorted them to amend them, leſt God punished them, with ſome more greuous punishment.

The end of this holy ſaints life drew neere, and he fell into a greuous infirmity, and being at the point of death, he lifted his eyes toward heauen, and he ſaw many Angells to diſcend vnto the place, where he was. wherefore he began to ſay this pſalme: *In te domine ſperaui*, and when he came vnto that verſe, *In manus tuas, domine, commendo ſpiritum meum*, he paſſed from this mortall life vnto the eternall, on the ſixth day of *December*, in the year of our Lord 343. His body was buryed by his citiſens, with great pompe, and with no leſſe ſorowe,

for that they were deprived of such a pastor, and father.

Assoone as he was dead, the Christians began to visite his sepulcher, with great deuotion: And it happened, that certein Christians departed from the port of *Tanais* in a shippe, to go vnto *Myrrea*, to visite the sepulcher of the holy saint. When they were embarked, that deuill, who had dwelt in the temple of *Diana*, which *S. Nicholas* had demolished, being wroth that he was expulsed out of his habitation, laboured all that he might, that the holy saint should not be honoured, nor visited by the pilgrimes.

This cursed fiend tooke on him the shape of a woman, caryeng a great vessel of oyle, and comyng to the passengers, said vnto them: I knowe you go to visite the body of S. *Nicholas*; I desire also to go in this voiage: but now I cánot conueniently. I pray you therfore carry this vessell of oyle, to burne in the lampes vpon his sepulcher: They, imagyning the deuill to be a deuout woman, took at her hands the oyle, and sailed with a prosperous wind one day: on the second day there rose a great storme, in such sort, that they all feared they should be drowned: and when they were out of hope, they sawe a venerable old man came close to the shippe, in a litle bark, who said vnto them: The feare and danger you abide in this storme, is for your faults: Throwe into the sea that vessell of oyle, that the woman gaue you, and you shalbe delyuered; for it was the deuill. Assoone as the oyle was cast out into the sea, in the place, where the oyle fell, was kindled a fier, which made a great noyse and a filthy

stink,

ſtink, that they might eaſily perceue, it came from hell: The auncyent old man told them he was S. *Nicholas*, and then vanished out of their ſight.

Memorable is the hiſtory of a child, ſonne vnto *Ceirone* and *Euphroſina*, two deuout perſons vnto S. *Nicholas*, who celebrated his feaſt euery year. This their ſonne was ſtolen away by the Agarens, people wholy giuen to robbing and ſpoyling, who carryed him priſoner to *Babylon*, where he was giuen vnto the king, on whoſe table the child attended. On an euening the child remembred, that it was the day of S. *Nicholas*, on which day his father and mother made great feaſt; and then he began to weep. The king demaunded of him, why he wept; he told him the reaſon. The king vnderſtanding the cauſe of his plaint, ſaid vnto him in ſcoffing maner: If this *Nicholas* be ſo mighty, bid him carry thee away out of thy captiuity. The child had in his hād the kings cuppe, wherin he vſed to drink: and behold, in an inſtant, one took him by the hayre of his head, and lifted him, and he vanished quite from the ſight of the king, and of all the reſt, and within a litle time after, he was found in the Church of S. *Nicholas*, where his father celebrated the feaſt of the holy ſaint, alſo that year, with ſighes and ſobbes, for the loſſe of their ſonne: but when they ſawe him ſett free, they renewed their ioy and deuotion toward the holy ſaint.

The ſame Authors that write the life of this holy ſaint *Nicholas*, write this ſtory, that enſueth: An army of pagans, being vandalls paſſing from *Africa* into *Calabria*, made great ſpoile in the countrey, and carryed away a great pray and booty: A n-

Image of S. *Nicholas*, among other things, fell to the share of one of them, and when he came into his countrey, he asked of certein Christian slaues, what that picture represented. They told him, that it was the picture of a holy saint, called *Nicholas*, who, (though he was dead) did many miracles, and holpe them that were deuoute vnto him.

This paynime was a vsurer, who had taken a good some of mony out of his chests; and hasty and important busines calling him suddenly away, he had not time to put it vp in the places apointed for the safekeeping therof: wherefore he said vnto the Image of S. *Nicholas*, in this maner: *Nicholas*, be carefull, & looke well to the mony that lyeth here. When the paynime was gone forth, certein thiefs got into the roome, and stole away the mony. when the vsurer was returned, and sawe his mony stollen, he said vnto the Image of S. *Nicholas*: Thou hast kept my mony well indeed *Nicholas*; look to it, and see my mony be gotten againe, or I shall cast thee into the fire, and burne thee. The thiefs were gone into a secret place, to part the mony they had gotten, among themselfs.

S. *Nicholas* appeared vnto them, and threatned to punishe them, except they did restore the mony vnto the true owner againe: which they (fearing to be discouered and punished) did, euen to the value of a peny. When the pagan sawe this myracle, he was conuerted to the Christian faith, and diuulged this wonderfull work abroad: and herupon all the Christians in *Africa*, took great deuotion vnto this gloryous saint. To this end did God permit the pagan to do such a thing, which, if it had bene done

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by another, he had bene punished by God for his foole hardynes: for the ſaints are to be intreated, not with brauing words, and menaſſes, but with teares and ſubmiſſion; knowing, that for the one, we may be chaſtiſed, and for the other we may obteine mercy, as God vſeth to do by their meanes.

The Venetyans ſay, that they haue the body of S. *Nicholas* in their city, and recount a long hiſtory, how it came thither. If it be ſo, they haue good reaſon to eſteeme highly the grace and fauour of God ſhewed vnto them, in graunting vnto them the poſeſſion of ſuch a rich treaſure. It is ſaid, that the tranſlation of S. *Nicholas* was in the yeare of our Lord God 1086.

The life of S. Ambroſe doctor of the Church

SAMSON *that valiant captain, departing from his home vnto the countrey of his wife, who dwelt among the Gentills, being gone a litle out of the highe way, found a dead lyon, which he himſelf had killed a fewe dayes before; and the ſcripture ſaith, he found bees had made hony within him.* Samſon *approached ther vnto, and toke ſome of the hony combe, and eate the hony, and carryed part to his ſpouſe.*

This lyon ſignifieth S. Ambroſe, *of whom it is ſaid: that, when, being a child, he lay in the cradell, there came*

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a ſwarme of bees, and entred, and came out of his mouth, as though they would haue builded there. It is ſaid, the lyon was dead, for that when this happened Ambroſe *was not yet Baptiſed, for he was not Baptiſed vntill his conſiſtent age. The hony of his mouth ſignifieth his doctrine, which was aſſuredly ſweet and melliſluous, which* IESVS CHRIST, (*ſignifyed by* Samſon) *gaue vnto his ſpouſe the holy* Church, *appointing him one of her doctors.*

The lyon of Samſon *remayned always dead: but it happened not ſo vnto* S. Ambroſe. *for when time came, he roared like a lyon, in taking the defence of God and his* Church, *not only againſt the Arryan heretiks (her deadly enemyes) but alſo againſt th'emperour* Theodoſius, *who was a Catholike, whom he excommunicated, and caſt out of the Church, becauſe he committed a cruelty, & would not ſuffer him to enter into it, vntill he did penance therefore.*

The life of this glorious doctor, collected of Paulinus *the preiſt,* Symeon Metaphraſtes, Paulus Diaconus, *The tripartite hiſtory,* Nicephorus Calliſtus, *and out of his owne writings, is in this manner*

SAINT *Ambroſe* was the ſonne of an honorable Romaine, who was alſo called *Ambroſe*, and vnto him, being gouernour of *Fraunce*, with the title of Prefect, was borne this ſonne. On a day, the infant *Ambroſe* being in the cradle, there came on him ſudainly a ſwarme of Bees; many of the which entred his mouth, and others went out. The nurſe would haue chaſed them away: but the father of the child forbad her, for he was much amaſed to ſee it, and ſtayed to ſee the end thereof: the Bees roſe then, and flew ſo high that they were

out of ſight. The father being aſtonied, ſaid: God will do ſome ſtrange thing by this child, if he liue to it. This was a foretoken of his admirable eloquence and doctrine.

It happened that the father of S. *Ambroſe* dyed: and his mother, being widdow, brought him to *Rome*, ioyntlie with his ſiſter, who had vowed virginity, and perpetuall chaſtity. There was another damoſell with her, that made the ſame vow, who, as *Paulinus*, who wrote his life, ſaith, was in his time an olde woman, and liuing in *Carthage*: *Ambroſe* being very young, ſeing on a day that his ſiſter kiſſed the hands of the Biſhops and Prieſts, when they were at their houſe; as it were in ieſt, he reached out his hand to the women, and ſaid: kiſſe yee my hand alſo, for I ſhall be a prieſt and a Biſhop alſo. The women reproued him, but they excuſed him as a child, yet the end proued, that he ſaid true.

Ambroſe being come vnto the yeares of diſcretion, employed his time in ſundry ſtudies: in the which he made demonſtrance of his sharpe and quicke witte; for he became famous in Retorique, and other ſciences. He had a great liking to exerciſe the office of an Aduocate, which at that time was the office of Rhetotitions: and he pleaded the cauſes, in the which he was retained, with ſuch eloquence, that a great Nobleman called *Probus*, who was gouernour of *Rome*, made him one of his counſell, and beſtowed vpon him other honorable offices in the Citty: in which he behaued himſelfe ſo well, that the Emperour *Valentinian*, made him Gouernour of *Millan*, and *Genoua*, Citties ſubiect

vnto

vnto the Empire of *Rome*.

It is a thing conſiderable, that when *Probus* (in the Emperours name) gaue him his diſpatch, he ſaid vnto him: *Ambroſe*, take on thee this charge, which *Valentinian* hath beſtowed on thee, and exerciſe it, not as a Iudge, but as a Bishop. The meaning of *Probus* in theſe words was; that in the adminiſtration of his office, he should not be extreame and rigorous, but to vſe mildnes, like a paſtour or a Prelate. The words of *Probus* were not in vaine: for *Ambroſe* vſed that office with ſuch prudence and diſcretion, that euery one were very well pleaſed with his gouernement, and he was alſo eſteemed, and beloued of all men.

It happened that S. *Ambroſe* reſiding in *Millan*, *Auxentius* an Arryan heretike, and Archbishop of that citty died: and becauſe there was a commotion of the people, about the election of a new Bishop, (the Catholikes deſiring to haue a Catholike Bishop, and the heretikes labouring to haue an Arrian) *Ambroſe* went thither to quiet the people as a thing belonging to his office, and ſpake to them, bidding them to chooſe them a Prelate, not with vprores and outcries, but with regard to the qualitie of the perſon, and to the conditions fit for ſuch a dignity. Whileſt *Ambroſe* talked thus: a yong child ſaid with a loud voice: *Ambroſe* the Archbishop. The people hearing this voice (eſteeming it as the voice of God) was quieted, and euery one, as well the Catholikes, as the heretikes, ſaid the ſame.

The minde of *Ambroſe* was not to take this charge on him, and therefore he departed away to

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his lodging in the manner of a flight. And to remoue the good opinion of the people from him, and to make them diſlike him, he began to execute iuſtice with more rigour, then he vſed in former times, and contrary to his milde nature alſo. and becauſe that would not ſerue, *Paulinus* ſaith, he made defamed harlots to come vnto his houſe, not to doe euill, but becauſe he deſired to diminish his credit with the people, and to giue them occaſion not to elect him to their Bishop. Neuertheles, becauſe euery one knew him to be right honeſt of his body, and alſo, becauſe it was knowen to what end he did it, they were more inſtant with him to be their Prelate, crying all with one voice. *Thy ſinne fall vpon vs.*

Ambroſe ſeing, that the former dilligences were to ſmall purpoſe, found out another deuiſe, which was: he departed out of the citty ſecretly to goe vnto *Pauia*: and though he trauelled all the night, yet looſing his way, he found himſelfe hard by the walles of *Milan*. The people vnderſtanding the ſame, tooke him, in a manner, by violence; & conducted him vnto his houſe; where they ſet a watch vpon him, that he ſhould not fly. Then ſent they vnto the Emperour *Valentinian* to requeſt, that he would confirme the election of *Ambroſe*. The Emperour receiued the embaſſage with great ioy, for it pleaſed him much to ſee, that the iudges which he ſent to gouerne the people, were ſuch, that they deſerued to be Bishops: wherupon forthwith he confirmed the election, and gaue order, to effect the ſame.

Whileſt the people vſed this dilligence, S. *Ambroſe*

broſe was ſtolne ſecretly againe out of the citty, and lay hidden at the farme of one *Leontius*, his aſſured friend, and a man of great autority in *Millan*. When the Embaſſadors returned from the Emperor with his conſent, and *Ambroſe* was miſſed, a great forfaiture and penalty was impoſed by proclamation on them, that did not bring him out, if they knew where he was: ſo that *Leontius*, to auoid the forfaiture, told them where *Ambroſe* was. The people ranne in haſt to the farme, and brought him vnto *Millan*, and then *Ambroſe*, thinking it to be Gods will, agreed vnto the election.

S. *Ambroſe* was at that time a *Catechumen* only: and neceſſary it was he ſhould be Baptiſed: and for that he deſired a Catholike Prieſt, this was the firſt thing that made the Arrias to diſlike him. After hee was Baptiſed, he paſſed by degrees, according to the orders of the Church: and on the eight day, which was on the ſeuenth day of *December*, he was conſecrated Bishop, and on that ſame day he was enſtalled. The life of this ſaint was full of good examples. He was very abſtinent: he faſted euery day, except the ſaterday and Sunday: and when the feaſt of any Martir was celebrated; he was very watchfull; and ſpent the greateſt part of the night in prayer: he alſo appointed certaine houres in the day to that vſe: he would alſo be preſent at the diuine ſeruice, in his Church; and at the ſame he was very deuout and curious, adding and diminishing many things: ſo that at the laſt, he ordained a particuler office for his Church. He compoſed many Hymnes, Antiphonaries, and Reſponſories, ſome of the which are vſed to this day in the Catholike

Church

Church.

Whileſt the diuine office was celebrated, hee would haue all the cleargie very attent, and to vſe deuotion: And to the end, it might be done with more decency and maieſty, he would not permitte that any lay or ſeculer man should remaine among the cleargie, were they neuer ſo great and mighty: yea one time ſeing the Emperour *Theodoſius* to be placed among the Prieſts; he told him, his place was not there, and that the purple garment made him not a Prieſt.

The good Emperour obeyed, and replied not: yea the zeale and the Chriſtian boldnes of *Ambroſe* did ſo pleaſe *Theodoſius*, that on a time being in *Conſtantinople*, the Patriarch inuited him, to ſit in a ſeat in the quier among the cleargy. The Emperour anſwered; that it was not his place: and that only *Ambroſe* (of all that he had ſeene) deſerued to be called a Bishop, for the zeale he had of Gods honor, and of the reputation of his Church, hauing put him out of that place, whereunto the Patriarch did inuite him: and with theſe words, he commended *Ambroſe*, and reprehended the Patriarch.

Moreouer, this holy ſaint was buſied continually in compoſing and writing of the workes, whereof the Church maketh great vſe: all which he wrote with his owne hand; and that he vſed to doe euen vnto his death. He preached alſo ordinarily vnto the people, and alwayes he perſecuted the Arrians, vnto whom he was a deadly enemy. He reduced many vnto the faith, and many he wholly conuerted: of whom, one was the great *Auguſtine*, who by meanes of his ſermons, and priuate confe-

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rences forſooke the ſect and error, wherein he was drowned, for he could not be called an heretike, becauſe he was not baptiſed. *S. Ambroſe* himſelfe did baptiſe him, and at his baptiſme they two did compoſe that canticle vſed, and frequented by the Church in the time of ioy, which beginneth with *Te deum laudamus*; *S. Ambroſe* laying one verſe, and S. *Auguſtine* another, euen to the end thereof. This good Bishop baptiſed many other alſo, and (as S. *Paulinus* ſaith) the only trauell to baptize ſo many people, was ſufficient to hold fiue Bishops in worke.

Moreouer, he was very carefull and dilligent in helping poore men, priſoners, and other needy perſons. The gold and ſiluer which fell to his part of his patrimony (being a great ſomme) which hee had, when he was made Bishop, he beſtowed all, partly in ornaments of his Church, and partly to the poore: for at that time, his mother was dead alſo. He beſtowed the poſſeſſions which remained vnto his Church: vpon this condition; that his ſiſter might haue the profit of them, during her life. He reſerued nothing for himſelfe, that naked and needy, he might the better follow CHRIST, that was poore and needy.

This holy ſaint was of a noble and gratious condition: he laughed and was merry with them, that were merry; and alſo lamented with them that were in ſorrow. When any man confeſſed vnto him any heynous ſinne, he lamented ſo greeuouſly, that he cauſed the penitent to ſorrow, were he neuer ſo hard harted. When he knew of any ſinne out of confeſſion, he vſed great dilligence for thee

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amendment, and that he did ſecretly. And many times he obtained his purpoſe, aſwell by the meanes of his prayer, as of his mild correction.

When he heard that any prieſt was dead, (whom he had knowen to be a man ſtudious, and of good life) he receiued great ſorrow thereof: and neuer ceaſed to lament for it. And if he was asked, why he did ſo; he would anſwer, there were two cauſes: the one was, becauſe a man that worthily exerciſeth the function of a Prieſt, was hard to be found: & the other was, becauſe he was dead before him. Such was the life of S. *Ambroſe*; and yet there were ſome that perſecuted him. For the Emperour *Valentinian* dying, the Empreſſe *Iuſtina* (who was ſecretly an Arrian, & had diſſembled during her husbands life) began to diſcouer her venime and poiſon, *Valentinian* her ſonne, who remained Emperor in *Italy*, being very young: vpon which ground this wicked woman began to perſecute the Catholiks, and ſpecially S. *Ambroſe*, as the chiefe of them.

One time, there was an election to be made of a Bishop in the Citty of *Sirmium*. The Catholikes deſired to haue one *Anemius* a man of vertuous life to be Bishop: and S. *Ambroſe* going thither at their requeſt to further it, the election was made accordingly. But becauſe the Empreſſe *Iuſtina* being preſent, laboured that S. *Ambroſe* should not conſecrate him, but that an Arrian Bishop should; the people were congregated in the Church for that purpoſe: and on the one ſide ſate the holy ſaint, and on the other ſide ſate the Empreſſe, with many Ladies and damoſels attending on her, with other Courtiers.

The Empreſſe ſaid to her Ladies, that she was heauy to ſee *Ambroſe* do that office: wherupon one of her women, more preſumptuous then the reſt, (thinking to pleaſe the Empreſſe therewith) aroſe and went vnto the chaire of the holy ſaint, with intention to bring him (as it were by force,) vnto the place where the Empreſſe ſate; meaning to vſe ſome violence or abuſe toward him, and to thruſt him out of the Church. The mild Bishop, with patience putting the preſumptuous woman frō him, ſaid vnto her: Although I be not worthy of this place and office; yet it is not lawfull, to put me away, and to detaine me, from laying hands on this Prieſt. Well (ſaid he) take heed, thou beeſt not shortly punished by God. As S. *Ambroſe* ſaid, ſo it came to paſſe: for on the next day that wretched woman dyed, and the holy ſaint honoured her by accompanying her corps vnto the graue. The Empreſſe, and the other Arrians beholding this accident, knew not what to doe: and ſo S. *Ambroſe* conſecrated the Catholike Bishop, without any further diſturbance.

The holy Doctor went then to *Rome*; & as *Marcus Marulus* ſaith of him, he lodged in the houſe of a rich man, who boaſted, that in all his life he had receaued no great misfortune or affliction. S. *Ambroſe* called his cleargimen, aſſoone as he heard it, and ſaid vnto them: Let vs depart from hence, leſt vnto vs happē ſome euill with this fortunate man. and aſſoone as he was departed out of the houſe, they ſaw the earth to open, and ſwallow it, and all that was within it.

At *Rome* S. *Ambroſe* viſited his ſiſter, and that

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damoſell (that kept her company) who now was ancient in yeares. This was that young woman that laughed at him, when he (being a child) did hold out his hand, that she might kiſſe it, ſaying vnto her that he should be a Bishop: and the holy ſaint remembred her of it, when she kneeled downe before him, requeſting that she might kiſſe his hand.

S. *Ambroſe* alſo viſited a great Lady (at his ſiſters requeſt,) who deſired him to ſay maſſe in her houſe. The holy man being gone thither, in the company of his ſiſter, (there was brought to him a woman ſicke of the palſy in a chaire,) and shee beſought the holy ſaint to pray for her: which when he had done, the ſicke woman kiſſed his prieſtly garment, and was healed.

After this S. *Ambroſe* returned vnto *Millan*, where the Empreſſe *Iuſtina* perſecuted him greeuouſly, vſing alſo both requeſts, and threats. Then with rewards she laboured to draw the chiefe men of the Citty, yea and the cleargie alſo, as well as lay men, vnto her opinion and partiality, againſt S. *Ambroſe*, entending to ſend him into exile.

Matters were ſo prepared and wrought, that a rich man, and mighty called *Eutimius*, (but much more wicked) had prepared a chariot, in the which he purpoſed to ſet S. *Ambroſe* by faire, or by foule meanes, and then to carry him vnto banishment. This wicked man had ſo purpoſed, but God diſpoſed it otherwiſe: for as *Aman* had made a gibbet whereon to hang *Mardochey*, and was hanged on it himſelfe, ſo *Eutimius* was banished, & caried away in the ſame waggon he had made for S. *Ambroſe*.

This holy ſaint found the bodies of ſome Martirs, which were laid in places vncomely and vndecent: therefore he tranſlated them into other places, where they were laid with more reuerence; as the bodies of S. *Gerualius* and *Protaſius*, and of *S. Nabor* and *Felix*. In the tranſlations of theſe ſaints were may miracles done; and many ſicke men healed. The Arrian heretiks calumniated the miracles, and moreouer ſaid, that *Ambroſe* had hired perſons to faine themſelues blind or lame, and that when they came neere to the bodies of the ſaints, they fained to be healed.

It came to paſſe, that one of the moſt malitious cauillers thereat, was in the ſight of them all poſſeſſed by the deuill: who being within him, by the iudgement of God, cauſed him to confeſſe the truth which he denied, when he was in health aſwell in the miracles of the ſaints, as alſo in the miſtery of the B. Trinity, the wretch yelling aloud, and ſaying: That, which *Ambroſe* preacheth, is true: and that, which the Arrians teach, is falſe, and vntrue. Then many of the Arrians who by reaſon should haue giuen credit to that apparant teſtimony, came vnto him; and adding euill to euill, threw him into a pond of water, wherein the man was drowned.

An other obſtinate heretik, which was one of the moſt principall, was conuerted vnto the true faith: And when he was demaunded, why hee changed his faith ſo ſuddainly, he anſwered; he had ſeene an Angell ſpeake in the eare of *S. Ambroſe*, when he preached; and tell him what to ſay.

At that ſame time was diſcouered in *France* a tyrant called *Maximus*, who by a ſtratagem murdered

Gratian

Gratian, who gouerned *Fraunce* and *Spaine*, all the life of *Valentinian* his father. And not reſting content therewith: he marched againſt his brother called *Valentinian*, ſonne vnto *Iuſtina*, who then ruled *Italy*. The young man not daring to oppoſe himſelfe in the field, fled with his mother *Iuſtina* (the mortall perſecutor of S. *Ambroſe*) and came to *Conſtantinople*, to demaund ſuccour and ayde of the Emperour *Theodoſius*: S. *Ambroſe* went vnto *Maximus*, who tooke vpon him the name of Emperour; and requeſted the dead body of *Gratiane* to be beſtowed vpon him.

Strange it was, that although the holy bishop went to talke with him, that was a tyrant; and alſo went for to obtaine a fauour of him; when it ſeemeth he ſhould haue vſed louely words: yet did he with his accuſtomed, and Chriſtian boldnes, reprooue him for his tiranny, and for the vniuſt murdering of his Lord. He alſo bad him to do penance for his ſinnes: and becauſe he would not obey, he excommunicated him, and gaue order in all places of his Archbishoprique, where the Tyrant paſſed, that he ſhould not be admitted to heare the diuine office, and commaunded all his prieſts vnder great paines none ſhould be ſo bold to celebrate Maſſe before him, nor to conuerſe with him. But aboue all, he fore-told him, ſaying: that God would chaſtice him for his rebellion, as afterward it befell for when *Theodoſius* came againſt him, he was ſlaine by his owne ſouldiours.

After the death of *Maximus*, *Theodoſius* went vnto *Millan*; and there the Iewes complained of S. *Ambroſe* vnto the Emperour, for burning their Syna-

gogue. The Emperour thought S. *Ambroſe* had done them great wrong, and bad him to reedify it at his owne coſt and charge. After this S. *Ambroſe* preached before the Emperour, and reduced to his remembrance all his former life, and told him; he ought to remember, how from a poore captaine who fled thorough *Africa*, for feare to be ſlaine, (which was preſently after the death of *Valens* the Emperour) God had aduanced him to be Emperour, and beſtowed on him many victories, and therefore he had reaſon to behold and marke well the reward, he ſhould render vnto God in reſtoring the Synagogue, and cauſing it to be builded for the Iewes, which were enemies vnto God, and all Chriſtians.

When the ſermon was ended, the Emperour ſaid vnto him: Art thou this day mounted into the pulpit to preach, & ſpeake euill of me in mine owne preſence? Yea, ſaid S. *Ambroſe*, I haue done it: but we will ſay well of thee in thy abſence, to the end, that none doe murmure of thee, for that thou wilt be partiall, & fauourable vnto the Iewes, and build a Synagogue for them. Thus S. *Ambroſe* delt with the Emperour, and it was ſo effectuall, that he forbad the reedifying of the Synagogue.

It was a notable caſe, and example worthy to be marked, that S. *Ambroſe* did vnto the ſame Emperour *Theodoſius*, becauſe of the cruelty cõmitted in *Theſſalonica*. There was at that time a great Citty in *Macedory*, inhabited by Chriſtians, called *Theſſalonica*; the vſage was in all Greece, to haue paſtimes and pageants called *Circenſes*, in which ranne horſes in race, ſome alone, and ſome in wagons, and great

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care men had to gett the priſe, which was giuen to the Victors: & becauſe thoſe playes were very delightful, they which were skilfull in guiding the horſes & wagons, were highly eſteemed, & regarded.

The time of theſe paſtimes being at hand, it fell out that one of the waggoners which was to runne for the wager, and was famous for his skill, and beloued of all the people, was impriſoned by *Buleticus* the gouernor of *Theſſalonica*, vnder *Theodoſius*; the cauſe was this, the waggoner was accuſed to haue offended carnally with the gouernours page. The Emperour was comming in perſon, to be preſent at the paſtimes, which were to be made. All the people thought the triumphes would be diſgraced, if the waggoner (thus impriſoned) were not deliuered: Therefore with one voice, they beſought the gouernour, that he would vpon their intreaty deliuer him. He anſwering them arrogantly, and vſing ſome opprobrious words vnto them, (with the which the people thought themſelues wronged,) they raiſed a commotion, and in a fury tooke armes, and killed the Gouernour, and ſome of the Emperours Court alſo in their rage.

It happeneth many times, that the good ſubiection and obedience of ſubiects is turned into fury and vproare, when ſome ſmall matter which they earneſtly requeſt, is to them denyed, as in this preſent example. Theſe doings diſpleaſed the Emperour exceedingly, (as reaſon was it ſhould) but for that he had in his company ſome Prelates, (and S. *Ambroſe* alſo, as ſome ſay) that beſought him to pardon the multitude, he made promiſe by word, that he would pardon them. yet afterwards, being

inſtigated by ſome courtiers, (who ſometimes vſe to inſence princes to wrath, when they ought rather to appeaſe their anger) he altered his minde, and determined to punish the people, for the example of others, without courſe of law, or order of Iuſtice.

And ſo when the people was in the citty, buſy and occupied to ſee the triumphes of that day, the armed ſouldiers, appointed by the Emperour, aſſaulted, and ſet vpon them: and neither regarding age nor ſexe, maſſacred all that they met, olde and young, little and great, innocent or culpable, Cittyzens or ſtrangers: ſo that there were 7000. ſlaine; although it be ſaid, that the Emperour commaunded there should be but 2000. ſlaine. The miſerable citty remained moiſtened with the bloud: and all the Empire of *Rome* was filled with the report of the cruelty.

The firſt time, the Emperour went vnto *Millan*, S. *Ambroſe*, (vnto whom this cruelty was much diſpleaſant, for the offence committed thereby againſt God) was deſirous to giue remedy to the ſoule of the Emperour, but yet he doubted there might follow ſome ſcandall in reprouing him, on a ſudaine: therefore he iudged it were good to diſſemble a while, and withall he would not ſee, nor conuerſe with him: ſo that, when the Emperour approached neere vnto *Millan*, he departed from thence.

The prudence S. *Ambroſe* vſed in this caſe, may be an example for other Prelates, how to behaue themſelues with great Princes. And the deſire of a good Paſtor, much moued the mind of S. *Ambroſe*,

broſe, to reduce home this wandering and ſtraying sheepe: yet conſidering, that the Emperour was not of his dyoceſſe, & ſo none of his particuler flock, and douting a greater ſcandall might ariſe; determyned, as is ſaid aboue; and departed out of the city: by which he ſtayed himſelf, and refrayned his Chriſtian earneſtnes.

Th'emperour being come vnto *Millan*, and not finding the good prelate there, ſhewed himſelf to be diſpleaſed. The holy ſaint wrote vnto him an epiſtle; in the beginning wherof, he vſed mild words, and very lowly: but afterw ards, he told him in plaine termes, that he was departed, becauſe he would not ſpeake with him: for if he ſhould ſpeake that which was fytt and conuenient, he ſhould be thought to paſſe the bounds of modeſty; and if he ſhould be ſylent not reproue him; he might be noted for a man, that wynked at notoryous faults, & ſought not to giue due and fit remedy vnto them.

In the reſt of his epiſtle, he called to his mynd the cruell maſſacre committed at *Theſſalonica*, and willed him to do penance, and withall gaue him many good admonitions, and reherſed vnto him many examples. At the end, he ſaid plainly, that he durſt not ſay maſſe in his Church, if he were preſent, and that he had a particuler cõmaundement from God, thus to doe. Then concluded he the epiſtle with theſe words; my Lord, if thou beleeue me, behaue thy ſelf, as I aduiſe thee: and if thou do not beleeue me, pardon this, that I haue done in departing from the city, for I did therin make more account of God, then of thy diſpleaſure.

When S. *Ambroſe* had written this letter to the-

Emperour.

perour, e thought, that when he had red it, it would haue moued him to penance, and therefore he returned to *Millan*: but yet he would not viſite th'emperour, accounting him as an excõmunicate perſon. The more the holy ſaint eſtranged himſelf frõ his ſight, the more th'mperour thought himſelf bound to ſeek vnto him.

Things ſtanding in this ſtate it happened, that one day S. *Ambroſe* was reueſted to ſay maſſe in his Church: and it was told him, that th'emperour was commyng to Church. The good Bishop went to meet him out of the dore, and in the middeſt of all that proud and ſtately company, took him by the purple robe, & with the ſame liberty that he wrote he ſaid to him, in this maner: Stay my Lord: for vnto a man ſpotted and ſtained with ſuch inhumaine cruelty, and that hath shed ſo much innocent bloud, it is not lawfull to enter into a houſe conſecrated vnto God: and leſſe deſerueth he to be partaker of his myſteries, except he do penãce firſt.

I am of opinion, that thou takeſt no knowledg of the ſinne thou haſt committed: and though the fury which drew thee headlong into it be paſt, thou haſt not yet entred into conſideration therof, with the light of thy vnderſtanding, to ſee what a great offence thou haſt committed. I ſuppoſe thy Royall eſtate, and thy Imperiall maieſty do hinder thee, and ſuffer thee not to ſee, and to take notice of thy heynous fault: but look down with thy eies, and conſider, that thou art a mortall man. Take heed leſt thy royall veſture, thou weareſt, do daſell thy ſight, that thou cannot ſee within thy ſelf the fragility of thy flesh, of which thou art formed,

as other men are: if thou conſider rightly of thy frailty, think alſo how great and mighty God is, that is the vniuerſall Lord of all.

Feare him then, for thou art his ſubiect: craue pardon of him, for thou haſt offended him: and vntill thou doeſt this, be not ſo bold as to enter into his Church, nor appear in his deuine preſence; leſt thou double thy ſinnes, and prouoke him to more wrath againſt thee. This ſay I on his behalf, and ſo I commaund thee, laying on thee this lawfull punishment, by which the Church doth ſeparate all them, which do not make ſatisfaction with due penance.

Th'emperour gaue eare attentiuely vnto the words of the holy ſaint: and with himſelf conſidering the maner he had vſed toward him, in telling and reprouing him; and taking it in the beſt part, iudged that he had done with him, as a good prelat should do: and returned to his pallace penſiue and ſad, as they be, which begin a newe to feele the ſorowe, which is cauſed by the remembranee of their offences, when they be repreſented vnto a repenting ſoule. *Theodoſius* remained thus certein months, and neuer entred into the Church, ſighing ſecretly, and lamenting for his offence.

The feaſt of the Natiuity of our Lord approached, and the generall of his forces called *Ruffinus* ſeeing his Lord penſiue, asked him, what made him ſo diſcontent. Th'emperour fetched a deep ſigh, and shedding teares, ſaid: *Ruffinus*, the cauſe of my griefe is this: I ſee other men yea ſlaues and bondmen enter freely into the Church, and houſe of God, and whenſoeuer they come thither, they

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find the dore open, and the entrance is denyed only to me: vnto me only is the Church doore shut, and heauen gate alſo. You may go all to the Church to celebrate the feaſt of the natiuity of our Lord: and I wretch being debarred, will remaine here, and lament and weep alone.

Ruffinus vnderſtanding the cauſe of th'empcrours ſorowe, ſayd: My Lord, if it ſhall pleaſe you, I will talke with *Ambroſe*, and entreat him to permit you to enter into the Church: for the ſorowe, you haue had, & the teares you haue ſhed for the euill of which he reproued you, is ſufficient. *Theodoſius* aunſwered: Thy words will do no good: for I know very well his conſtancy in vertue: he is not a man will omit any matters belonging vnto God, for feare or dread of emperiall maieſty, or might.

Notwithſtanding theſe words, *Ruffinus* aſſayed how it would proue. And when he treated with S. *Ambroſe*, he found him ſo conſtant and reſolute, yea ſo ready and prepared to dye, if violence were offred, for the defence of the autority of the church, that he forthwith ſent word vnto th'emperour to ſtay: but he truſting vpon the former words of *Ruffinus*, was comyng toward the Church. When *Theodoſius* heard this meſſage, he ſtayed not, but went forward, ſaying: I will goe vnto the Church, and there the Biſhop ſhall tell me my fault, and enioine me penance (if he will) as I deſerue.

S. *Ambroſe* ſtayed for him without the Church: and when the Emperour came, he beſought S. *Ambroſe* in moſt lowly wiſe, to abſolue him: alleadging the example of *Dauid*, who ſinned, and yet God pardoned him. S. *Ambroſe* replied: If thou ſetteſt

Dauid

Dauid that ſinned for an example; conſider alſo that he lamented and did penance for his ſinne. The Emperour ſaid againe: I haue ſorrowed very much for the ſame: Then ſaid S. *Ambroſe*; This is not ynough, for thou haſt committed a publique offence, and thou muſt alſo doe publique penance. The Emperour ſaid: I will, ſo that ſhall ſuffice.

S. *Ambroſe* ſaid: I would haue thee doe another thing, which ſhalbe a remedy for thy wrath and indignation, for the time to come; viz. That thou makeſt a law, that when thou, or any other Emperour, commaund any offendor to be put to death forthwith: that the execution be ſtaid, vntill thirty dayes be expired. *Theodoſius* was content to doe all, as the holy Bishop willed: and did the penance, with great ſorrow and humility; and alſo made the law, which is extant to this day in the *Codex Iuſtiniani*: when this was done, he went to the Church.

I haue ſtayed ſome what long in recounting this accident: aſwell, for that it appertaineth vnto the ſtory of S. *Ambroſe*: as alſo, for that *Theodoſius* was a Spaniard, and it is fit that the Spaniards ſhould haue knowledge of a man, that was ſo worthy to be Emperour, as *Theodoſius* was: who though hee ſinned, did receiue with ſuch lowelines the correction and penance, impoſed vpon him, by a particuler Bishop.

Another notable thing happened vnto S. *Ambroſe* with *Stilico* Gouernour of *Millan* for the Emperour. The caſe was this: Certaine publique baiting of beaſts being made in the high ſtreetes, the Gouernour thought the time fit to apprehend one *Creſconius*, who was fled vnto the Church: for he

much

much deſired to punish him for certaine faultes he had committed. To effect it, he ſent his officers, who came into the Church, and tooke out *Creſconius*, pulling him by force from the Altar, to which place he was fled for ſuccour. S. *Ambroſe* ſaw it, but could not help it, for he had but a few Prieſts with him at that time: wherefore he fell on his knees, and wept bitterly for the violence offered to the Church, not being able to remedy the ſame.

The officers led the man away: and hauing put him ſafe in priſon, came to ſee the ſports, where they found *Stilico*, and certified him of that they had done. They had not yet told all their tale, when two Leopards ſet vpon them, and for all the reſcue and defence that could be made to ſaue them, they tore them to pieces, and put the Gouernor to great feare: who incontinent commaunded the priſoner to be reſtored vnto the Church, and to be ſet free, and he made ſatisfaction for the violence committed.

Many other things God did by this glorious ſaint: for with his prayers he healed many ſicke men, deliuered many men that were poſſeſſed, many were by him conuerted to the faith, and attained vnto ſaluation.

The fame of this holy ſaint was ſpred ouer all the world, and people reſorted from farre diſtant places to ſee him: as did *Fridigildis* Queene of the Morauians, who was a paynime, and hauing heard marueilous things ſpoken of S. *Ambroſe*, and deſirous to be a Chriſtian, went to viſite him, and to craue of him a rule, which ſhe ought to beliue, and how alſo ſhe ought to liue.

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The holy ſaint conuerted her, and ſatisfied her in euery point, and eſpecially he appointed her to procure, that her husband should keep peace, and be in league with the Romans. And ſo she departed after she was Baptiſed into her countrey, very well pleaſed.

The end of the life of S. *Ambroſe* approched, whereof he had a reuelation long before: & ſo he had found that he should dye about *Eaſter*. Being ſicke in his bed, *Stillico* the Gouernour of *Millan* ſaid; that the death of this man menaced the ruine and deſtruction of all *Italy*. then called he ſome of the chiefe men of the Citty, and bad them to ſpeak vnto S. *Ambroſe*, and to exhort him to pray vnto God for the prolonging of his life, for the great good they receiued by him. The Cittizens went vnto the holy ſaint, and did their meſſage, and hee anſwered: I haue not liued ſo among you, that I should be aſhamed to liue, and I haue not ſerued ſuch a Lord, that I should be afeard to dye, and therefore I put my ſelfe wholly into his handes: *His holy will be done*

S. *Ambroſe* was now at the point of death, and two deacons, that were in the ſame chamber (although a good way from him) talked to themſelues in a low voice, who should be Biſhop after him. One of them ſaid: *Simplician* should be Biſhop for that he was a man of very good behauiour, and an Abbot of a monaſtery, vnto whom S. *Auguſtine* was a verie deare friend. Whileſt they talked, S. *Ambroſe* ſaid alowde, He is old, but very good. The deacons were much aſtonied, ſeing him, to heare their ſpeeches: and after his death, by the relation the

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two Deacons made of thoſe his words, *Symplician* was elected Bishop.

When the holy ſaint was at the laſt point of death, there was in another roume *Honoratus* Bishop of *Vercelle*, who heard himſelfe called by one that ſaid to him; Runne, for it is time now: He hearing theſe words, went to the place, where the holy ſaint was; and gaue vnto him the B. Sacrament, which he receiued with very great deuotion. Then laid he is armes acroſſe, and ſaid his prayers; and in ſaying of them, he rendered vp his ſoule vnto God, on the fourth day of *Aprill*, about the yeare of our Lord 400. in the raigne of the Emperours *Valentinian* and *Theodoſius*, after he had beene Bishoppe 20. yeares.

The Catholike Church celebrateth his feaſt, on the 7. day of *December*, which was the day he was conſecrated Bishop, which is done becauſe thoſe other dayes, for the moſt part, fal in the holy week, or elſe *Eaſter*.

His body was buried in the ſame Citty of *Millan* in his Church. God did many miracles by meanes of this ſaint after his death, euen as he had done many whileſt he liued. Let vs all pray vnto God, that by the merits and interceſſion of S. *Ambroſe*, he would make vs partakers of his heauenly glory *Amen*.

Gillingham

The immaculate Conception of the mother of God.

GREAT *was the indignation, that the potent King* Assuerus *had conceiued against the Iewes, that were in his Realme: whereupon he made a law, by which he commanded all the Iewes to be put to the sword. And to the end, none should appeale from this, nor entreat for them, he made another law, by which he commaunded vnder paine of death; that for certaine dayes, none should be so hardy, as to come and speake vnto him, except hee were by him called.*

The beautifull and wise Queene Ester, *vnderstanding what the King her husband had decreed, desired to go and entreat for the people: yet feared to be the first to proue the rigour of the law, if she came to the kings presence, before shee was called. But at the last, her pitty ouercame feare. She adorned her selfe in rich and costly apparell, shee set on her head a royall Crowne, and accompanied with two Damosels, one of the which led her by the hand, and the other held vp her traine, shee came into the place, where the King was: and lifting vp her eyes, shee was in great feare, so that shee swounded, and fell vnto the ground.*

The king seing that: stood vp, and sustained her by the armes, that she might not fall: and then touched her with the rodde of Gold, which he had in his hand, in signe and token of clemency and pitty, and said vnto her: Be not

afraied my ſiſter, for the law was made for others, not for thee. Heſter was ſomewhat comforted, ſeeing the king ſo mild and gratious toward her, and craued pardon of him for her people, and obtained it.

This figure is very fit and agreeable to our purpoſe, for the Immaculate Conception of the moſt B. Virgin Mary. King Aſſuerus ſignifieth our Lord God, who published a law againſt all mankind, for the ſinne of the firſt man, and becauſe all men are borne in originall ſinne, the law would therefore, that they ſhould be depriued of his ſight, & thruſt out of his preſence. This law being promulgated, God concealed himſelfe, and would not permit any humaine creature to ſee him, as Eſay the Prophet ſaid: Indeed thou art a hidden God, and there is no man that hath ſeene thee.

Queene Heſter, which accompanied with two damoſels, went with ſuch feare vnto the king, ſignifieth the mother of God, whoſe chiefe attendants were chaſtity and humility. When therfore this Queene was to be in this world and her ſoule was infuſed in the body organized, and faſhioned in the wombe of her mother Anna, by little and little, it had fallen into originall ſinne, and therewith bin diſtained, if the King Aſſuerus had not preuented it: God haſted to it, and ſuſtained it with his armes, by preſeruing it from all ſpot of ſinne, and telling her, that the law was not made for her: whereby he would inferre, that he exempted her from the generall law, by the which all other are conceiued in ſinne. Then bowed he the rod of gold, & touched her therewith, which ſignifieth the perſon of the word.

The Virgin was touched with the rod of Gold, when God was made man in her ſacred wombe, for to that end God preſerued her from ſinne, that ſhe might be the worthy

mother

mother of his only begotten ſonne. The king Alfuerus *bad her alſo to craue a grace and fauour, and ſhe was not ſlack therein; yea all mankind receiue eſpeciall fauours of God, by the merits and interceſſions of this moſt pure Virgin.*

I alſo hope to receiue of her, one particuler grace, which ſhall be this, that by her meanes, her Son will graunt me grace, to entreat truly of the miſery of the pure Conception of his mother. Wherefore, for the vnderſtanding thereof, I ſay: That.

OVR Lord God hauing created our firſt fathers in his fauour and friendship, he enriched them with giftes and graces naturall and ſupernaturall. He gaue vnto them the Lordship and dominion ouer all corporall and earthly creatures: he clothed them with originall iuſtice, which was a gift granted not only vnto *Adam*, but alſo vnto all his poſterity: he gaue vnto him a moſt bleſſed houſe, which was the terreſtriall paradiſe, a place full of felicity and content.

And becauſe *Adam* ſeing himſelfe ſo rich and honored, ſhould not haue occaſion to grow inſolent and proud, he gaue a precept vnto him, (as a paying or owing fee and vaſſellage, by acknowledging God for his Lord) which was: he forbad thē to eate of the fruit of one only tree in the garden. *Adam* broke the commandement, and offended him; for the which God did chaſtice him exemplarly.

There was a publick act, or arraignement made, in the which were preſent the three diuine perſons Angels, and many other creatures. Before all theſe were *Adam* and *Eue* brought as publick penitents, in body, with their heads vncouered, and in place

of fetters their guiltines (which the diuines call *Reatus*) which remained in their ſoule after they had ſinned, and was like a cord which tyed them. In ſteed of a taper, which publicke doers of pennance carry in their hand, ſerued naturall reaſon, which notwithſtanding had loſt for the moſt part, its light by their ſinne.

In this manner were our firſt fathers produced, and accuſed before the iudgement ſeat of God: and being examined of their ſinne, *Adam* confeſſed it, yet he laid the fault vpon *Eua*; and *Eua* likewiſe excuſed her ſelfe by the ſerpent. The guilty perſons hauing confeſſed their offence, they were ſentenced ſo, that from that time they began to dye. Their goods were confiſcated, and they thruſt out of the terreſtriall paradiſe: their poſterity were proclaimed Traitors, their diſcendents that were borne of them the children of wrath, and disfauoured of God.

And wholly to execute the ſentence againſt *Adam*, there was a degradation made of him; for he loſt (as we may ſay) the red or inflamed *Veſtmẽt* of charity, the *Stole* of immortality, the *Maniple* of originall iuſtice, the *Girdle* with which reaſon reſtrained ſenſuality, the white *Albe* of innocency, and the *Amice*, which was as a helmet of fine temper, with which he defended himſelfe from the temptations of the deuill.

This degradation of the perſon of *Adam* being performed; holy writ ſaith, that God gaue vnto him and *Eua* certaine ſhort garments, which was as the habite of publicke penitents; and from theſe our garmẽts fetch their originall. It were well that

ſo

ſo great regard were not had of thoſe garments, and that men and women were not ſo proud and curious of them.

This was then the chaſtiſement God inflicted vpon *Adam*, of the which ſome lighteth on his poſterity, as this vniuerſall law, that we be all conceiued in originall ſinne, and borne the children of wrath. This law was promulgated in the world three times; firſt in the law of nature; ſecondly in the law written; and thirdly in the law of grace.

Iob was the trumpet of the law of nature: but firſt preceded the muſicke of the trumpet conformable to the lawe: for the law was rigorous, & the muſicke rigorous, as thonder, ſtormes and thonderbolts, which fell on his flocks and heards of cattell and killed and conſumed them all. The miſerable man being thus afflicted, and oppreſſed with infinite aduerſities and troubles, opened his mouth, and ſaid: *Let the day, wherein I was borne, perish; and ſo let the night alſo, wherein I was conceiued: let that night be turned into darkenes, and be filled with miſery and bitternes.* The Holy Ghoſt ſaith, that *Iob* did not ſinne in ſaying theſe words, whereby it is euident, that *Iob* did not curſe the day, wherein he was borne, nor the night, wherein he was conceiued: but he curſed the originall ſinne, for that he endured and ſuffered ſo many troubles and aduerſities, becauſe he was conceiued and borne in originall ſinne, which is the fountaine and ſpring of all euils.

The trumpetter in the law written was *Dauid*, who ſaith in one pſalme: *My mother hath conceiued me in ſinnes*, as if he had ſaid: That which I ſay of

my ſelfe, I ſay alſo of all them that are borne, and ſhall be borne.

S. *Ierome* in his tranſlation doth not ſay ſinnes, but ſinne; although it be all one, and the ſelfe ſame thing: for the originall ſinne in *Adam* was one ſinne only, and all men commit it in him. This ſinne is called in the plurall number, becauſe it is the occaſion of all the ſinnes committed in the world. The denouncer of this law in the law of grace was S. *Paule*, who writting to the *Romans* ſaith *All haue ſinned and haue neede of the grace of God.*

Hitherto we haue ſhewed the publication of the law: now let vs ſee how it comprehendeth the poſterity of *Adam*, & if there be any exempt from it. To this I ſay, that although the ſoule of it ſelfe is not diſtained, becauſe God created it; yet aſſoone as it is infuſed into the body, at that very inſtant that they be together body and ſoule, that creature is one of the poſterity of *Adam*, and *per conſequens*, the child of wrath: and is in originall ſinne. Of this IESVS CHRIST was free and cleare for that he was the naturall ſonne of God, and by the ſame, of nature *Impeccable*. He was alſo free of this ſinne, for he that contracteth this ſinne, muſt diſcend from *Adam* by naturall propagation, as to be borne of a woman by the worke of man. And CHRIST though he was borne of a woman, yet was it not by worke of man. So that he deſcended from *Adam* after the corporall ſubſtance, as the diuines ſay, which is the ſame we haue ſaid to wit: that CHRIST was borne of the virgin *Mary*, and was conceiued without originall ſinne.

After IESVS CHRIST, I ſay the ſame of the

B. Virgin

B. Virgin his moſt holy mother, that she was conceiued without ſinne: but not for the reaſons ſpoken before of the ſonne; but by grace, and especiall priuiledge, which it pleaſed God to graunt vnto her. This is confeſſed in celebrating the feaſt of her conception, to wit, that there was not a moment nor inſtant, in which her ſoule was in the disfauor of God: but that aſſoon as she had her being, she was gratious in his eyes, she was faire, and without any ſpot. That this is ſo, may be prooued by many reaſons and congruencies very efficacious.

One is; that of, and from originall ſinne, ariſe two dammages and loſſes, which be the effects thereof. The firſt is, the rebellion which we haue within our ſelfes, making vs to be ſlow and negligent to doe good, and dilligent to doe euill. This ſaith *S. Paule*, writing to the Romaines: *I feele a law within my ſelfe, I feele a ſubiection, an enemy, who hindereth me, and will not let me doe that, which reaſon willeth.* The other dammage is: that we are ſubiect to corruption, and to be turned to duſt, after our death. This ſaid God vnto *Adam*, aſſoone as he ſinned: *Thou art duſt, and to duſt ſhalt thou returne.*

So that, theſe being the effects of original ſinne, and not being found in the moſt B. virgin, as indeed they were not, it is a neceſſary *Conſequens*, that there was no ſinne in her. That theſe two defects were not found in her, of the firſt, it is a thing certaine, and the doctors confeſſe it, to wit: that in her, that biting dog, who is called by the diuines, *Fomes peccati*, was quite quenched and tied, and therefore she had no inward temptations, but moſt

assured peace and quiet, in such sort, that though she had appetite and sensuality, yet did they neuer annoy her, but were alwayes subiect vnto reason. And hereof it cometh that she committed not any sinne, either mortall or veniall in all her life.

She neuer spoke idle word, she neuer was wroth (out of reason,) no not, when she saw her sonne hang on the Crosse, and that the officers, and other souldiers who stood about him, scoffed at him, haled him, and vsed reuiling and opprobrious words to him. This would haue mooued any mans hart vnto indignation: yet the B. Virgin was not wroth with them, nor gaue vnto them any euill language, whereby to commit sinne; and this is the common opinion. We may then say that in her was not that spot of originall sinne.

And that her body was exempt (on the other side) from being conuerted into dust, it is the tradition of the Catholicke Church, that her body and soule was assumpted into heauen. Then if the effects of originall sinne, which be found in them, that are stained therewith, were not in the virgin; it followeth that she had not that sin, and that her Conception was most pure.

The other reason is this; That either God was able to preserue the B. Virgin from this defect, and would not doe it; or else, that he would haue done it, and could not. If you say, that he was able to doe it, and that he would not; herein you put want of will to be in God, that he would not doe vnto his mother all the good, that he could: and this you may not say by any meanes. Then if we say, that he was willing, and could not doe it, in saying

so,

ſo, great preiudice is done vnto his omnipotency, yea it is great blaſphemy. Let it be ſaid then, that he was able, and would doe it, and that really he did it.

Moreouer the greateſt dignity, that God could impart vnto a pure creature, was to make her his mother: and this ſo rare and ſinguler gift was beſtowed on the Virgin *Mary*. Why then hauing beſtowed ſo great a benefite on her, ſhould he deny her the grace of preſeruation, which was fitting and conuenient for her? He exempted and priuiledged her from the paines of child-birth, and from being turned vnto duſt: which be generall lawes: was it not alſo reaſon that he ſhould exempt and ſet her free from originall ſinne? *Eua*, who was the cauſe & occaſion of all our euill (as S. *Anſelme* ſaith) was created in grace: is it meete then, that *Mary* by whom we haue had ſo great good, ſhould be thought to be conceiued in ſinne? Moreouer, they which be conceiued in originall ſinne, be called by the Apoſtle children of wrath, and ſlaues to the deuill: and to ſay ſo of the moſt B. virgin, is a thing moſt inconuenient.

Further a good ſonne ought to doe to his mother all the honour, that he can: and in not doing of it, it ſeemeth, he doth not intyrely fulfill the precept of God, to honour his father and mother. Our Lord IESVS is the true Sonne of the glorious Virgin: and it is fit he ſhould do that for his mother, that any other good ſonne would doe to his mother. And though the B. Virgin was preſerued from it, therefore cannot we ſay that CHRIST was not her Redeemer: for that in preſeruing of

her,

her, she was more deeply redeemed: for there be two manners of redemptions, one preseruatiue, and the other subleuatiue, or restoring. The first is more excellent then the secõd; for it is euident, that one shall be more obliged and beholden to him that sustaineth him, that he fall not into the durt, and myre; then vnto him, that lifteth him vp out of it, and then wipeth his cloths.

Likewise if God caused a Temple to be builded, the most sumptuous and stately, that euer any was in the world, wherein to set the Arke of the testament, which (for that it was to conserue the *Manna*, the table of the law, and the wand wherewith *Moyses* did the miracles) was to be couered with most fine Gold within, & without, & to be made of incorruptible wood: more iust it was that God should giue rare, and soueraigne perfections vnto the bowells and wombe, wherein he would inclose his sonne, and where his diuinity should inhabite in a manner ineffable. If God commanded the children of *Israel* to be sanctified, when they desired to come and talke with him; it shall be then very iust, that she who was to be the mother of God, and cloth him with his humanity, should be adorned with singuler purity.

God conserued the garments and shoes of the Hebrews in the desert for the space of 40. yeares, so that they were neuer torne; which thing he did for his honour: & much more fit was it, he should preserue the soule of his mother, to the end, she should neuer fall out of his fauour, or be without grace.

Ioseph made all the land of *Egipt*, tributary vnto

King *Pharao*, except the land of the Priests, signifying, that our Lord & redeemer ought to exempt from the tribute of originall sinne, the B. virgin, with whose flesh, the true Priest after the order of *Melchizedech*, should be clothed. Our holy forefathers, though they spoke many great commendations and praises of the B Virgin, yet said they not that she should not be conceiued in originall sinne neither hath any ancient Counsell made any decree, or said their opinion in it.

This came to passe, because God hath not declared all thing together at one time vnto his Church nor vnto the faithfull: neither was it conuenient to be so. Therefore he said vnto his Apostles, after he had declared great matters vnto them at his last supper, as *S. Iohn* writeth: *I haue many things to say, but yet you are not capable of them*, your vnderstanding is not able to conceiue them, the holy Ghost shall reueale them vnto you. This was true, for when the Holy Ghost came, he declared all things, that were fit for that time, and continually doth declare, and manifest things.

Those which are now laid open, doe not contradict that which was discouered before, yet are not all things which were before hidden and darkned with a cloud, discouered and opened all together; for some Counsels of our times doe declare some things belonging to faith, which our forefathers did not. And so the saying that the mother of God was conceiued without sinne, was hidden and secret many yeares; which was a thing not without cause. The reason might be this. That the common people was ordinarily so deuote to her,

that

that if it had bene published and affirmed in former times, when things were not ſo well declared, and when that they which had erred, could not ſo well haue bene inſtructed and reformed, as it is fit they should in ſuch a caſe, it might haue bene that the B. Virgin should haue bene adored for God.

To auoide this inconuenience, it ſeemeth good reaſon, this ſecret should be kept cloſe. At this preſent time, the Church hath opened this ſecret in giuing leaue that we may hold and beleeue, that the glorious Virgin was conceiued without ſinne. And when the Church graunteth this licence, is it not neceſſary for vs, which be ſo much obliged to her, and trauell to ſerue her, to ſeeke out ſuch reaſons and meanes how it should be? And ſo much the more, for that beſide the former reaſons alleaged, there be many more, which ought to enforce any curious perſon, or man of an indifferent vnderſtanding.

The firſt is, that though the ancient fathers ſay not in plaine words, that the B. Virgin, was conceiued without ſinne, but rather ſeeme to infer the contrary, for it was conformable to their time: yet is it moſt ſure, that if they had written in our time, they would haue ſaid and written otherwiſe, then that they now write: for all that, I ſay, they all, and namely S. *Bernard*, giue a note touching the Virgin, ſaying: that whatſoeuer is honorable and and can be ſaid in praiſe of any ſaint, ought to be attributed vnto her with ſurpluſage and aduantage.

But being ſo, as it is ſaid that many ſaints after baptiſme ſinned not mortally, as *S. Nicholas* S. *Ber-*

nard

uard, S. *Thomas Aquinas* and others: If it be ſaid (which is an Article of the Catholicke faith) that S. *Iohn Baptiſt* and *Ieremie* were ſanctified in their mothers womb, it is apparant by the rule giuen, that this, and much more may be ſaid and beleeued of the B. Virgin. Then ſhee was not only ſanctified in her mothers womb, but alſo preſerued from all ſinne.

He ſpoke not much from the purpoſe, that ſaid: That when IESVS CHRIST ſaid by S. *Iohn Baptiſt*, that *among the ſonnes of women, there was not a greater aroſe then Iohn Baptiſt*, though the Greeke text ſaith, *no prophet*, yet the Latine text, (from which it is not lawfull to appele,) ſaith: *none borne of a woman*: thē the B. Virgin being greater and more holy then *Iohn Baptiſt* (as all confeſſe and graunt) when our Sauiour ſaith none aroſe, ſhe is excepted, for ſhe neuer aroſe becauſe ſhe neuer fell.

The other reaſon is, the holy Catholicke Church celebrateth the feaſt of the Conception of the B. Virgin, not with the title and name of ſanctification, but of Conception, which was on the 8. day of *December*. And this is not inſtituted for particuler Churches to celebrate, but it is inſtituted to be kept generally in all Chriſtendome, ſince the breuiary of *Pius 5.* which is receiued by all the Church.

Finally I conclude, that among all the feaſts ſolemniſed of the B. Virgin, none is ſo ſolemnely celebrated by the faithfull, as this is, and that is done to ſhew her vertue & nobilitie the more thereby, and in reſpect of the great good which beginneth this day for vs all. Let vs alſo conſider what a great

mayne we should haue had, to haue wanted the glorie that we shall receiue by her company in heau n. And though that the essentiall glory of the saints proceed from God, yet receiue they also a very great accidentall glory from the company of the B. Virgin. for though the estate of the kingdome dependeth of the King; yet alwayes, or for the most part, particuler feasts and triumphes, as iusts, torneys, daunces, maskes, and other pleasant shewes, are made for the honour of the Queene, and of her Ladies and damosels. So also is it in heauen, but in another manner, it is cleare that there is accidentall glory, with ioyes and triumphes, continually made, for the mother of God.

But we wretches heere in the world, what should we doe without the glorious Virgin? to whom should we haue recourse in our troubles and necessities? Who should comfort vs? who should giue vs helpe? who will shew themselues so pittifull and mercifull, as this glorious Virgin, when we call vpon her deuoutely? how great our lost and dammage should be without this gratious mother, may be known by the great ioy we ought to make this day of her conception, in the which she began to haue her beginning in this world.

Let vs then reioyce and solemnize this day confessing our selues deuout to this B. mother, and her pure Conception; that, as many haue beene fauoured by her, that haue done so, some being deliuered from most dangerous perills, and others hauing obtained particuler fauours; So wee also being deliuered by her meanes from our offences & faults, may merit to obtaine euerlasting life. *Amen.*

Spa:

Spa: Cesar Baronius saith in his martyrologe; that this feast was first celebrated in England and after at Lyons, and then in other countries.

The life of S. Melchiades Pope and Martir.

WE *read in* Leuiticus, *that God commaunded; that salt should be put in all their sacrifices & if that any offred sacrifice, and did not put salt, therin, it was not gratefull vnto him, neither did he accept it. In this our Lord would giue vs to vnderstand, that in all our works, though they be good in themselfs, yet must they be done with prudence, for if they be done otherwise, in steed of seruing him, they shall offend him.*

Almese is a good thing, yet of one giue almose vnto a strager, and let neceßaryes in his owne house and for his children be wanting, this pleaseth not God. Good and holy is prayer, but if one kneele on the ground to say his prayer, and shall leaue vndone something, vnto which he is bound this his work shall not be altogether good. One cannot deny but the Communyon is a very holy thing; neuertheles, if one, that is wycked & hath a conscience clogged and burdened with mortall synne, will et communicate, he dot loose more thereby, then he gayneth Fasting is a good thir g, but he tha wil f st, as do the Ieues and the moores; in st ed of doing the action of a Christian he shall giue a ſ igne

to

to be a painime. And therefore we shonld do well to put the salt of prudence in all our works.

The holy pope and martir Melchiades *considering this, made a decree, by which he commaunded; that the faithfull shou'd not fast vpon the sonday and thursday, for that on one of those days the Iewes fasted, and the moores on the other, and a Christian ought not only auoid to be a moore or a Iewe, but also to make any shew to be such a one. The not fasting the sunday remaineth in generall vse; but that of Thursday is growne out of vse. The Christian wher he fasteth ought to haue the intention pure, not to do inwardly as the Iewes and moores do, though he doth the same thing outwardly that they do. The life of this holy saint, was written in this maner by* Damasus *and other Authors.*

Melchiades the pope was an African, and succeeded *Eusebius* in the papacy. From the time of S. *Peter* vnto his popedome, there had bene 20. popes, which had bene martired for the faith of Iesvs Christ. There is extant an epistle of *Melchiades*, written vnto the Bishops of Spaine, in the which he sheweth himself to be a godly and lerned man. In that epistle he saith: that all the Apostles acknowledged S. *Peter* to be their superior: And bycause those Bishops had moued a question, which was the greater sacrament, Baptisme or Cõfirmation? he answeted: sayeng, that Baptisme is of greater necessity; for that without it, none can be saued: but that confirmation was of greater dignity, for that none giue it, but a Bishop: And then he reciteth vnto them the effects of the one and the other sacrament. Moreouer he treateth of the great profit the Apostles receaued by the comming of the holy Ghost, and how great the goods be, Chri-

stians

ſtians attaine, by receauing the holy Ghoſt in Baptiſme, and then in Confirmation.

In the ſame epiſtle, he ordeined that, which is alreadi afore ſaid : viz : that Chriſtians should not faſt on the ſunday and thurſday, to avoid the imitation of the Iewes and the paynims.

Melchiades found in *Rome* many heretiks of the Manichees, againſt whō, he ordeined many things apperteinyng to the offerings and other dueties to be done in Church.

Some Authors ſay, that in the time of this pope was celebrated the prouinciall councell of *Neoceſarea*, (which is at this day called *Trapezunda*) in which be ordeined ſome things perteyning vnto the ſtate of the Church, conformable vnto that time.

Laſtly *Melchiades*, hauing gouerned the Church as *Damaſus* ſaith 3. yeares, 7. months, and 8. dayes, & hauing giuen holy orders one time in the month of *December*, and ordered 6. prieſts, 5. deacons, and 11. Bishops, was martyred in the tyme of the emperor *Maxentius*, about the year of our Lord 304. Some ſay that *Maximinus* did put him to death : but in my opinion they are deceiued. for that *Maximinus* perſecuted the Chriſtians in *Alexandria* and *Egipt* and not in *Rome* : for there *Maxentius* always remayned, and vſed intollerable cruelty, vntill the time that *Conſtantine* depriued him of his Empire, and of his life alſo.

The Church celebrateth the feaſt of this pope on the 10. day of *December* : and his body was buryed in the Churchyard of *Calliſtus* in the *via Appia*

The life of S. Damaſus Pope and Confeſſor.

Cap 2. THE *prophet* Malachy *ſaid*: The lippes of the prieſts ought to keep wiſedome, and the lawe muſt be learned from their mouths: for he is the Angell of the Lord God of Hoſts. *Theſe be the properties of a good prieſt. And for that* S. Damaſus *was really good, this ſentence fitteth and agreeth vnto him. For the prophet ſaying, that the lippes of the prieſts ought to keep wiſedome, he would inferre, that they ſhould be wiſe, and ſo was* S. Damaſus. *That the lawe muſt be learned from his mouth, this alſo agreeth to him, for that he expounded many important things of the faith, there being celebrated in his time diuers councels in which many things apperteinyng to the faith were determined, which he approued. That the prieſt is the Angell of our Lord, agreeth moſt fitly vnto* S. Damaſus, *for that his life was Angelicall, Chaſt, and honeſt. The which taken out of the Pontificale, and other graue authors, is as followeth.*

POPE *Damaſus* was a Spayniard borne; the Sonne of one *Antonius*. It is hard to ſay for certein of what prouince therof he was. Doctor *Beuther* in the hiſtory of *Spaine*, ſaith he was of *Taragona*. *Marineus* ſaith he was of *Madrill*, and that in the Church of *S. Saluator* of that citty, there is ſome letters that ſay ſo. *Vaſeus* ſaith he was a *Portugheſe*, and

borne

borne in *Guimaranes* a place in the countrey called *Beyond Duero* and *Minio* three leagues from *Braga*.

There is no particuler knowledg of his life (and for what cause he came to *Rome*, and what he did there) vntill he was Pope: onely it is said, that *Liberius* his Predecessor being banished from *Rome*, he neuer abandoned him: and he took such kindnes at his chatity, and consolation at his words, that he told him he should be his successor in the chaire of *S. Peter* after his death. And that, which the good Pope *Liberius* said, came afterward to passe.

Assoone as *Damasus* was elected Pope, there fell great contention betweene those his electors, and the friends of *Vrsicinus* the deacon. They fell from words to blowes, in the cathedrall Church of *Licinius*, so that many were wounded, and some slaine, on both parts. The which (as we may well beleeue) happened against the will of *Damasus*. When th'emperor *Valentinian* was certified of this vprore and tumult, he took order to displace *Vrsicinus*: whereupon *Damasus* was cõfirmed peaceably in the Apostolik dignity. Of this schisme & of this broile mention is made by S. *Ierome*, *Ammianus Marcellinus*, *Ruffinus*, *Theodoretus*, *Sozomenus*, & the other authors of the ecclesiasticall historyes.

After a few dayes, the faction of *Vrsicinus* seing they could not preuaile against *Damasus* this way, suborned two lewd men, that were deacons, the one was called *Concordius* & the other *Callistus*, who accused the holy Pope of Adultery. He was enforced to defend his cause publikly, which moued him to call a councell of. 40. Bishops, to be kept at *Rome*, who treating of his cause, found him inno-

cent, and without fault, and condemned his accusers, & cast them out of the bosome of the Church. In the same Councell, with consent of the fathers that were present therin, it was ordeined: that the punishement due vnto the accused (if he were not found guilty) should be inflicted vpon the accuser, if he failed in his proofe.

S. *Damasus* was a famous Pope, and did many things in the defence of the faith, & in the gouernment of the Church, for the which he is comended diuersly by all the writers of that time. *Theodoretus* saith that *Damasus* was an admirable man, and worthy of souerein praise, and adorned with the splendour of many vertues. S. *Ierome*, writing vnto *Pammachius*, among other praises of *Damasus* saith, he was a virgin, as a true Pope of the Church pure, & without spot. S. *Ambrose* saith, that *Damasus* was chosen to the papacy, by the ordinance of God. The fathers of the sixth *Constantinopolitan Coūcell* call him the Adamant of the faith, for his firme constancy, against diuers heresyes.

In the time of S. *Damasus*, was celebrated one of the foure Generall Councells (of the which S. *Gregory* saith: that he reuerenced them, as the foure Ghospells) and this was the first Councell of *Constantinople*, in the which were assembled. 150. prelats in the time of th'emperour *Theodosius*: and they all with one content confessed the faith of the *Nicene* Councell, and condemned *Macedonius*, and other heretiks, and *Damasus* confirmed all the decrees of that Councell. In his time was celebrated another Councell at *Aquilegia* also. This good pastor laboured, not only to destroy the heretiques and

heresies

hereſies, but alſo to take away the abuſes, which had crept into the Chuch: & this was one.

From the time of the primitiue Church, there was a kind of prieſts, who ſerued in the place, where was fewe people, as in the villages. Theſe kept company with the Bishops, and were called *Chorepiſcopi*, and at that time, they were thought to be conuenient and fit to be there. for a principall charge of the Bishops was, to prouide things neceſſary for the poore, and to diſtribute among them the goods of the Church, in helping the ſick and needy. And bycauſe the Bishop alone could not performe all things with his owne perſon, he had need of ſome others to help him. Theſe *Chorepiſcopi*, though they had not a greater function or degree then other prieſts, yet they began to intrude themſelfs (vpon pride) into ſome things apperteining only to the office of a Bishop, as to conſecrat deacons, ſubdeacons, nonnes, Churches & Criſme. wherfore it was fit to remedy and take away the abuſe. And ſo the Church by a publick decree, ordeined: that the *Chorepiſcopi* ſhould be taken away, conſidering that our *Lord* IESVS had only Apoſtles, whom the Bishops repreſented; and diſciples, repreſented by the prieſts. And that there was neuer any ſuch order in the Church, different from others: wherfore the holy Pope *Damaſus* in one epiſtle (among many which he wrote) ſaith: that in the Catholik Church there neither be, nor ought to be any *Chorepiſcopi* as needfull, yea rather the contrary is true, and the holy Canons are expreſſely againſt them. By this diligence of the holy Pope, grewe in the Church of God, a vniuerſall peace and repoſe,

th'emperour *Theodosius* helping thereto, who was in like maner a *Spainiard*, borne in *Italica*, a city not far from *Cuill.* This quiet repose of the Church gaue time and meanes to the good Pope *Damasus*, to build some Churches in *Rome*. As he builded one, to the most blessed martir S. *Laurence*, with a goodly pallace, which vntill our time serueth for the Popes Chauncery, and is called *S Laurence in Damaso*. he builded another out of *Rome*, in the way to *Ardea*, at the *Catacumbe*, where he consecrated *Platonia* which was the sepulcher of S. *Peter* the Apostle, and there he offered many vessells of siluer and brasse. Also he beautified another Church of S. *Laurẽce* with rich guifts. S. *Damasus* wrote some works: of which are extant 5. decretall epistles, and a work in verses at the sepulcher of the Apostles SS. *Peter* and *Paule*: and another work, in the which he wrot the lifes of the Popes, who were his predecessors. He also ordeined that the psalmes of *David* should be song, one part of the quier sayeng one verse, and the other part another verse. which is obserued vnto our time, through all the vniuersall Church, though it was vsed before, in some particuler Churches, by the notice of S. *Ignatius*, vnto whom it was reueiled, that the Angells in heauen song in this maner, as he sawe it himself being in a traunce. Also *Damasus* (Councelled thereto by S. *Ierome*) commaunded there should be said at the end of euery psalme. *Gloria patri & filio & spiritui sancto, sicut erat in principio, & nunc & semper, & in secula seculorum. Amen.* He ordeined also that the priest, before he began masse, should say the generall confession. He also gaue authority & approbation

to

to the translation of the holy Bible made by S. *Ierome*: for before, the translation of the 72. interpreters was commonly vsed. This good Pope ended this life on the 11. day of *December*, in the year of our Lord 380. in the time of *Theodosius*, being 80. years old: of which he was Pope 18. years, 3. months, & 11. dayes. He gaue holy orders 5. times, in the month of *December*; and ordered 32. priests, 11 deacons, and 62. Bishops. His body was buryed in the Church of the Apostles (which he had builded) in the same, where his mother and sister were buried. He was afterward translated vnto another Church, which he had builded, called S. *Laurence* in *Damaso*.

The life of S. Lucy virgin and Martir.

AT *such time as* Gedeon *was captaine of the people of God, they were in great danger and feare, because their enemies were neere them, and verie potent, and strong, themselues being but fewe in number and weak. God commaunded* Gedeon *to do some enterprise; and the people trusting in God, hoped to atchieue victorie, yet they conceiued not any meanes, how it should come to passe. For to fight hand to hand, they might seeme rash, and foolish, to run headlong on their owne deaths.* Iudic. 7.

The people remaining thus in doubt God spake vnto

Gedeon, and bid him to diuide his people which were 300. into three parts, and when night came, euerie ſouldier ſhould haue in one hand a Trompet, and in the other hand a veſſell of earth, and within it a burning light. In this manner they ſhould aſſault their enemies on three ſides and when they came neere them, they ſhould ſound the trompetts, and break the veſſells of earth, knocking one againſt the other, that the burning lampes might be ſeene on a ſodeine, and then all of them ſhould make a great ſhoute.

As God apointed, ſo it was done. The ſouldiers ſounded the Trompets, which awaked the Madianits, who ſeing on a ſodeine ſo many lights, and hearing ſuch a noiſe, remained aſtonied, and full of dread, and knew not how to defend themſelues, or to offend their enemies; but, in ſteed of ſtriking the Hebrewes, they wounded one another. By this ſtratageme, the madianites were ouerthrowne, and quite diſcomfited, and the Hebrewes obtained a notable victorie.

By this figure we learne; that when the veſſels of earth are broken, the lights are diſcouered, and the enemy ouerthrowne. which thing noteth: that in the warre which IESVS CHRIST (figured in Gedeon) maketh againſt the Madianites, (which are the diuells) veſſells of earth are vſed, hauing within them burning lampes, that ſhine moſt clearlie, when the veſſells of earth be broken. Theſe earthen veſſells, ſignifie the holie martyrs; for their bodies were of earth, which being broken (when they were diuerſly tormented) their burning and liuelie faith, did ſhine more glorioufly.

It is ſeene by experience, that holy men are moſt knowne, and reputed the light of the world, by the meanes of their death. Then is laid open their conſtancie, fortitude, and

patience,

patience, their liuely faith and other vertues, where with they were adorned. whileſt they liued, their vertues were couered (as the torch is) in the earthen veſſell: but when the veſſell is broken, that is to ſaie when the holie perſon dyeth, the light is diſcouered, and their death weakneth the diuell vtterlie.

Though this figure maie be apropriated to all the martyrs, yet in perticuler it agreeth verie fitlie vnto S. Lucy, *who by her death showed the light, and diſcouered the brightnes of her liuelie faith, and other vertues, which were in her ſoule. Moreouer, she is the aduocate for the ſight, the obiect of which is the light, Yet we will not ſaie, that she had her name* Luce *of the light. The life of this glorious ſaint, was written by venerable* Bede, Ado *Archbishop of* Treuers, *and other approoued author.*

SAINT *Lucy* was borne in the Cittie of *Syracuſa* in the is'le of *Sicilia*, of honorable parents, and of a great familie. She was a Chriſtian from her infancie, and ſo inſtructed in the faith, that shee perſwaded her owne mother, to exerciſe her ſelfe in all vertuous workes, and eſpeciallie, in giuing large almoſe, and relieuing the neceſſities of their neighbours. The holie damoſell finding a fit opportunitie, diſtributed to the poore all her patrimonie, which was verie great, to ſet her ſelfe free from a rich Nobleman, who by the conſent of her mother and kinsfolke, should haue beene her husband, though she neuer conſented to it. An occaſion fell out in this ſort.

The mother of S. *Lucy*, called *Eutitia*, had bene ſick foure yeares of the bloodie flixe, & no worldly helpe could be had to cure her. At that time, the report of S. *Agatha* was ſpread ouer all *Sicilie*, who

a little before had beene martired; her bodie being in the Cittie of *Catanea*, where many miracles were done, and many ſicke perſons of ſundrie infirmities were cured, by viſiting her ſepulchre. S. *Lucy* perſwaded her mother, that they might goe together, and viſite the reliques of the holie ſaint, not doubting: but that by her meanes she might be deliuered from her infirmitie. *Eutitia* was content, and went with her daughter vnto *Catanea*, attended in ſuch manner, as was fit for their degree, and eſtate.

When they came vnto the ſepulchre of S. *Agathata*, *Lucy* fell to prayer, requeſting the glorious Martir, to obtaine of God by her interceſſion, health for her mother. *Lucy* being thus in prayer, S. *Agatha* accompanied with many Angels appeared vnto her; and with a familier pleaſing countenance, ſaid vnto her: Siſter *Lucy*: wherefore doeſt thou demaund that of me, which thou thy ſelfe maieſt giue vnto thy mother? Aske thou this fauour of God: for if he loue me, he loueth thee alſo; and if he will heare my prayers, he wil alſo heare thine: and where I haue giuen my life for his ſake, ſo ſhalt thou alſo giue thy life for his loue. And if I be the cauſe that the cittie of *Catanea* be famous and and renowned, for that it is waſhed, and bathed in my bloud, and poſſeſſeth my bodie; ſo ſhall the citty of *Syracuſa*, by the ſame meanes, be famous and renowned for thee, and thy ſake.

After this, S. *Lucy* returning, came to her ſelfe (for the viſion had cauſed her, to be in manner of a traunce or extaſie) and found her mother exceeding ioyfull, for that she felt her ſelfe cured; ſo

both

both of them rendred thankes vnto God, and to the glorious S. *Agatha*.

Then returned they home, and *Lucy* desired her mother, to permit her to bestowe the dowrie she would giue her to her mariage on the poore. Her mother answered: Good daughter, first close vp mine eyes, and then do euen as thou wilt. The holy damosell replyed: most deare mother, I hartilie wish and desire, that the almose to be giuen, be not only profitable to me, but to you also; and that of the benefit comming thereby, you may haue chiefe part thereof. If almose be giuen after your death, and onlie by my consent, it will not doe you so much good.

If a man trauell by night in places where he may stumble, and dangerously fall; he sheweth great indiscretion, if he carrie a light behind him, when he may carrie it before him, if he will. This world is like a darke night, in which we all doe trauell, and wherein be many places, whereat wee may stumble. The good workes we may do, and especiallie almesdeedes, be like burning torches, which enlighten vs to walke securelie, without danger, or stumbling: wee ought therefore to carrie the light burning before vs, for though it be good to leaue almose for the poore after ones death, yet it is much better, to giue it them in our life time. By these, and other like reasons, S. *Lucy* obtained leaue of her mother, to bestowe her whole portion, and dowrie on the poore.

When he that should haue maried her, vnderstood this; he was displeased, that he had missed so great store of riches. And remembring (being

him-

himselfe a Pagan or Infidell) that *Lucy* did these good deedes as a Christian, he accused her vnto the Gouernour of the Cittie called *Paschasius*, who causing her to be brought before him, vsed all milde perswasions he could, to draw her to sacrifice vnto the Gods. But S. *Lucy* answered: To relieue the poore in their necessities, is a sacrifice very acceptable vnto God, and this sacrifice I haue alreadie offred vnto him; now not hauing any more goods to bestowe, I do heare offer vp my selfe, and my life also vnto him, being all that I haue to giue.

Then said the Gouernour: Perhaps the God, whom thou speakest of, is CHRIST, who was crucified by the Iewes in *Ierusalem* That same is he indeed, said the holie saint. The Gouernour said: How standeth this together? that he being God, should dye such an opprobrious death? The blessed Virgin answered: It is not meete that your *Iupiter*, *Apollo*, *Venus*, or the rest should be called Gods: neither is it lawfull for any man to adore them, for they were of lewd and wicked life; some of them being Adulterers, manqu.llours, and most cruell tyrants. These qualities beseeme not a God: but to dye as IESVS CHRIST did (whom I confesse to be the true God) doth not gainesay that he is God, since he was made man, that he might dye, and by his death it pleased him, to bestowe life vpon men.

Thou talkest too much said *Paschasius*, and art too saucy: being so young: who taught thee to prattle in this manner? The holie damosell said: The seruants of CHRIST shall neuer want answeres, when they be brought before Iudges and

Maiestra-

Maiestrates, for so much he promised vnto them saying: *you shall not speake, but the Holie-Ghost that dwelleth in y u.* The gouernour said: Then thou hast the Holie Ghost. S. *Lucy* answered: They that liue in chastitie and puritie, be the Temple of the Holie Ghost. If it be so, said the Iudge, I will driue out the Holie Ghost, thou speakest of, out of thee. For I will haue thee led vnto the stewes, where when thou hast lost thy chastitie, thou shalt also loose the Holie-Ghost, thou estemest so much.

Then said the holie Virgin: O wretched man! thou art much deceiued: for if thou make me loose my chastitie by force, I shall gaine two crownes in heauen; the one of a chast woman, and the other, because I haue beene forced, and for defending my chastitie. Then the Iudge said: leaue your words, for we will come to deedes; and then instigated by the diuell, he commaunded, that she should be led vnto the brothel-houle. Many people flocked thither.

Some intending to satisfie their lust, laid violent hands vpon her, to draw her by force vnto their pleasures. But God did helpe his handmaid, by making her to be immoueable. And though many endeauoured to pull her with their hands: yea, some with ropes, and lastlie with many yoake of Oxen, yet could they not draw her one foote out of the place. wherefore the Iudge said: Be these thy witchcrastes? that being, as thou art, a sorrie girle many men, nor many yoake of Oxen cannot sturre thee? Assuredlie, the diuell thy familier helpeth thee, that thou mayest scoffe, and delude vs. The young damosell answered: this is no witchcraft,

nor

nor inchantment, much leſſe is it the diuell, that maketh me ſtand immoueable; the diuell rather deſireth, that I had beene led to the place by thee appointed, that there I might haue loſt my chaſtity: but it is the ſpirit of God, who, being omnipotent, and dwelling in my ſoule, is able, and doth giue me ſuch conſtancie, that all the world ſhall not be able to moue me from this place.

Then the iudge commaunded officers to bring ſtore of wood, and to place it about the holie damoſell; and that they ſhould powre thereon Oyle, Pitch, and Roſin, and then ſet fire thereto, that she might be conſumed to ashes. The flame did her no hurt, and in the mideſt of the fire she ſaid: My moſt louing and gratious Lord hath granted me a little ſpace in my martyrdome, that the faithfull beleeuers may be incouraged, and not to feare torments, which be not indeed ſo rigorous, as they ſeeme to be: and that Idollaters may be confounded, when they ſee how little they can doe, againſt the ſeruants of the moſt high God.

The Gouernour not knowing what to do more, cauſed a ſword to be thruſt through her throat, which wounded her mortallie: but before she died she ſpoke to certaine Chriſtians preſent, (who lamented to ſee her ſo wounded) and ſaid vnto them: Be of good comfort bretheren: for the Church of God shal haue peace ere long; & the emperours that haue done ſuch damage thereto, shal shortlie looſe the rule, and dominion that they haue. We read alſo, that the Bleſſed Sacrament was brought thither ſecretlie by a prieſt; and that when she had receaued the ſame, she ended her life in peace.

Her

Her bodie was buried in the ſame cittie of *Syracuſa*, where it remained many yeares; God shewing diuers fauours and graces to his faithfull ſeruants, by the merits, and interceſſion of the bleſſed virgen. In proceſſe of time, her bodie was caried vnto *Conſtantinople*, and from thence vnto *Venice*, in great regard and eſtimation, as it well deſerueth.

The Church (beſide all her other merits) holdeth and accounteth her for aduocate of the eyes, and for the ſight. It is therefore requiſite that we all haue particuler deuotion, and recommend our ſelues vnto her; that God may by her merites, and interceſſion, preſerue our corporall ſight, and grant the light of our ſoules; that we may be able, and worthie, to ſee his diuine maieſtie in heauen *Amen*.

The Catholique Church celebrateth the feaſt of *S. Lucy*, on the day of her martirdome, which was on the 13. of *December*, in the yeare of our Lord 305. in the time of *Maximian*, and *Diocleſian*.

Spanish: Her name is in the Canon of the Maſſe. One of the handes of *S. Lucy*, is shewed in the veſtrie of the Church of *Toledo*. Of *S. Lucy* write *Sigiſbert*, the Breuiarie, and the Romane Martyrologe.

The life of S. Thomas Apoſtle.

cap: 34

WHEN *it happeneth ſometimes that the predeſtinate and iuſt man falleth by negligence into a heinous ſinne. God vſeth the words of the* Prophet Eſay *vnto him, and ſaith:* A little moment will I hide my face from thee; and in euerlaſting mercy will I remember thee, & haue pittie on thee. *Which is as if he had ſaid: I will turne my face from thee, becauſe thou haſt offended me: but for that thou didſt quicklie acknowledge thy ſinne and the vnhappie eſtate in which I found thee, and didſt not continue long in thy fault, but forthwith didſt craue pardon, I will turne my face toward thee, and will behold thee with the eyes of my mercy: I haue made peace with thee, and will take thee into my fauour, wherein thou ſhalt continue for euer.*

This ſentence fitteth, and agreeth with S. Thomas *the Apoſtle: who offended God, in not beleeuing the article of his reſurrection. wherefore God turned his face from him, yet he returned forthwith, when he remembred his error, and touched with his hands, the wounds of his maiſter; which cauſed him to become as ſofte as waxe and to ſay: My God, my Lord, I confeſſe my ſinne; and I confeſſe, that thou art true God, and my Lord. I confeſſe, thou art him, whom I ſaw dead, nailed on the Croſſe: and I confeſſe, that thou*

art

are riſen againe. For this cauſe God looked mildlie, and louinglie vpon him, renewed friendſhip with him, and tooke him againe into his fauour, in which he continued till his death.

The life of this bleſſed Apoſtle is gathered out of the Euangeliſtes, S. Iſidore, Simeon Metaphraſtes, *and* Gregorie *of* Toures *in this ſort.*

SAINT *Thomas* the Apoſtle was a Galilean: but it is not knowne how, or when he was called to the Apoſtleſhip. S. *Iohn* the Euangeliſt maketh of him particuler mention; when *Mary Magdalene*, and *Martha* ſent to IESVS CHRIST, to tell him that their brother was dead. And when he talking with his diſciples told them: that he would returne into *Iudea*, and the Apoſtles ſought to ſtay his iourney ſaying to him: Maiſter, they would latelie haue ſtoned thee, and wilt thou yet returne amongſt them? he anſwered: there be twelue houres in the day. Giuing them to vnderſtand: that ſo many times their harts might be changed, and altred from that they intended to doe. *S. Thomas* ſeing he was determined to go, ſaid to the other diſciples with a ſtout reſolution: Let vs go alſo, & dye with him. *S. Thomas* in theſe wordes ſhewed himſelfe to be of a good courage, and that he loued IESVS CHRIST ſincerelie.

At the euening, after the laſt ſupper, which our Sauiour made with his diſciples, *S. Thomas* was preſent alſo, and was made Prieſt, and communicated as others did. When our Sauiour made that ſweete and louelie ſermon, ſaying among other things: that he went to prepare manſions for them, and that they knew whether he went; *S. Thomas* ſaid to

Ioan 14. him: Lord, we do not know whether thou goest, how is it possible for vs to know the way? After the death of our Lord, and after his resurrection, yea the verie same day he rose againe, late in the euening, the Apostles being assembled in the dyning parlour, none being wanting but *Iudas*, that had hanged himselfe, and *Thomas*, who was gone forth vpon especiall busines; IESVS CHRIST appeared vnto them, and shewed them his wounds letting them know: that he was the same, that had conuersed with them, & dyed for them, and that he was raised againe.

Ioan 20.

When *Thomas* was returned, the other Apostles said to him: O brother; whilest thou wert absent, we haue seene our Lord and Maister, the very same whom we saw taken in the garden; the same that was beaten, and crowned with thornes; nailed, and dead on the Crosse; whose side was opened with a speare; that was taken downe from the Crosse, and laid in his sepulchre. This our Lord we haue seene risen againe, glorious and immortall. We haue seene the signes of his woundes, which seeme not, as they were, all stained with bloud; but they be adorned wonderfullie, they shew as Diamonds, and Rubies set in Gold; and but euen now, he departed from vs. *S. Thomas* answered: It is assuredlie some fantasticke vision: and for my part, I tell you plainlie: that before I shall see him with mine owne eyes; and put my hands into his wounds; and my fingers into his side; I will not beleeue that you haue seene him: or that he is risen againe. Thus *S. Thomas* remained in his hardnes of heart eight dayes, without relenting.

John 19. v. 27.

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We may piouſly beleeue, that the Apoſtles, the Maries, and perhaps the Mother of God alſo, ſaid thus vnto him: As it is the ſigne of a light-headed perſon, to credit and beleeue all things he heareth; ſo is it the ſigne of a ſtubborne, and peruerſe mind, not to beleeue that, which ſo many affirme, eſpeciallie, ſuch people as theſe be. How ſhall the Iewes (which be enemies to my Sonne) beleeue, that he is riſen againe; if thou, which art an Apoſtle, wilt not beleeue it? Doeſt thou not remember, that he ſaid oftentimes with his owne mouth, that he muſt ſuffer? yea, he named ſome of the torments, which he was to endure: & withall he ſaid, that he ſhould ariſe againe the third day.

Now: if thou haſt had triall that he ſaid truth in theſe things, why ſhouldeſt thou thinke that hee lyed in the other? If thou thinkeſt that the Apoſtles and the Maries be deceiued, and that he whom they ſaw is another: be aſſured; that at leaſt I am not deceiued; but that I know him perfectlie well. For I haue brought him forth; I haue attended, and borne him companie, this thirtie and three yeares. Although the reſt ſhould be miſtaken, yet I cannot be deceiued. And I tell thee againe: that my Sonne and thy Maiſter is raiſed to life: and I beſeech thee, not to be obſtinate, or incredulous any more. Theſe and the like words, we may well ſuppoſe, that the glorious Virgin ſaid to *S. Thomas*, who neuertheles, remained in his hardnes, and vnbeliefe, ſaying: If I do not ſee him, I do not beleeue it.

I know not the reaſon why *S. Cyrill* taketh part and defendeth *S Thomas*. Other Doctors who be of his opinion (as *Albertus Magnus*) ſay: that *S. Thomas*

did not ſinne mortallie, in not beleeuing it, alleadging ſome reaſons thus: that although he had told them before, yet they interpreted his words otherwiſe, and vnderſtood the meaning of them to be: that he ſhould be made King of the Hebrewes, to deliuer thē from the ſubiection of the Romaines; and *S. Thomas* deſired to ſee CHRIST riſen againe to that effect. Which as a thing much deſired, hee could not beleeue, if he ſaw it not, and touched him with his hands. They ſay moreouer, that the other Apoſtles ſaid to *Thomas*, that IESVS had his wounds, and he iudged it a thing impoſſible, that a man ſo grieuouſly wounded could liue.

Of ſmall force be theſe excuſes (as *Theophilactus* ſaith) ſince, as it is a token of a light head, to beleeue eaſilie important things, ſo is it a ſigne of ruſticitie, and blockishnes, not to beleeue thinges auouched by credible witneſſes. CHRIST had ſaid; that he muſt riſe againe: and although they did not vnderſtand it well, when he ſpoke it; yet hauing afterward vnderſtood it, and vpon ſuch teſtimonies as auouched it crediblie vnto *Thomas*, that they had ſeene him riſen againe; it was iuſt, and reaſonable, that he ſhould beleeue it, and therefore it ſeemeth, that he cannot be excuſed; but muſt needes be in a fault.

God permitted him to fall into this error, for the good of many men For the article of the reſurrection being ſo high and miſticall, and withall ſo important and neceſſarie, it was conuenient that it ſhould be made moſt plaine, and cleare; and that in it ſhould remaine no doubt, which all came to paſſe, by the doubt of *S. Thomas*. Wherefore *S. Gre-*

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gorie ſaith: that the obſtinate dubitation of *Thomas*, did vs more good, then the readie beliefe of *Magdalen*. The Holie-Ghoſt foreſaw, that there ſhould ariſe the hereſie of the Manichees, who ſhould ſay: that IESVS CHRIST had a fantaſticke bodie; vnto which *S. Thomas* anſwered by his doubting; that he lyed like a falſe heretike, ſince he made experiment with his owne hands; and ſawe, and acknowledged, that he had a bodie as we haue; yea, after the reſurrection. And if another heretike would ſay: that he roſe not againe verilie and indeed. *S. Thomas* may shut, and ſtop his mouth quicklie and ſay: This doubt I haue alreadie cleared; I alſo doubted: and trying, touched his wounds with mine owne hands. Now that I haue taken away all doubts thereof, let no man make any more queſtion of this matter.

Eight dayes being paſſed, after the reſurrection of our Sauiour, he appeared another time vnto the Apoſtles, *Thomas* being alſo with them. Firſt, he ſpoke thoſe louing words of peace to them, which he ordinarilie vſed after his reſurrection: then he turned toward *S. Thomas*, not with a diſpleaſant countenance, but chearefullie, and peaceablie, and ſaid vnto him: Come hither *Thomas*, reach forth thy hand; &, if thou haſt a deſire to touch my wounds, behold my hands and feete; loe heere my ſide; put in thy hand or finger at thy pleaſure; and bee no more incredulous, but a beleeuer.

S. Thomas ſeeing his Lord, and hauing touched his wounds; being now aſſured, that hee was not a *Phantaſma*, (or hauing a fantaſticke bodie) and hearing him ſay, that he ſhould be no more incre-

dulous (whereby he perceiued, that his Maiſter knew right well, what he had ſaid and done, although he was abſent, and by this alſo shewed, that he was verie God) yeelded, as being ouercome, and ſaid: My Lord, my God. As if he would ſay: I my Lord do confeſſe, that I am ouercome, and do acknowledge; that not only I shall beleeue, that thou art he, whom I ſaw to dye, and now I ſee riſen againe; but alſo that thou art my Lord and my God. Our Sauiour ſaid to him: *Thomas*, becauſe thou haſt ſeene, thou haſt beleeued: thou haſt touched my bodie, and thou beleeueſt that I am God. Bleſſed be thoſe that beleeue in me, and neuer ſee me; yea, beleeue in me, as thou beleeueſt, that I am God, and yet, haue neuer ſeene nor touched me.

There is mention made of *S. Thomas* another time in the Ghoſpell of *S. Iohn*, when *S. Peter* tooke certaine of the Apoſtles to fish with him, one of the which was *S. Thomas*. They laboured all night without taking any fish, and in the morning our Sauiour appeared to them on the banke, and bad them caſt their nets on the right ſide of the boat: which when they had done, they tooke a great multitude of fishes: and brought them to the lande, where they ſaw our Lord IESVS; who in that place, gaue the authoritie of higheſt Bishop vnto *S. Peter*. Although there be no more particuler mention made of *S. Thomas* in the Ghoſpell, yet it is very certaine, that he was preſēt at all thoſe things, at which the Euangeliſts report all the Apoſtles of CHRIST, to haue bin preſent. He was preſent therefore, when CHRIST aſcended into heauen: before, and at the laſt ſupper, and at the comming of the Holy Ghoſt.

Mar. 16. v. 18.

When

When the Apoſtles made the diuiſion of prouinces wherein they should preach, the countrie of *India* fell to the lotte of *S. Thomas*: but before he went thither, he preached to the Parthians, Medians, Perſians, Brachmans, Hircanians, and Bartrians: in all theſe places he reaped much fruit, many receauing the holie faith of CHRIST.

S. Iohn Chriſoſtome ſaith: that *S. Thomas* Baptiſed the three Kings or wiſe men, which came to *Bethleem*, to adore IESVS CHRIST; and that then he went into *India*, into which countrie he entred verie poore and humble, with his haire long, and curled vp, a pale face, a weake and feeble bodie, that he ſeemed to be but the ſhadow, or picture of a man; and that he wore a Garment all torne. In this manner the holie Apoſtle came among the Indians, preaching to them IESVS CHRIST in their owne language, diſgracing the Gods, which they adored, the principall whereof was the Sunne. Then did he ſome miracles; and, by little and little, the people drew to him, and forſooke their falſe Gods, and were Baptiſed.

Then he came to the Cittie of *Calamina*, where the King of that Barbarous nation kept his Court. And although the Apoſtle did ſome miracles in his preſence, in confirmation of the doctrine he preached: The king, in ſtead of receauing his doctrine, and to be enflamed with the loue of IESVS CHRIST, as others, and many of his ſubiects had done: was mooued to fierce indignation againſt the Apoſtle, for that he ſaid the Sunne was not God, but the workemanship of God: and that a man was of more dignitie, then the Sunne, a man hauing the

vſe of reaſon, which the Sunne had not. The king cauſed many torments to be giuen him. among others this was one: they put many plates of Iron vpon his naked skinne, and then caſt him into a burning ouen.

But ſeing this did him no hurt at all, he commanded he should be led to a Temple of the Sunne, where was the ſtatue of braſſe, and he willed him to adore it. The Apoſtle fell on his knees, and beſought God to breake that ſtatue, that the people, (ſeing the ſmall force of their God) might be ashamed, and forſake the errors, wherein they were enwrapped. The Apoſtle hauing finished his prayer, the ſtatue fell on the earth, into diuers pieces. The miniſters of the Idols being preſent, and ſeing all this; enraged with furie, they ran the Apoſtle through with Launces, and killed him. His bodie was buried in the ſame Cittie of *Calamina*, and was after tranſlated to the citty of *Edeſſa*, in *Syria*, where (as *S Gregorie* of *Toures* ſaith) was built a ſumptuous Church, in which God shewed many miracles, by the merits of his holie Apoſtle.

The death of S. *Thomas* was on the 21. of *December*, and on the ſame day the Church celebrateth his feaſt. This was in the yeare of our Lord. 75. in the raigne of *Veſpaſian*. Beſide the afore-rehearſed things, there are recounted of *S Thomas* many other, which be taken for vaine, and Apocripha: and this is one: that he was brought from *Ceſarea* euen to *India*, to build a Pallace, and that great ſtore of treaſure was giuen him to build it. The king departing from thence for two whole yeares, and the Apoſtle giuing all the mony to the poore; the king

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at his returne, put him in prison, that he might get againe the mony of him.

It is said also, that *S. Thomas* being inuited to a mariage, whilest he dyned, an Hebrew woman song certaine verses in the praise of God; and the holie saint stayed, contemplating the words which she said: Wherefore one of them that wayted at the table, seing he eate not, but sate musing, gaue him a buffet on the face, whereat the Apostle being wroth, said to them: I will not depart from this table, vntill I see the hand that strooke me, in a dogges mouth: which came so to passe. for the fellow going for water vnto a spring, was deuoured of dogges, and one of them came in with his hand in his mouth.

These thinges thus reported, giue testimonie what they be, as hauing no great foundation, nor good authoritie for them. Yea, this especiallie, of the hand and the dogge, was inuented by heretiks, who mingled this tale, in the life of this saint, and holie Apostle, to the end, reuenge, cursing, and wishing euill vnto our neighbour, should be reputeda thing lawfull. And if any should iudge this to be euill, that then the Apostle should be accounted so also: and by this meanes, he should loose his credit, and authoritie. I maruaile, that of this holie saint, who was so slow in beliefe, such vnlikelie, and vnprobable tales should readilie be beleeued of him.

Also, I do not know of what credit it is, that is said in some Cronicles of him, as of his being present with the Lord of the countrie, that is now called *Preter Iean*, where they say, his bodie is kept

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till this day. We read also of a thorne, that beareth grapes on *S. Thomas* day, of which is made muste, or sweete wine, and they celebrate Masse therewith. I thinke, he that will auouch this for true, had neede to haue greater authorities, then the places where they be written.

Howsoeuer these things be, this which I now say, is most certaine: that *S. Thomas* was carried to the passage, and death of the glorious Virgin, aswell as the other Apostles. And for that when he came thither it was the third day, after the death of the blessed mother of God, and that her bodie was alreadie buried, (God willing it so,) he was desirous to see it. The Sepulchre being opened, the bodie was not found therein, for that it was raised againe, and was assumpted into heauen, as is said in the sollemnitie of the feast of her Assumption.

The Natiuitie of our Lord and Sauiour IESVS CHRIST.

4 Reg Cap 4. AMONG *the other marueilous histories of the sacred scripture, we read one most notable in the book of kings, of the woman* Sunamite, *the hostesse of the prophet* Eliseus. *Of her it is said: that she had a litle child, an infant, which she tenderlie loued. This child being one daie abroad in the field with his father, complained of a great*

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paine in his head: whereupon, his father eauſed him, to be carried home vnto his mother, in whoſe preſence the child dyed. The woman felt as great grief, as might be, for the death of her child: and going to the prophet Eliſeus, fell at his feet, weeping and lamenting; shewing by outward ſignes the inward ſorrow of her hart.

The prophet hauing compaßion on her, ſent with her his ſeruant Giezie, and gaue vnto him his ſtaffe, to laie it on the dead bodie of the child, which was cold as Iſe. The ſeruant did as he was apointed: but the child by that meanes was not raiſed to life. The afflicted mother returned vnto the prophet, and ſo much her praiers, and ſuit preuailed, that she brought him in perſon vnto her houſe. The prophet entred into the roome where the child laye, and shut the dore cloſe; and after he lay flat on the bodie of the litle infant, vſing this dilligence: he laid his face on the face, his hands on the hands, and his feet on the feet thereof. Then he cryed aloud ſeuen times, and the child beginning to be warme, opened the eyes, and recouered life. This being done, the holie prophet reſtored him vnto his mother, who receaued him with more ioye and gladnes, then can eaſilie be expreſſed.

Though (as it be ſaid before) that this indeed be a true hiſtorie, which happened really; yet was it a liuelie patterne of the high and maruailous miſterie, that God wrought, in being made man. For the woman Sunamite, is a figure of the Church: who hauing a litle ſonne which is mankind; aſſ one as he was created, and put into the pleaſant field of Terreſtriall paradiſe, felt a paine in his head; for from thence iſſued fumes of deſire, to be like vnto God. This was our forefather Adam, who dyed of this infirmitie, when he eate the fruit of the forbidden tree, whereby mankind became cold, froſen and without the grace of God.

The miſerable afflicted Sunamite went for help vnto

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the prophet, for the holie Church did continuallie beseeche God, to giue remedie for this great losse. The diuine maiestie had compassion on her, and sent Giezi with his staffe, which were the two lawes, the law of nature, being figured in Giezi, and the law writen, figured in the staffe of the prophet. This yet raised not againe the dead child to life, nor gaue remedie vnto the losse, the world had: as S. Paul *saith, wryting vnto the Hebrewes of the law writtē, that the law reduced not things vnto perfection, nor gaue not full remedie vnto our losses. Yet the Church ceased not to desire God more instantlie, vntill he came in persō into the world, & was inclosed in the secret chamber, of the bowells of the most blessed virgin. He entred in, and shut the dore fast, leauing it sealed, with the virginall seale. There that venerable prophet, that Gyant, that could not be comprehended, neither in heauen nor on earth, lay flat on the humanitie, took it on him, conioyning face vnto face, hand on hand, and feet with feet.*

All this God did, in conioyning vnto him humane nature, in hipostaticall vnyon. He cryed aloud seuen times, when he infused in it the seuen giftes of the Holie Ghost. Then mankind began to waxe warme, to open the eyes; and was restored to life; and so holie Church remained glad and well content to see that, she had so long prated for, and desired. The glorious virgin was replenished with great ioye, seing her sonne, and the sonne of God also in her armes, as she sawe him, this daie of his birth.

This historie is recounted by the Euangelist S. Luke *in this manner.*

THERE was a proclamation and decree made by the Emperour *Cæsar Augustus*, (called *Octauianus*) wherein was commaundement giuen, that all the subiects of his empire, should go vnto that

cittie,

cittie, which was the head of the places, where they dwelt, and there they should regiſter their names, and pay a certaine piece of mony; confeſſing thereby their ſubiection vnto the Romane empire. This *Octauianus* being Lord of almoſt all the world, he was thus curious, deſiring to know exactly, how many people were vnder his ſubiection; peace being then generally ouer all, which laſted ſixe yeares before the birth of CHRIST, and ſixe yeares after. This decree was published in *Nazareth*, where *S. Ioſeph*, with his bleſſed ſpouſe the mother of God did then dwell; and this happened in the laſt mouth of her being with child. And for that *Ioſeph* was of the houſe, and familie of *Dauid*, he was to goe to *Bethleem*, both to pay the mony, and to be inrolled; to which place alſo all other of that linage went.

The deliuerie of the bleſſed Virgin being neere at hand, although she was not bound to go thither (for the decree did not oblige any but men) yet would he haue her with him. God had giuen to him in charge that moſt pretious treaſure; and he thought it not fit, to truſt any other perſon with her; nay, loth he was, to be depriued of ſo great a good, as to be preſent at the birth of the Sonne of God, not onlie to adore the Sonne, but alſo to attend the mother. All this came to paſſe by the apointment of God, to the end, IESVS CHRIST should be borne in *Bethleem*, and ſo the propheſies of him be fulfilled.

If we conſider this well, we shall ſee, that the birth of our bleſſed Sauiour in *Bethleem*, came not ſo to paſſe, becauſe the Prophets had foretold it, (though it was cõueni nt, their propheſies should

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be accomplished) but rather they ſaid ſo, becauſe God had determined he ſhould be borne there. This mooued almightie God, to chooſe ſo poore and abiect a place, for the birth of his ſonne, agreable to that he ſaith by the mouth of the Prophet Eſay: *My wayes be not as yours be; my wayes be of one ſort, and yours be of another.* Men ſtriue and deſire, to be honored, and eſteemed: and they ſeeke all meanes that may bring them to eſtimation in the ſight of men; and auoid all things that may hinder them thereof. To be borne of Noble bloud, and a rich houſe, pleaſeth all, and euerie one ſeeketh it; but God doth the contrarie. He came to manifeſt his glorie to the world; and when he ſhould be borne, he choſe not to that purpoſe the glorious Cittie of *Rome*, much leſſe the royall Cittie of *Ieruſalem*; but the little village of *Bethleem*. Cap. 55

He was not pleaſed to be borne in the houſe of men, but in the ſtall of beaſts. And his birth being ſo honored by the Angels, and his death ſo ignominious in the companie of theeues; hee couered his honors in the cottage of *Bethleem*, and publiſhed his reproaches in the Cittie of *Ieruſalem*, giuing vnto vs hereby a notable example of humillitie. O happie *Bethleem*! O fortunate ſtall! that pleaſed the Lord of heauen more, then the ſtatelie Capitall of *Rome*, or the rich pallaces of *Ieruſalem*. Thus we ſee, how God choſe *Bethleem*, to giue vs an example of true humillitie, and therefore the prophets wrot it; and they hauing written it, it was conuenient that it ſhould be fulfilled.

Holie *Ioſeph* (as is ſaid) went vnto *Bethleem*, and tooke with him the moſt bleſſed Virgin. It cannot

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be expreſſed, what troubles the holie damoſell endured by the way? not for her being with child, (which annoyed not her, as it doth other women) but becauſe it was midwinter, when there be ſnowes, Ice, winds, and tempeſts. If men in their houſes doe often feele them, much more muſt a young and tender Virgin, trauailing at ſuch a time, and being but meanly appointed, as may well be preſumed; her husband *Ioſeph* and she being but poore. If in their iourney on the way they had toile and trouble, when they came vnto *Bethleem*, they had little refreshing: for the chambers were taken vp, and filled with the great concourſe of people, that came vnto that towne for the ſame purpoſe.

The good *Ioſeph* demaunding for a lodging, was anſwered, that they were all full; ſo hee ſeeking, and enquiring further, the ſame anſwer was made him as before. Hereupon the good old man with the holie Virgin, ſeing they could haue no lodging, got them vnder a shead, or penthouſe, where alſo was a ſtall for beaſts. We may well thinke this good couple shed teares, to ſee themſelues in ſuch a miſerable ſtraite plight. *Ioſeph* had with him two beaſts, as is gathered out of the prophet *Abacuc*, after the tranſlation of the 72. interpretors, which ſaith: *Our Lord ſhall appeare, in the mideſt of two beaſts.* Holie Church ſingeth the ſame in a Reſponſorie of this ſollemnitie at Mattins; and of this the vſage is, to paint the natiuitie of our Lord with an Aſſe, and an Oxe by him. *Ioſeph* tooke the Oxe with him to ſell: aſwell to pay the tribute, as for the expences of the voyage: and on the Aſſe was our B. Lady, *Cap. 3.*

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the mother of God to ryde.

At that time was the ſolſtice of winter, when the Sunne beginneth to riſe vpon our hemiſpheare and maketh the day to increaſe. And if at this time, the ſolſtice cometh before Chriſtmas day, it happeneth by reaſon of the day, that is added in the leap yeare, which yet lacketh. 8. minutes, being about the. 7. part of an houre; and theſe be ſo increaſed; that they haue made as many daies, as be from the day of the ſolſtice, vnto Chriſtmas day. It was on the 25. of *December*, on the ſaterday, and in the night, as *Peter Comeſtor* the Maiſter of Hiſtories, prooueth by the computation of that yeare, ſaying that then, it was midnight. the glorious Virgin knew that the houre of her deliuerie was at hand: but not as other women doe, who perceiue it by the afore-comming paines, which be as reuengers of the delight, in their luſtfull conception. The holie Virgin, (as *S. Auguſtine* affirmeth) had not that delight, in the conception of the redeemer of the world; and therefore she had not ſorrow, and paines. Moreouer, it was not fitting that shee should ſuffer paine, that brought forth the ioy and comfort both of heauen and earth.

The ſacred Virgin was aduiſed of that houre, by new ioy which she felt in her ſoule, euen as her virginitie, and puritie deſerued: and it being now midnight, all creatures, after their trauaile, were at their reſt, and vſuall repoſe. The Moone shewed clearlie (the Sunne enuying her, himſelfe being abſent) and she attended on that miſterie, with her bright beames. The ſtarres that ſtraued in the mideſt of heauen, deſired to ſtay, to ſee that great, and

new

new maruaile. Thoſe ſtarres, that were paſſed, deſired to turne back againe: and thoſe, that were behind, deſired to haſten their iourney, to be preſent at this happie and fortunate houre. All things created, yea nature it ſelfe ſtood aſtonied and amaſed, beholding this ſtrange manner of deliuerie.

The happie houre being come: the bleſſed Virgin lifted vp her hands and eyes vnto heauen, and ſaid: Behold O father eternall, the time is come, that thy only begotten Sonne is borne, & the pretious treaſure is giuen vnto the world, to pay the debt it oweth thee. I offer vnto thee, that art the giuer of all good things, this fruit of life, gathered out of the tree of my bowels. I offer alſo vnto thee this pretious pledge, which thou gaueſt me, and which vntill this time I haue faithfully kept. The bleſſed Virgin ſpeaking theſe or the like words, she felt in her ſoule an vnſpeakable content, and caſting downe her eyes, she ſaw the Sonne of God, and her Sonne alſo newly borne. Forthwith she kneeled downe before him, and shedding teares for tendernes and ioy, adored him, and rendered thankes to him, that he was made man, and that he had elected her to be his mother, yet kept her a moſt pure Virgin, as she was before her deliuerie.

Then tooke she him in her armes, and ſaid vnto him: Oh the moſt tender, and deare Sonne of my bowels; how can I now cherish thee? With what shall I couer thee, to keep thee from cold, which is thy firſt torment? Thou didſt determine to be made man, wherefore didſt thou chooſe ſo poore a mother? Were there not in the world many great Ladyes and Queenes, that could better haue bene

able to haue clothed thee in silke and gold, as thou doest deserue, being God as thou art? I can giue thee but meane, and course clothes. But since it was thy pleasure to choose so poore a mother, why wouldest thou be borne, in so base, & abiect a place? If thou haddst bene borne in *Nazareth*, where thou wast conceiued, I could yet something better haue attended, and serued thee in my poore house: but what can I do heere my deerest Sonne? Thou my God hast deliuered me, from the panges and throwes, that other mothers endure in childbirth; why wouldest thou permit me, to feele now this torment? I meane, to see this heauenlie visage, (on which the Angels, and all the Court of heauen desire to gaze, as in a mirrour) to looke sorrowfully with the cold.

Oh my Son! how is the ioy that I haue to haue brought thee forth, and to see my selfe thy mother, mingled with griefe, that I haue not wherewithall to attend, and cherish thee as I would? If not as thou deseruest, yet at least as thou hast need. I beseech thee therefore my deere Sonne, that since it is thy will to choose me for thy mother, that thou wilt supplie our wants: so that, to my will, which to thee is best knowne, and manifest, there may be no want, which may be for thy seruice. We may imagine the blessed Virgin said such like words, either outward and openlie, or at least inwardly in her soule. Then againe adored she the infant as her God, and kissing his face as of her sonne, and his feet, as of her creator, lapped him in those clothes, which she had.

Although the Euangelist had not said as he did,

yet

yet we might well beleeue, that the holie Virgin was prouided according to her abillitie, and was not negligent in that caſe, eſpecially ſhe knowing the time of her deliuerie to be at hand. Hauing then wrapped, and ſwathed him, ſhe laid him vpon a little haye in a manger, as the Euangeliſt ſaith in theſe words: *She brought forth her firſt begotten Sonne, and wrapped him in clothes, and laid him in a manger, for there was no other place for him in the Inne.* Luk. 2. v. 7. And if, when the Sonne of God was borne, there was not preſent any humaine creature, but the B. Virgin, and her beloued *Ioſeph* (yea ſome are of opinion, that he was gone to prouide victuals for himſelfe, and the B. Virgin) there wanted not thouſands of Angels, who diſcended from heauen, apparailed in the liuerie of their king (that is: in the ſhape of men) and began to make triumph with muſicke, ſinging with ſweet, delectable, and true Angellicall voyces.

Very fit it was, that thoſe bleſſed ſpirits ſhould accomodate and applie themſelues vnto the vſage of the world; wherein, at the riſing of the morning Sunne, the little birds ſing ſweetlie, as it were ſaluting it, and reioyſing, for the comming of the ſame. So alſo, when the Sunne of Iuſtice was borne in the world, it was fit, that the birds of heauen, (which be the Angels) ſhould shew their ioy by their ſweet ſinging. Some Authors ſay: that the ſong of the Angels was begun by the bleſſed Virgin, and that thereof began the vſage, that at Maſſe, the prieſt that celebrateth beginneth the *Gloria in excelſis*, and the Quier followeth. So the glorious Virgin hauing laid her Sonne in the Manger, and

againe adored him, began to say with a loud voyce:
v. 14. *Glorie be to God in the hyest.* The Angels forthwith answered: *And in earth peace vnto men of good will,* with the rest which followeth. And that which was song in that stall, the Angels song likewise throughout the places, where they carried tydings of the birth of IESVS CHRIST.

ver: 8. The Euangelist *S. Luke* saith: At that time there were sheapheards watching, keeping their flocks; vnto whom (according to the opinion of diuers Authors) the Angell *Gabriell* appeared, accompanied with many other Angels, and vnto them hee told the newes of the birth of the Sauiour of the world. *S. Iohn Chrisostome* saith: he went not vnto *Ierusalem* to tell the Scribes and Pharisies, much lesse vnto king *Herod*, because they were proud, and drowned in vices, & deserued not, that God should do them that fauour; but he went vnto the sheapheards, which were meane, and humble. And although at the first they were afraid, yet the Angell secured them, and told them the Messias was born. And to the end, that they desiring to go and adore him, might find him, he gaue vnto them sure tokens, saying: you shall find the infant wrapped in clothes, and laid in a manger.

Hom. de nat. dom: tom. 2.

O thou blessed Angell, these signes, that thou giuest, are more like to make one misse God, thē to find him. How; is God an infant? God wrapped in clothes? God in a manger? Haue regard what thou saiest (thou glorious Angell) for all these things denote and shew basenes, contrarie to the state, and maiestie of God. The Angell replyed: beleeue me, it is as I haue said. God, without being changed,

hath

hath made a wonderfull mutation. He, being eternall, is now a little infant newlie borne. He whom the earth cannot containe; and for whom the heauens are too little; is now in a poore ſmall chamber wrapped in courſe clothes. God, who hath his ſeat aboue the Cherubins, at this preſent is laid to reſt in a manger of beaſts.

O great miſterie! O ſtrange wonder! All yee that be full of curioſitie, and loue to heare things the like were neuer heard, and to ſee ſtrange maruailes, the like were neuer ſeene, ſee, and conſider this maruaile. Go to the ſtall of *Bethleem* with the sheapheards, to ſee God a litle infant newlie borne: to ſee the Virgin Mother, that hath brought forth a child, and that in ſo ſtrange, & admirable a place. Let me aduiſe and counſell you, that you goe not thither with emptie hands, ſince the poore sheapheards brought preſents vnto him. Let vs carry that, which is moſt agreeable, & for our profit. He was found in a baſe place: let vs bring vnto him humillitie. He lamented: let vs come vnto him shedding teares, for that we haue offended him. Let vs beſeech him to vſe vs fauourablie, and to shew his mercy toward vs, ſince he was borne for that end, and purpoſe. And in eſpeciall, let vs beſeech him, that among all others, he will do vs this fauour, that is: to giue vs that grace, that we may be worthie to enioy his glorie. *Amen.*

Nicephorus Calliſtus ſaith: that the Emperour *Iuſtinian* commaunded, that the feaſt of the natiuitie of our Lord should be celebrated. Before the time of this Emperour, this feſtiuall day was celebrated in ſome particuler Churches. But he hauing

(as we may assured lie thinke) conferred the matter with the Pope, the Bishop of *Rome*, ordained it to be celebrated vniuersallie, through all Christendome, on the 25. of *December*, and on the same manner, as it is kept at this present; accompanying the same, with other festiuall dayes, as of *S. Stephen*, *S. Iohn*, and of the holie *Innocents*. The aboue-named *Iustinian* gouerned the Empire, in the yeare of our Lord. 565. The natiuitie of our Sauiour CHRIST was in the yeare of the world. 3962. by the most common receaued opinion.

The life of S. Anastasia. Martyr.

KING Dauid *talking with God in the person of the martyrs saith*: We be passed by fire and water, and thou hast brought vs into a place of refreshing. *This maie be well applyed, to the glorious martyr* S. Anastasia, *who after a long imprisonment, suffred martyrdomes, the one of water, the other of fire, and being deliuered from the one, by meanes of the other, her blessed soule obtained the place of refreshing, which she enioyeth at this present in heauen. The life of this holie saint, was described in the manner that ensueth, by Venerable* Bede, *and* Ado *Archbishop of* Treuers.

SAINT *Anastasia* was borne in *Rome*, and was maried vnto *Publius* a noble man of great ac-

count, but yet a pagan. He hauing knowledge that his wife gaue much almose vnto the Christians which were in prison, iudged that she was a Christian also. And fearing to loose his goods, (though he had the greater part thereof, in mariage with her) he determined to accuse her, the persecution of *Diocleſian*, and *Maximian* being at that season very sharp, and rigorous. And least any other should accuse her, and so get his goodes, he determined to do it first him self.

This cruell man shut her vp in a chamber, where he kept her many daies, giuing her meat, by stint and measure, and entending to famish her, he did euerie daie diminish it. Whileſt the holie saint remained thus in prison, she wrote certaine letters to a holie martyr called *Crisogonus*, who was likewise in prison, and returned her answeres, whereat she receiued great consolation.

Shortlie after, *Anastasia* was freed of her imprisonment, but she fell into other troubles, for she was taken by a gouernour, who kept her two months in prison; where shee was relieued by a good and vertuous woman called *Theodora*, who was martyred also afterward. The two months being expired, the gouernour put her in a Bark, together with. 270. Christians men and women, that they might be cast into the sea. The officers performed the decree of the gouernour, yet the water pardoned, and did not drowne them, but cast them on the shore in saftie, in the Iles called *Palmaria*.

To that place came the gouernour of *Illiria*, or *Sclauonia*, with his souldiers, who had in charge

alſo, to put the Chriſtians to death He put them againe in priſon, and tormented them after diuers manners. S. *Anaſtaſia* was bound to foure poſtes, ſomewhat high from the ground: and when they had racked her by the hands and feet, in moſt cruell ſort; they kindled a fire vnder her, which, by litle and litle, depriued her of her mortall life, whereby she obtained life euerlaſting.

Among theſe holie Martyrs, there was one called *Eutitianus*, a man verie rich, plaine, and void of mallice. From this man they took all his goods, of which he ſeemed to make no regard; and if any thing had bene ſpoken to him thereof, he would anſwere thus: Take from me what you will, yea, all that I haue to loſe; you shall take my head before you take CHRIST from me.

The bodie of S. *Anaſtaſia* half conſumed, was buried by a matrone called *Appolonia*, after she had dreſſed it with coſtlie ointments. And when she had many times embraced and kiſſed it, she wrapped it in moſt pure white linnen, and buried it in a garden she had, where shortlie after she cauſed a Church to be builded, after the name of the ſaint. This glorious martyr is one of the ſaints named in the Canon of the maſſe, which is no ſmall priuiledge.

Her martyrdome was about the yeare of our Lord 300. (*Diocleſian*, and *Maximian* being Emperours) on the 25 of *December*. And, becauſe on that daie the natiuitie of CHRIST is celebrated, the commemoration of this ſaint is only made in the ſecond Maſſe of the three, which on that daie are ſaid.

Some

Some write; that Pope *Telesphorus* ordeined, that three Masses should be said on that daie. And some Authors saie; that the first Masse signifieth the Gentiles, who were in a manner blind in their Idollatrie; and therfore it is said at midnight. The second is said at break of day, when the light is seene, although but a litle; and this signifieth the Hebrewes, who had some light from God, which was but litle; for they had all things in figures, and shadowes. The third Masse which is said at the cleare daie, signifieth the Christians, who haue the cleare light of God, becausse they haue most cleare knowledg of him.

Other authors saie; that in these three Masses, are represented three states. By that which is said at midnight is vnderstood the darksome state, full of obscuritie and confusion, of those that be in hell. By the other, that is said at the break of daie, when the light beginne to be seene, are vnderstood those that liue in the world; who be in the middle, betweene the light and darknes; and do not know, what shalbe their end. By the third, which is said at cleare daie, is vnderstood the state of the happie, which be in eternall clearenes, and possesse the ioyfull, and blessed vision of God. This is the signification of the three Masses, which are comonlie said on Christmas daie, as the doctors generallie say.

The occasion that mooued Pope *Telesphorus* to make this ordinance was: The first Masse is called *ad Galli cantum* which is at midnight, or a litle after, becausse at that houre IESVS CHRIST was borne. The second is called at the daie-break, becausse at that houre he was visited, and adored by the sheapheards.

pheards. The third is said at the ordinarie houre, as on other daies, and is called the high Masse. [*The spanish saith*:] Of these three Masses writeth *Innocent* 3. in the third sermon of the birth of CHRIST. *Galfridus*, lib; de reb: Eccles: cap. 21. *Albinus* de diuin. offic. cap. 1. *Sicardus* Cremonens: and others.

The life of S. Stephen the first Martyr.

3. Reg. 12.

ROBOAM *the king of* Israell, *succeeding his father* Salomon *in the kingdome, made some lawes and ordinances, to be obserued of his subiects, who esteemed them to be too rigorous: which caused them to assemble together, with intent, to rebell against the king* Roboam, *saying, and professing openly, that they would not obey him, nor acknowledg him for king. Those which did thus rebell, were ten tribes of the twelue, into which, all the hebrewes were diuided.*

The king being certifyed of this commotion, called one Aduram, *his faithfull seruant, and one of great account in his court, commaunding him: to go speak peaciblie to these rebellious people, therby to quiet, and appease them.* Aduram *caused the ten tribes to be warned to appeare: & choosing out the most principall of them, he shewed him some reasons, whereby he might reduce them to the seruice of the king: but they hearing him named, with great indignation took vp stones, and stoned* Aduram *to death.*

Roboam,

Roboam, *in asmuch as he is king of* Israell, *is a figure of* Iesvs Christ, *vnto whom the father eternall gaue the lordship and power ouer all flesh, and especially ouer that people, vnto whom he was sent for guide and captaine, and for king also, as the Prophet* Zacharie *calleth him. This king made his ordinances, when ascending gloriously into heauen, he commaunded his holie Apostles, and disciples, to publish the Euangelicall lawe, and make knowne vnto all men, that the old law was abrogated. Many of the Iewes thought this to be verie strange, and rigorous, and therefore they took counsell together and determined, that they would not acknowledg* Iesvs Christ, *nor receaue his Ghospell, and doctrine.* Cap. 9.

He vnderstanding their consultation, and entent, sent a principall man of his court vnto them, which was S. Stephen, *figured by* Aduram. *Whilest he talked to the principall of them, to perswade them to acknowledge* Christ *for the Messias, and that they would obey him, and receaue his doctrine; they on the contrarie part, being obstinate, and rebelliously bent, took vp stones against* S. Stephen *and with extreame furie, led him forth of the citty, and there stoned him to death; the martyr remaining victorious, being crowned in his owne bloud.*

The life of this glorious martyr, written by S. Luke *the Euangelist, in the Acts of the Apostles, and other good approoued authors, is in this manner.*

The Apostles preaching, and doing many miracles in *Ierusalem*, the people of the cittie, and the countries there abouts came, and brought their sick in great aboundance, and they were all healed. This was the cause, that the number of the disciples encreased daily, for all those that were Baptised, were called by that name. It befell, that *Caietz vpon this place.*

amongst

amongſt them aroſe a little controuerſie, mooued
cap 6. by the Greeks againſt the Hebrewes They were
v. 1. all Hebrewes, but ſome of them were borne in *Greece*, and others in *Paleſtine* and theſe were called Hebrewes, and the other Grecians.

Theſe Grecians ſeemed agreeued, that their widowes were not admitted into the publike miniſterie, and affaires; becauſe in thoſe times they that were conuerted, brought all their goods vnto
cap. 4. the Apoſtles, and they prouided for them their diet
v. 37. apparrell and all other things neceſſarie. And to the end, that all things might be done in order, they appointed to euerie one a particuler office: and to the widowes, (that were honeſt and deuout women,) they gaue in charge to dreſſe the meat, and to attend the table. The Grecians requeſted, that the widowes of their nation might be admitted vnto that ſeruice: for euerie one deſired to be employed in ſome office, and to do the beſt ſeruice they could.

The Apoſtles aſſembled together to ſtaye this matter, leaſt it might grow to diſcord. And, hauing called all the diſciples, ſaid vnto them: It is not fit, that we ſhould be buſied in matters of ſuch ſmall importance; therefore let vs find out, and make choiſe of ſome good quiet men, of honeſt fame, who may haue authoritie to prouide perſons, which ſhall haue care of the prouiſion of dyet, without aggrieuance of any nation, one or other: and out of both nations may be choſen widowes dilligent, and apt to dreſſe meat for the multitude. And when in this matter there may happen any occaſion of diſagreement, they may reſort to thoſe

that

that be elected, who may quiet all diſſentions, if any ariſe, and that we may attend to preaching, and prayer.

This reſolution pleaſed them all, and out of the diſciples were choſen ſeuen; and as the head, and chiefe of others, *Stephen* a faithfull man, and full of the holie Ghoſt was choſen. S. *Auguſtine* out of this gathereth: that S. *Stephen* was a man of great continencie, and gouernement; ſince vnto him was giuen an office, in which he ſhould haue ſo great dealings amongſt women. The Holie Ghoſt ſaith alſo of him; that he was replenished with grace and fortitude, and that he did ſignes and many miracles. He ſhewed himſelfe to be very valiant, and couragious, preaching IESVS CHRIT to the Hebrewes, perſwading them to forſake the law of *Moyſes*, (which now was of no force) and that they ſhould receaue the Ghoſpell and be Baptiſed.

The matter was brought to that paſſe, that *S. Stephen* was more famous, then any other of the diſciples; becauſe he diſputed face to face with the maiſters of the Sinagogues, in which were congregated the Grecians of ſundrie Prouinces, as of *Cyrene*, of *Alexandria*, of *Cilicia*, and of *Aſia* the leſſe, who altogether could not make reſiſtance vnto the words of *Stephen*. For he propounded his reaſons with ſuch a ſpirit and wiſedome, and reſolued their arguments ſo cleerlie, that they remained aſhamed, and vtterly confounded. Where they ſhould haue taken profit by the ſame, they (contrariewiſe) tooke ſuch indignation againſt him, that they hyred certaine falſe witneſſes, to

accuſe

accuſe him vnto the high prieſt.

Hereupon S. *Stephen* was taken, and the witneſſes accuſed him, that they heard him ſpeake blaſphemie againſt God, the Lawe, and the Temple. And they added alſo, that he ſaid: that IESVS of *Nazareth* ſhould deſtroy that ſacred place, and change the traditions, and ordinances giuen by *Moyſes*. This was an apparant ſlaunder; for this laſt they had not heard S. *Stephen* ſay, but the prieſts ſaid to themſelues that it muſt be ſo, ſince IESVS CHRIST had ſaid ſo; yet they wrong vnderſtood him, when he ſaid vnto them: *Pull downe this Temple, and in three daies I will build it vp againe*. In theſe words our Sauiour ſpoke of the Temple of his body as the Euangeliſt ſaith: that they ſhould put him to death, and on the third day he would riſe againe. Whereupon the falſe witneſſes, (incyted thereunto by the Scribes and Phariſies, the enemies of S. *Stephen*) depoſed, that he affirmed the ruine of the Temple, and the change of the Traditions, and ordinances giuen by *Moyſes*.

Iohn: 2.

This accuſation being layd, all they that ſate in Counſell, looked ſtedfaſtly vpon S. *Stephen*, and they ſaw his face, as the face of an Angell, gliſtering out of meaſure. The high prieſt demaunded if this were true which they affirmed to him? The glorious ſaint (hauing craued audience) reduced to their memories all the accidents that had happened to that people; and the graces, and fauours, that they had receiued from God; beginning at *Abraham*, euen vntill that preſent time. He made relation how *Iacob* going into *Egipt*, with all his ſonnes, in the time of *Ioſeph* (flying from the great

Cap: 6. v. 15.

dearth,

dearth, which was in the land of *Canaan*) remained there, and inhabited in that countrie. And how *Ioseph* being then dead, the Egiptians dealt euill with them; wherefore God sent *Moises* to bring them out of that countrie, & to deliuer them from the hands of *Pharao*, that kept them as slaues, and made them to passe the red sea on the drie land, hauing drowned all their enemies therein. Cap. 7.

He told them also, how God gaue them the law, by the hand of *Moyses*, who prophesied and said: that God would raise a prophet of the people of the Iewes, and that they should and must heare, and obey him, euen as they had done *Moyses*. He also charged them, with their vnthankfullnes toward God, they hauing receaued of him so many great benefits and graces; how they left to worship him and fell to adore Idols, made with their owne hands; how they had persecuted the prophets, and killed many of them, and finally he said vnto them: You indeed do shew your selues to be their children, for they were obstinate, and stifnecked, against the commaundements of Gods lawe; and you be also like them, resisting the Holie Ghost.

They persecuted the prophets, that spoke of the comming of that iust and Holie Propher, of whom *Moyses* spoke likewise; but you haue imprisoned that same iust, and holie Propher, who was the true Messias, and the CHRIST promised in the lawe, and you neuer ceased persecuting him, vntill you had put him vnto the death of the crosse. The scribes and Pharisies which sat in Counsell were so mooued, that they gnashed their teeth against him, shewing thereby their indignation,

and

and offring withall to lay violent hands vpon him.

S. *Stephen* lifting vp his eyes to heauen, ſaw the glorie of God, and IESVS CHRIST ſtanding at his right hand; as it were, to ſhew him his power, and fauour to helpe him in this sharpe conflict, which he vndertooke for his ſake. The glorious ſaint could not conceale nor hyde it, but certified them of the great glorie, ſaying: Behold, I ſee the heauens open, and the ſonne of man, at the right hand of God. When theſe diuelish, and hard-harted people, (who awaited to find any occaſion againſt the holie man, that they might wreake and diſcharge all their mallice and rage conceiued againſt him) had heard him ſpeake theſe words, they eſteeming it to be blaſphemie, lifted vp their voices and ſaid: Let the blaſphemer dye, let vs put him to death; and herein they fained to shew their zeale vnto the lawe, and shut their eares, as if they had heard ſome abſurd ſpeech againſt God, or his honour.

cap. 7. v. 55.

But this was not all. For as though S. *Stephen* had beene indeed a blaſphemer (whom the lawe commaunded to be led out of the cittie, and there to be ſtoned) they laid violent hands on that holie Deacon, and with a furious vproare and noiſe, they led him out of the cittie, where the witneſſes that had giuen in euidence againſt him, gaue their garments to be kept by a yong man called *Saul*, (who ſeemed to be verie ioyfull that S. *Stephen* was put to death) and then they began to ſtone him with ſtones.

The holie ſaint ſeing that his death approached, lifted vp his eyes vnto heauen; and ſaid: *My Lord*

IESVS

IESVS *receiue my ſpirite.* This prayer he made for himſelfe, ſtanding on his feet: but when he would pray for his enemies (to the end they might ſee he prayed for them from his hart) he kneeled on the ground, and with a loud voice ſaid: *O Lord pardon them this ſinne, for they know not what they doe.* Little did this his pious act mollifie the obſtinate, and hard harts of his aduerſaries: yea they rather threw downe ſtones vpon him, like a ſhower of haile. Some miſſed him, ſome hitte him, ſome hurt him, others returned back, and ſome ſtuck faſt in his ſacred head. In this torment, the bleſſed Martir ended his life. His holie bodie was buried by ſome vertuous people, shedding ouer him many ſorrowfull teares. Cap. 7. v. 59 60.

Of this holie Martyr are read great matters in particuler treatiſes, which *S. Auguſtine*, S. *Gregorie Niſſen*, *S. Fulgentius*, *S. Peter Criſologus*, *Euſebius Emiſſenus*, *Nyceras*, and many other authors write of him. All this and much more S. *Stephen* meriteth, aſwell for his many vertues, as for the great zeale, wherewith he preached IESVS CHRIST, and his honour: and alſo, in the great charitie he shewed, in praying vnto God for them, that tooke away his life. Hereof it came, that his prayer was heard, and was ſo acceptable to God. for as *S. Auguſtine*, and *S. Iohn Chriſoſtome* affirme: the Catholique church doth at this day, by him enioy *S. Paul*, who was one of the furtherers of his death.

It is trulie ſaid, that *S. Stephen* was a deacon, ordained together with ſixe others by the Apoſtles, when they gaue them the charge of the ordinarie ſeruices, that dailie occurred among the diſciples.

Moreouer, S. *Auguſtine* writeth many miracles which God did by the merits of S *Stephen*: but for that the greater part happened at ſuch time, as his bleſſed bodie was found; I refer you vnto the feaſt of his Inuention, which the holie Church keepeth on the third of Auguſt, in which place you may read ſome more of them.

At this time, we will ſpeake only this: That ſeing this ſaint made prayer for them that ſtoned him: we, which deſire to honour him, in celebrating his feaſt, may hope, that he will be a good meanes, to obtaine mercy for vs of the heauenlie Maieſtie: and that, by his eſpeciall fauour, we may haue the guift of perſeuerance in his ſeruice vnto our death, that afterward we may be worthy to ſee him in his glorie. *Amen.*

Euſebius ſaith: the death of S. *Stephen* was in the yeare of CHRIST 34. in the raigne of *Tiberius Cæſar*. *Durandus* in his rationall ſaith: that the death of S. *Stephen* was on the third of *Auguſt*, when his Inuention is celebrated, which as he ſaith in the ſame booke was on the 26. of *December*, being the day, whereon his principall feaſt is kept. The Church changeth it (as the ſame *Guilielmus* ſaith) to haue the Martyrdome more feſtiual, adioining that, rather then the Inuention, vnto the birth of Chriſt.

The life of S. Iohn the Euangeliſt.

THE holy and valiant man Mardocheus (the faithfull Chronicler of the King Aſſuerus and Eſther) recounteth: that he being aduiſed and attent, and hauing continuall regard to the health and welfare of his King and Lord, heard one day, that ſome ſeruants of the King had made a conſpiracy to kill him, and reſolued to put it ſpeedily to effect. Mardocheus noted the words, and taking knowledge of the men, made a memoriall, wherein he wrote all their conſpiracy, and wrought ſo, that it came to the Kings hands, who cauſed the offendors to be impriſoned, and after they had confeſſed their offence, to be puniſhed according to their deſerts.

There was no reward giuen to Mardocheus, for diſcouering this treaſon: but there was made only a note in the Annales of the Kings of Perſia. Some dayes after it happened, that the King commaunded that booke to be read vnto him, that he might reward the ſeruices done vnto him, whereof in that booke the memory was conſerued. and when he came to that place, where mention was made of Mardocay, the King perceiuing, that he had bene the cauſe of a great and manifeſt deliuery from a danger of his life, ſtudied what reward to beſtowe on him: At laſt he determined that Mardocay ſhould be arraied gorgeouſly, and led through the City vpon a goodly Horſe, and that be-

fore him ſhould go trumpets ſounding, and declare, that it was the Kings will and pleaſure, that Mordecay *ſhould be honoured: and euery man was charged to do him honour.*

This hiſtory agreeth and fitteth well S. Iohn *Euangeliſt figured in* Mordecay. *For as he was Cronicler to the King of* Perſia, *ſo* S. Iohn *was a faithfull Cronicler of* IESVS CHRIST: *The one was holy, the other moſt holy.* Mardocay *diſcouered the conſpiracy made againſt the King, whereby he auoided a greiuous hurt;* S. Iohn *hauing notice alſo of another conſpiracy, that the Ebyonites heretikes plotted againſt* IESVS CHRIST (*denying, that he was God,*) *wrote his Ghoſpell againſt them; whereby their iniquity was diſcloſed, the damage preuented, and they confounded.*

This writing was written in the memoriall of God, and then came the day, wherein the memorials are read, and ſeing what S. Iohn *had done for* IESVS CHRISTS *ſake; not only for this ſeruice, but for diuers others worthy of rewarde, it pleaſed his Lord to honour him, euen as it happened to* Mardocay. *To this end, was giuen vnto him a gorgeous and rich veſture, the like whereof is hardly to be found: for the tittles that do agree vnto this holy ſaint, do not ordinarily concurre in any other, at one time.*

He was ſet vpon a horſe, which was the ſpeciall fauour beſtowed on him by God: The horſe was, that which Dauid *meaneth in a Pſalme ſaying:* O Lord, thou ſhalt ſaue both men & beaſts: *In ſome ſence, you may vnderſtand by beaſts, the bodies, as by the names of men, we may vnderſtand the ſoules: as if he had ſaid: that at the day of iudgement the holy ſaints ſhall goe to heauen both in body and ſoule.*

Vpon this Horſe, viz. his owne body, it pleaſed God, that

S. Iohn

S. Iohn Euangeliſt not ſtaying for the day of iudgement, ſhould riſe againe, aſſoone as he dyed, and go vp into heauen, as many great authors hold, who yeeld many ſtrong arguments to proue, that S. Iohn *Euangeliſt is in heauen both in body and ſoule, whereunto he entred like another* Mordecay *triumphantly with trumpeters before him, who proclaims all his heroicall acts, and declaring that God will ſo honour him, and that he would haue him honored of all. The life of this holy Apoſtle and Euangeliſt enſuyng, is collected partly out of the Goſpell and in part out of diuers good and graue Authors.*

SAINT *Iohn* the Euangeliſt was the ſonne of *Zebedee* & brother of *S. Iames* the greater, who was beheaded by *Herode. S. Iohn*, (after *Onuphrius*) was borne in the third yeare of CHRIST. He was of a noble houſe as *Nicephorus* and *S. Ierome* ſay. And they be of that opinion, for that *S. Iohn* was familier in the houſe of the high prieſt, as appeareth in the night that CHRIST was taken, for *S. Peter* was ſuffered to come in by meanes of *S. Iohn*, as one whom they reſpected. *Lib. 1 ca. 28*

Though he was a gentleman, yet for to auoid idlenes, (the nurſe of many vices,) he vſed the trade of fiſhing, ioyntly with his father and brothers: and the rather, becauſe their houſe was nere the ſea, of *Galily*. This ſheweth, they were not ſo poore as ſome make them, in that they had a barke of their owne, wherewith they fiſhed. They being then one time buſy at their fiſhing, CHRIST called them, and bad them follow him; and be his diſciples. They knowing him to be their kinſman (and reputing it happy that he would accept them into his ſchoole) forſooke their father, the barks

and the nets, and went to IESVS CHRIST.

S.Iohn was now about 28. yeares old, and a virgin (as he was all his life) of a good nature, beautifull in countenance, very amiable, and wiſe. Wherupon the ſonne of God tooke vnto him an eſpeciall affection, and made him his fauorite, among all the Apoſtles. This ſame Euangeliſt eſteemed this prerogatiue ſo highly, that when he recounteth any thing in the Ghoſpell, where he is to name himſelfe, in ſteed thereof he vſeth this phraſe. *The diſciple, whom Ieſus loued.* IESVS CHRIST shewed often to him particuler kindnes; of the which one was, that when he was to be transfigured vpon mount *Thabor* in the preſence of three Apoſtles, one of them was *S.Iohn*. he was one of them, that was preſent, when our Sauiour raiſed the daughter of the prince of the Synagogue in the preſence of two other Apoſtles, he being the third.

S.Iohn gaue notice to his mother of the great affection CHRIST bore to him: who guided by motherly affection, or perſwaded with the opinion, that all, or the moſt part of them had, that conuerſed with IESVS CHRIST, to wit; that he should raigne temporally, it ſeemed to her an eaſy matter to obtaine of him, that the two brethren her ſons should haue the higheſt place of dignity in his kingdome: ſo shee beſought him, to beſtow on them that fauour. But he entending to make her know, how they had deceiued themſelues in this demaund, for that his kingdome should not be in this world, but in heauen, where if they would haue a peculier place; they muſt (he ſaid) if they would obtaine it, both drinke the ſame cuppe and

ſuffer

ſuffer troubles for Gods ſake, and that therein they muſt alſo looke for his help.

The night of his laſt ſupper, our Sauiour shewed eſpeciall fauours vnto *S. Iohn*: for when he ſaid that one of them that ſate at the table, should ſell and betray him, though *S. Peter* was fauoured much of CHRIST, yet it appeareth, that CHRIST would not diſcloſe this ſecret to him, but to *S. Iohn*: yea *S. Peter* requeſted *S. Iohn*, to aske that queſtion. *S. Iohn* might do it fitly, as ſitting by our Lord; who anſwered that he was the traytor vnto whom he gaue a morſell of bread dipped in the platter; and then he gaue it to *Iudas*. In the ſame ſupper *S. Iohn* leaned vpon the breaſt of our Lord, and there ſlept; in the which ſleepe, he ſaw many high and ſecret miſteries, which he afterward wrot in his Ghoſpell. Whē our Sauiour went to pray in the garden, *S. Iohn* was one of the three diſciples, that he tooke with him, and willed them to watch in prayer. At the time the Iewes apprehended him, *S. Iohn* fled as the other Apoſtles did, but incontinent he returned, and ioyntly with *S. Peter* followed him to the houſe of the high prieſt, where he ſaw how *S. Peter* denyed him, and our Sauiour to looke vpon him; and how *S. Peter* repentant for his fault, went forth and wept bitterly for his ſinne.

After this *S. Iohn* departed from thence, and brought the newes to the mother of God of that which had befallen. Shee was at that time in *Bethania*, or elſe, as others will, in the ſame houſe, where CHRIST ſupped with his diſciples, though shee was not preſent therat, but was with drawne in ſome other lodging or roome. *S. Iohn* accompanied

the holy Virgin with griefe (as we may well imagine) aſwell to ſee her in that heauynes, as to thinke what torments his deare maiſter had and did ſuffer and endure.

This ſame diſciple ſtood with the bleſſed Virgin, at the foote of the Croſſe, when our Lord did him that fauour aboue all fauours, neuer ſufficiently praiſed and magnified: ſince, in ſuch a time & ſuch circumſtances, our Redeemer looked with his eyes vpon two ſuch perſons, as were his mother and his diſciple, and ſtudied in what manner he ſhould shew the bond he ought vnto his mother and how she should ſatisfy the loue he bore toward his diſciples, he reſolued to giue the diſciple for ſonne vnto his mother and the B. Virgin for mother vnto his diſciple; whereupon he ſaid vnto her: *Woman behold thy ſonne*: It was not forgetfulnes of IESVS CHRIST, that he called the B. Virgin, woman and not mother, for the name of mother, is a word of great tendernes, and it would haue cauſed the B. Virgin to haue shed aboundance of teares, who had before powred teares like raine from her eyes, therefore he called her woman, and not mother. Then he ſaid to the diſciple; *Behold thy mother* there, as if he had ſaid, *Iohn* take her to thy mother, for I leaue her vnto thee: She is a Virgin, and thou art a Virgin, it is very meete, that she hold thee for her ſonne, and as a ſonne loue thee, and that thou hold her for thy mother, and as a mother loue and honour her.

S. Iohn ſtood at the foote of the Croſſe, all the time our Lord remained thereon, learning of him, as of a man reading from a chaire, things wonder-

full

full and admirable, and chiefly when he heard him pray for them that crucified him: for then he learned a wonderfull leſſon of loue, that ought to be borne not only to ones friends, but alſo to his enemies. CHRIST had ſaid it before vnto them by word of mouth, but on the Croſſe, he confirmed it by deeds; to the end, they might better learne their leſſon.

At the time our Sauiour called for drinke, and that vineger was giuen him, *S. Iohn* felt incredible griefe, to ſee his Lord and maiſter, (by him ſo much loued) to endure ſuch torments: laſtly IESVS being dead, when his ſide was pirced with the ſpeare, *S. Iohn* with the sharpe eyes of the Eagle, ſaw water and bloud to iſſue from the wound, and noted the ſame in his Goſpell. When our Lord was taken from the Croſſe, *S. Iohn* tooke him in his armes, and gaue him to the penſiue & diſcomforted mother, and with her, and with the other that were preſent and that came to take him from the Croſſe, carried him to his ſepulcher. And hauing heard the third day after by the *Maryes*, that our Lord was riſen againe, *S. Peter* and he returned thither, yea he ran before *Peter*, and came firſt, but ſtayed at the doore, and did not enter in, vntill *S. Peter* came.

Then late in the euening he ſaw our Lord riſen againe, ioyntly with the other Apoſtles excepting *S. Thomas* and *Iudas*. He ſawe him alſo another time, being with S. *Peter* and theother Apoſtles fishing in the *Tyberias*, when they being in the bark, and our Lord on the shore S. *Iohn* was the firſt that knew him. And for that the diſciples ſaid to our Lord, that they had fished all night, and

had

had taken no thing, our Lord apointed thē to caſt the nett on the right ſide of the barck, at which time, they took ſo many fishes that it was agreate wonder the netts were not broken, which S. *Peter* ſeeing, ſwamme to him, and theother came to him being vpon the land by barck.

There our Lord gaue vnto S. *Peter* the Papacy, which he had promiſed vnto him, and did not giue it vnto S. *Iohn*, for certain reaſons, which the doctors alleage: One of the which is this, that if the Pope gaue vnto a ſeruant of his an office, which was worth yearly 1000. ducats, but paid out of it a penſion of 800. ducats, and if to another he gaue an office worth yearly. 500. ducats without pention out of the ſame, it would appear, that the ſecond man should be thought to be in the greateſt fauour.

So alſo was it a great fauour to giue the Papacy and the charge of the Church vnto S. *Peter*, but this benefit paid a great penſion out of it, for the many cares and troubles adioyning vnto it. It was alſo a benefit to apoint and aſſigne vnto S. *Iohn* the mother of God, for his mother, which thing was without trouble or charge, and therfore greater was the honor done vnto S. *Iohn*.

It is alſo very clear, that he who is to he head of others, muſt haue both hony and gall, for he muſt (at one time) be affable & myld toward the lowly and humble, and muſt shew himſelf ſterne and rigorous to the prowd and hauty: S *Peter* had theſe conditions, he was not altogether mylde, for when occaſion ſerued, he knew to fight with his ſword, and to wound men: but S. *Iohn* he was peaceable

and

& myld at all times. Moreouer, S. *Iohn* was the kinſman of CHRIST after the flesh, & if he had giuen him the Papacy, it would haue bene thought (and he should haue giuen occaſion to think ſo) that ſuch a dignity might haue bene beſtowed vpõ their friends and kinne. He gaue it then to S. *Peter* with whom he had no kindred. S. *Thomas* ſaith alſo that our Lord gaue the Papacy to S. *Peter* for that he loued him more, then any other, as it is collected out of the ſame Ghoſpell, and therefore it was good reaſon he ſhould be preferred vnto that high dignity. *Iohn.* 21.

Chriſt hauing giuẽ that function vnto S. *Peter*, & ſaid to him obſcurely, that he ſhould dye on the Croſſe, as he did; S. *Peter*, who loued S. *Iohn* dearly, asked our Lord, what ſhould become of him, as if he had ſaid: *Shall Iohn alſo dy on the Croſſe?* the ſonne of God anſwered him: what if it pleaſe me, that *Iohn* ſtay till I come to iudge both the quick & the dead, to the (*o Peter*) what importeth it to know it? the ſame S. *Iohn* alſo recounteth, that the brethrẽ talked amongſt themſelfs, that the diſciple ſhould not dy, but they marked not, that CHRIST, ſaid not, that he ſhould not dy, but if it pleaſed him, that he ſhould liue vntill his ſecond comming, what had S. *Peter* to do to know it.

This ſpeech S. *Iohn* made himſelf is not ſufficient, but that ſome make a doubt: for there be many that ſay, that he liueth yet, & is to come and preach againſt Antechriſt in the company of *Enoch* and *Elias*, whom God keepeth aliue for that entent: and that S. *Iohn* is to be martired with thẽ. Some ageine be of a contrary opinion, and ſay, that the ſame S.

Cap. 11 *Iohn* who treateth of the commyng of *Enoch* & *Elias* in the Apocalipſe, ſaith thy ſhalbe two, ſo that if he ſhould haue him ioyned vnto them, he would not haue concealed it.

And to the end it may appear which of theſe two opinions is of greateſt autority, I will in this place name them that be of thoſe opinions, this I: ſay, if it be lawfull to put this matter in opinion, for that conſidering the words of S. *Iohn* of himſelf againſt the other Apoſtles, that douted of his death, it ſeemeth not ſecure to ſay, that the Apoſtle did not dy.

They that affirme, that he dyed not, be Abbot *Ioachin*, and *George* of *Trapeunt* a grammaryan, who made a treatiſe of this matter, and *Francis Mairon* red this treatiſe, and ſaith alſo that *S. Iohn* is yet aliue. He was a franciſcan fryer, and was the firſt that determinately ſaith; that the mother of God was conceiued without originall ſynne: for though that *Scotus*, who was a fryer mynour alſo, moued the queſtiõ, yet he did not reſolue the matter clearly, though he ſeemeth to be of that opinion as *Mairon* is, who affirmeth and determyneth it to be ſo. Theſe three Authours I haue ſeene, and I know not, if any other be of that opinion: for that *Theophilactus* and Euthimius, who be graue and ancient autors, (if you mark their words well) ſay only; that in their time, it was the opinion of ſome that S. *Iohn* was not dead, and the ſame ſaith *Symeon Metaphraſtes* alſo.

Mai. 4. diſ. 49.

But other holy doctors be of a cõtrary oppinion *S. Ierome* ſaith plainely in many places, that S. *Iohn* dyed; & the ſame is auouched by *S. Iohn Chriſoſtome* t

In mat. 20.

Tertullian

Tertullian who wrot the martirdome of S. *Iohn*, when he was put into the boyling oyle, ſaith; that then he was deliuered from death, but he afterward dyed: and the ſame ſaith venerable *Bede*, Euſebius of *Ceſarea* in his eccleſiaſticall hiſtory; *Polycrates*. B. of *Epheſus* ſaid that *S. Iohn* dyed *Nieephorus Calliſtus* not only ſaith, that he dyed, but alſo that he roſe againe incontinent, and that he went into heauen in body and ſoule, and S. *Thomas Aquinas* is of that opinion alſo S. *Ierome* and venerable *Bede* ſeeme to infer, that S. *Iohn* is in heauen both in body and ſoule: for they ſay, that he dyed without griefe, and that his body was not turned into duſt. So that the Authors who ſay S. *Iohn* did not dy, be not of any great account, and againſt them is the opinion of many and auncient doctors. Iudge then, whom we ſhall beleeue. But in my opinion there is no dout, but that S. *Iohn* did by.

Ho. 26 in epiu. ad he. Lib. de. In Io. 21. Lib. 3. c. 3. Lib. 1. 35. 4. d. 43 art 3.

After that IESVS CHRIST aſcended into heauen, and after the commyng of the Holy Ghoſt, at the which S. *Iohn* was preſent with the other Apoſtles, and diſciples, S. *Luke* recounteth in the Acts of the Apoſtles, that S. *Peter* and *S. Iohn* going into the temple to pray at the nynth houre, healed a lame man, to the great wonder of all the people. Whereupon the two holy Apoſtles were led into the conſiſtory of the Iewes, where they conſtantly profeſſed the faith of IESVS CHRIST. They were alſo put in priſon and beaten, wherof they much reioyced, & thought they had receued a ſingular benefite, in that they had ſuffered perſecution for the name of IESVS CHRIST. In this conſiſtory was preſent *Gamaliel* a diſciple of

Act. 3.

CHRIST

CHRIST who laboured to ſet the Apoſtles free without punishment, but he could not effect it.

S. Iohn remained in *Ieruſalem* certaine yeares, and that was (as ſome thinke) as long as the B. Virgin liued after the Aſcenſion of our Sauiour into heauen. He had a great regard and care of her: he ſtayed ordinarily in her company. He ſaid maſſe vnto her: and she did often times receaue the B. Sacrament at his hand as S. *Bonauenture* ſaith. The communication, that theſe two bleſſed creatures had together, was queſtionles euen *Seraphicall*, being both of them ſo inflamed with the loue of God, as they were.

After the death of the B. Virgin, S. *Iohn* went to preach in *Aſia*, which country fell vnto his lotte, in the diuiſion of prouinces. This glorious Apoſtle preached with great zeale, and founded ſeuen Churches in ſeuen principall Citties viz *Epheſus*, *Smirna*, *Pergamo*, *Thyatira*, *Philadelphia*, *Sardis*, and *Laodicea*. In all theſe places he ordained prieſts to adminiſter the ſacraments to the Chriſtians, that were many in euery one of theſe Citties.

It befell that *Domitian* a moſt cruell tyrant was made Emperour of *Rome*, who perſecuted the Chriſtians in all the lands ſubiect to the Empire. In this perſecution S. *Iohn* was taken in *Epheſus*, and brought to *Rome*, and was there put into a veſſel of boyling oyle, (as *Tertullian* & *S Ierome* ſay) out of the which he came without any hurt, and then he was banished into an Iſle called *Pathmos*, which is one of the Iſlands called *Cyclades*, and is not farre from *Rhodes*. There the Apoſtle ſtayd a whole yeare, and on a Sunday he had a viſion and a

In prol. in Ioh. De preſcript.

reuelation,

reuelation, in the which was diſcouered the ſucceſſes of the Catholike Church, that should happen vntill the day of the generall iudgement: and all that he wrot in a booke, which he called the *Apocalipſe* or *Reuelation*. *Apoc. 2.*

Whileſt that *S. Iohn* remained in that Iſland, he conuerted vnto the faith of CHRIST almoſt all the inhabitants thereof, and ſuch was their loue toward him, that (as *Symeon Metaphraſes* ſaith.) When he was to depart from them backe vnto *Epheſus*, they were like to dye with ſorrow. He was releaſed from the exile, after the death of *Domitian* and ſucceſſion of *Nerua*; who did by the aduiſe of the Senate, reuoque and abrogate all the lawes his predeceſſor had made. *Procrus Cap. 49.*

The Iſlanders vnderſtanding that S. *Iohn* would depart from them, went all vnto him lamenting and wailing: ſome called him father, others Lord, and all ſaid with one voyce he was theire ioy, and comfort. They beſought him with great affection, ſaying: Oh *Iohn*, thou holy and admirable man, wherefore cameſt thou into this Iſland, if thou art to depart hence ſo ſoone? Why was the knowledge of thee beſtowed on vs, if we were to looſe thy company ſo ſoone? Whither wilt thou go to be beloued, as thou art of vs? Where shall thou be obeyed, as thou art heere? Where shall thy words be ſo eſteemed, ſince we liſten to them, as if they came from God, and do beleeue that God ſpeaketh in thee?

Then ô father haue pitty on vs thy children: behold that without thee, we are left in danger and perill to looſe our ſelues: Oh Emperour *Domitian*

thou

thou haſt done to none ſuch euill, as thou haſt done good vnto vs: thou haſt ſent hither the elect diſciple of God, whom we haue knowen, and receiued Baptiſme by his meanes. Thou haſt done right well: but for that, to do good was far from thee, of this good ariſeth this preſent euill, that now we muſt looſe him, whom before thou mad'ſt vs to know

They all came to the holy Euangeliſt, and kneeled at his feete, tooke his garments in their hands, kiſſed his hands with great humbleneſſe and reuerent behauiour, for that they thought to make him ſtay there, more by prayers and entreaties, then by force or violence. The holy Euangeliſt ſawe the griefe of this Iſlanders for his departure, but hee promiſing not to forget them, and to ſend them ſome that should take charge of them, they remained ſomewhat pleaſed and ſatisfied: And ſo he embarked and returned to *Epheſus*, where he was receiued with great and incredible ioy.

As the holy ſaint was to enter the Citty, they carried out to buryall a noble Matrone called *Druſiana* who had loued S. *Iohn* very dearely. He vnderſtanding the ſame by many perſons that followed the corps lamenting and mourning, for the loſſe of ſo vertuous a woman, that was charitable and had done many good workes of piety toward all kind of perſons, and he remembring the ſame prayed for her, and God at his requeſt raiſed againe the dead woman to life, and the holy Apoſtle went to lodge at her houſe.

Then he began to gouerne that prouince again: and he vnderſtood that two young men in a Citty

had

had diſtributed much riches vnto the poore, deſiring to ſerue God in pouerty, (which life *S. Iohn* had commended and praiſed much in his ſermons) but after perceiuing themſelues in great want of neceſſary things, they repented of what they had done. *S. Iohn* talked with them, and badde them bring him, two great branches of trees from a Hill he named, and ſome ſtones, and the young men did ſo. Then the Apoſtle by the power of God turned the ſtones into moſt pretious Iewels, and the branches into Gold, and ſaid to the two young men; Behold now, ſee you may be as rich, as you were before, but conſider well, that the riches of the world doe puffe men vp, and doe not ſatisfy them. Thinke alſo that there is but one paradiſe, and he that will haue it in this life, and enioy and poſeſſe worldly riches: delights, and pleaſures, cannot haue it alſo in the other world.

The Apoſtle did alſo in their ſight raiſt to life, a young man, ſonne to a poore widow, who with many teares beſought him, to haue compaſſion on her, as he had on *Druſiana*: The two young men hauing ſeene this ſtrange miracles, determined to continue ſtill in poore life, and beſought the Apoſtle, to pray vnto God for them, and gaue him backe his Iewels and Gold, and he threw it vpon the ground, and they returned to their former nature, and he prayed vnto God for them, and they led a holy life euer after.

S. Iohn had a great controuerſy and variance with a prieſt of the Goddeſſe *Dyana*, called *Ariſtodemus*, who ſaid, that the miracles, the Apoſtle did, were not by the power of God, but of the deuill,

and if he would haue him to beleeue it was by the worke of God, let him drinke a cuppe of poyſon (that he would temper for him) without any nocument or hurt to his life, or health. The malicious villaine thought by this meanes, to take away the Apoſtles life, and to repaire the loſſe his falſe gods ſuſtained thereby. S. *Iohn* accepted of the match, and tooke the impoyſonned cup in his hand, and made thereon the ſigne of the Croſſe, and drunke it of, without receuing any hurt.

Some Authors ſay, for this cauſe, *S. Iohn* is painted with a cuppe in his hand, out of which commeth a ſerpent, and he ſeemeth to bleſſe it, which ſignifieth, that he deſtroyed the force of the venime. Others ſay, this is not the cauſe, but that he is painted ſo, vpon the words, CHRIST ſaid to him, when his mother requeſted, that hee and his brother might haue the next place vnto him, the one on the right hand, and the other on the left; and the words of CHRIST were theſe: *Can you drinke the cup, which I muſt drinke?* and they anſwered; I: and our Sauionr replyed: *I ſay vnto you in verity, that you ſhall drinke my cup*; This cuppe (as ſome ſay) is ſignified by the cuppe, which is painted in the hand of S. *Iohn*. and it may be, it is painted there for both the cauſes.

S. Clement of Alexandria, S. *Iohn Chriſoſtome* and other Authors recount alſo a ſtory which befell betweene *S. Iohn* and a diſciple of his, being a beautifull young man. And it was this: *S. Iohn* kept the young man very ſtrait, and would haue brought him to a ſtrict and a mortified life: And hauing on a time occaſion to viſite one of his

Churches

Churches commended him vnto the care and gouernement of a Bishop, deſiring him to haue good regard of him: In the abſence of *S. Iohn*, the young manbegan by a little & little to fall vnto lewdnes: and at the laſt, to be a Captaine of robbers and murderers by the high way: *S. Iohn* being returned, and vnderſtanding what was become of the young man, was aggrieued for the ſame, and went vnto the deſert, where the young man kept and haunted: in fine, he met him. He at the ſight of the Apoſtle, began to fly, and S. *Iohn* followed him, ſaying: My ſonne, why doeſt thou flye? behold I am weary, and cuentyred in cõming to ſeeke thee in this deſert, and vnhabited place: doeſt not thou perceiue, that it is euill done of thee a young man, to flye from me an old man? If thou doeſt it for feare of the account, thou haſt to render vnto God for thy ſinnes, I offer my ſelfe to anſwer for thee, at the day of iudgement. The hart of the young man relented at the words of *S. Iohn*, and at the teares he ſaw to fall on his white beard; ſo he fell at his feete, bewayling his ſinnes. *S. Iohn* tooke him home, and the young man amended his life and ſerued God, with great feruour after that time.

Sometime this ſeruant of God shewed indignation againſt them, whom he knew, would not amend their faults. S. *Policarpe* (his diſciple) writeth of him, that being one time in a bayne, *Cerinthus* the heretike came in, and then he made haſt to get out, ſaying with indignation; Let vs get hence quickly, leſt the filthy and corrupt water of *Cerinthus* infect vs, meaning by the water, the falſe

doctrine of the heretike.

His diſciples importunated him to write that which he preached, that they might haue it in continuall remembrance: The Apoſtle condiſcended to their requeſt, and commaunded a generall faſt and continuall prayers to be kept by all the people: Then went he vpon a mountaine, and tooke only with him his diſciple *Procurus*: *Metaphraſes* ſaith, they heard thunders and thunderclaps with whirlewinds, which put *Procurus* in great feare and dread: but theſe tempeſts being alayed: *S. Iohn* began to ſay: *In principio erat verbum*, and ſo *Procurns* wrot and continued the Goſpell after his enditing, wherein he laboureth to deſtroy the errour of the heretiks called *Ebionits*, who held that CHRIST was not God, and the principall entent of *S. Iohn* was to shew and proue that CHRIST is true God. And becauſe he flew ſo high, the figure of an Eagle which is a foule that ſoareth aloft is attributed vnto him.

The holy Euangeliſt was now farre in yeares, and when he talked with his diſciples, he had allwayes in his mouth theſe words? *My ſonnes, loue one another*: and they ſaid; Maiſter, let vs heare ſome other words, for we haue heard this very often; And he anſwered them: I ſay this thing vnto you, for that this is ſufficient, and he that doth this, doth all.

Hauing then had reuelation of his death, being 99. yeares old, he aſſembled all his diſciples, and led them vpon a high mountaine, where a Church ſtood: In that place he cauſed his ſepulcher to be opened, and ſtripped himſelfe of part of his cloths

and

and put off his shoes, and ſo aliue he went into his ſepulcher, (his diſciples making great lamentation) and then there came from heauen a cleare brightnes vpon that place, enuironing the body and the holy place; And they that were preſent remained in a traunce, as it ſeemed, for great dread, and being come to themſelues, they ſaw *S. Iohn* no more, but the graue couered with earth, which ſeemed to boyle vp a pretious liquor that cured many infirmities.

This was the paſſage of *S. Iohn*, and as *S. Ierome* and venerable *Bede* affirme, his death was without any griefe, and his body neuer felt corruption. Of which words, *S. Thomas*, *Nicephorus*, *Calliſtus*, and many other Authors take occaſion to ſay; that *S. Iohn* was raiſed againe, and aſcended into heauen, both in body and ſoule, where he hath an eminent place, ſince the titles he had in the world were ſo honourable. He had the title of Virgin, Apoſtle, of Euangeliſt and of martir, at leſt in will and deſire, yea *S Auguſtine*, S. *Iohn Chriſoſtome*, and Ruffinus call him martir, for when he was put into the veſſell of oyle, he should haue dyed, if God had not myraculouſly deliuered him: and his will was alwayes prompt and ready to dye for the loue of IESVS CHRIST.

Beſide the ſaid titles, he had another rare and ſingular name of the *Diſciple beloued of* CHRIST, *of his brother, and ſonnes of the ſame mother*, by the will and appointment of the ſame God.

This glorious Apoſtle did ſpend 70. yeares in preaching and conuerting of ſoules, all which time he continued buſy in the ſeruice of God,

alwayes louing him, and alwayes perſwading others to ſerue him.

But all this, which we haue ſaid, is but little to equalize the great glory, that he enioyeth in heauen: although that which he hath, and what place he poſſeſſeth there God and he beſt knoweth.

Let it ſuffice vs, to recommend vs to him by taking him to our Aduocate, and imitating his life, aſmuch as lyeth in vs: And ſo ayded by him, we maybe rewarded by God, and ſee S. *Iohn* in heauen, yea God himſelfe, enioying him in his glory for euer. *Amen.*

The Catholike Church celebrateth the feaſt of *S. Iohn* Euangeliſt on the. 27. day of *December*: And his death was in the yeare of *our Lord*. 100. or there about, in the time of. *Traian* the Emperour.

The feaſt of the hólie Innocents.

4. Lib. Cap: 11.

HERE *is mention made in the booke of Kings of a moſt cruell woman, called* Athalia, *who was the mother of king* Ochozias. *This woman (her ſonne being dead) vpon ambition and deſire to raigne, got into her hands the children, which were of the bloud royall, and put them all to death. One only eſcaped her hands, who was called* Ioas. *This child was ſaued by the care, and diligence of the nurſe that brought him vp, and of* Ioiada *the high prieſt, who hid him, ſo*

that

that Athalia *could not get him into her possession and power, and in processe of time* Ioas *was king of* Israell.

This cruell Athalia, *was a figure of* Herod, *who holding the kingdome of* Israell *by violence, for that he was a forrainer, and of a strange countrie; to assure himselfe of that kingdome, he killed many innocent children, as* Athalia *had done before; out of whose hands escaped* Ioas, *by the industrie of his nurse, and of* Ioiada, *which kept him secret.*

So IESVS CHRIST *figured in* Ioas, *fled from* Herod, *by the care and industrie of his most B. mother, and of* S. Ioseph, *who deliuered and kept him free out of* Herods *furie, when they carried him into* Egipt. Ioas *was afterward king of* Israell; IESVS CHRIST *was, and is King of heauen and earth, and the vniuersall redeemer of all mankind. The historie of these holie Innocent infants, was written by* S. Mathew *the Euangelist in this manner.*

AFTER the birth of the sonne of God into the world, and after his circumcision on the eight daie. After he had bene visited, and adored by the three kings, on the thirteene daie, and after he had bene presented on the 40. daie in the Temple of *Ierusalem*. S. *Ioseph* and the B. virgin, with their litle child, being returned vnto *Nasareth*; the Euangelist S. *Mathew* saith: that an Angell of our Lord appeared to S. *Ioseph* in his sleepe, and said vnto him. *Arise, and take the child with his mother, and flie into* Egipt, *and staie there vntill I bring thee word, for* Herod *will seek to kill the child.* God hath great care of his friends, vnto whom he sheweth the remedy, before the hurt. *Luk. 2* *Mat. 2* *v. 13.*

God (being omnipotent) was able, to haue

made *Ioseph*, and the virgin, with the litle child, to haue remained saffe in *Nasareth* by miracle; but he doth not alwaies miracles, where prouision may be made by mans help. This you maie perceiue in *Abraham*, who feared to be murthred in *Egipt*, for his wiues sake, who was very beautifull (for the Egiptians if they had knowne she had beene his wife, would haue killed him, and taken her awaye) bad her saie, that she was not his wife, but his sister. He might well saie she was his sister, for the neere kinred that was betweene them. The holie man *Ioseph* did not staie long to execute the commaundement of God, but gaue notice of his reuelation vnto the blessed virgin, and without staie, they trauelled with their infant, into *Egipt*, and there they stayed in secret manner, vnto the time of *Herodes* death.

Gen: 3. The old *Adam* broke the commaundement of God, and fled from him, but the new *Adam* to fullfill the commaundement of God, went to hyde himself, and laye hid as a stranger, for certaine yeeres in *Egipt*. This was done for the consolation of the saints, that they should not wonder, if they were forced sometimes to flye, and if at any time they lye hidden or secret, it is no great matter, since they be in a strange land. But if they will be in all places happie, and secure, let them haue the child IESVS in their companie, though it be in the land of *Egipt*, as *Ioseph* and *Mary* had, who were well intertained, and much made of by that barbarous nation, for the child IESVS sake, who they had with them.

A delinquent, or offender, flyeth often vnto the

Church

Church for ſuccour; and ſome times he will take a litle child if he can, and get with him vpon ſome ſteeple, or tower. The people will shoot no harquebuze or arrow at him, leaſt they might kill the child, but they will rather giue him victuals to eat, leaſt the inocent child, should dye for hunger. So alſo, if a iuſt man ſeing himſelf perſecuted, take IESVS CHRIST which is the child with him in this life he shalbe ſecure and ſaffe; but if he ſtaie to take him in the other life, then he shalbe porent and ſtrong, and then it will litle help, to ſeek to take him vp; as it is to ſmale purpoſe, for them which be in hell, to praie vnto God. CHRIST in this life maie be taken vp as a litle child, and he that shall haue him in his companie, maie be ſecure and aſſured, to haue meanes, and remedies, to be deliuered out of all dangers and perrills, that can come vnto any man, though all the men on earth and diuells in hell make warre againſt him.

Ioſephus ſaith in his book of Antiquities, that *Herod* had bene buſied with controuerſies, that he had againſt his owne ſonnes, for the ſucceſſion of his kingdome; and had bene enforced to go to *Rome*, to defend his allegations before the Emperour *Cæſar Auguſtus*. And when he had ended that varyance, he began another, with the children of the citizens and inhabitants, of the territorie of *Bethleem*. *Herod* called then to his remembrance the three kings, which came to ſeek the new borne king of the Iewes. If they had ſaid he had bene in a ſtable, and layd vpon a litle haye, it might be, he would not haue regarded it; but the wiſemen told him, that they ſought the king of the Iewes, who

Lib 16. Cap 7.

was

was latelie borne. *Herod* kept that kingdome by tyrany and force, not comming to it by kinred or bloud, for he was a ſtranger borne; yet he had receiued the religion of the Iewes, & obſerued their lawe.

He knew that people looked for the Meſſias and king, which should ſet them at libertie, and deliuer them from all opreſſion, which he vnderſtood temporally. when he heard the three wiſe men ſaie, that this king was borne, he grew into a great ſuſpition, and ſought by all meanes to know of the law, where this king should be borne; and he being told by them, that he should be borne in *Bethleem*, he ſent the kings thither, apointing them to returne vnto *Ieruſalem* and to certifie him, where the new king was to be found, becauſe he alſo, would go to adore him. The curſed wretch ſaid this in deceit, becauſe he would haue murthered him. The mallice of man cannot preuaile againſt the wiſedome of God, for he was ſo blinded, that he had not the reaſon to ſend a meſſenger of his owne with them, to certifie him of their doings. It happened after, that the kings warned by God, returned vnto their owne countries by another waie.

Herod ſeing that the kings had mocked him, and douting vtterlie to looſe his kingdome, he called all his captaines and men of warre, and (as *Baſill* Biſhop of *Seleucia* ſaith, who is alleadged by *Simeon Metaphraſtes*) he ſpake to them in this manner: I haue oftentimes had experience, (my louing ſeruants and friends) of your courage, and valiant harts, in the affaires, which haue happened in my king-

kingdome, though they haue bene many, and of great difficultie; in which you haue not refuſed to aduenture your liues in my ſeruice. At this time is fallen out a moſt important buſines, vnto which, if I giue not remedie; I shall (remediles) looſe this my kingdome, and you your king; who hath alwaies shewed you many fauours, and graced you, and ſtudieth ſtill, to do you many more. Now it shall appeere if you be as deſirous to ſerue me; and if you account your ſelues valiant ſouldiers, now is the time to shew your valour; for euen in mine owne houſe is a great miſchief readie to oppreſſe me.

Know then, that my royall eſtate is ſecretlie threatened, yea, the vtter ſubuerſion, and ouerthrowe thereof. There is no open warre proclaimed, or made againſt me: neither am I aſſailed, by any publike enemie; but a child, who is not yet two yeeres old, threateneth to depriue me of my crowne, and of the ſcepter of the kingdome of *Iſraell*. He is borne in the cittie of *Bethleem*, and there he remaineth at this preſent time; and of this child haue the prophets ſaid, that he shalbe king of *Iſraell*, and that he shall ſet my crowne on his head, and shall take the ſcepter of the kingdome out of my hand. I feare the prophets, becauſe I haue not ſeene their words fullfilled yet. Do not you remember the three kings that came from the *Eaſt* who plainlie reported, that this king was borne, and that they came to worship him, and to giue him obedience.

If theſe kings ſo farre diſtant ſtood in awe of him, much more cauſe haue I to feare, that am ſo

neere

neere vnto him. I appointed theſe kings, that they ſhould giue me notice when they found him, becauſe, I would haue gone to ſee him; and then I would haue beene freed from this danger. But they (I know not for what cauſe) haue mocked me, and be returned into their countries, and kingdomes by another waie, and haue giuen me no notice. I feare, I doubt, I faint, and conſume with ſorrow, when I ſtudie on the ſucceſſe of this buſines. I haue no remedie, and I know not vnto whom to reſort, but vnto you.

My will therefore is this: I would haue you go vnto *Bethleem*, and into all the territorie thereof, and the countrie thereabout, and with your naked weapons, rushe into the houſes, pardon the old men, touch not the yong men, ſpare the women, only kill all the children, all of them, from two yeeres old, vnto a daie old. My will is, that you kill them all, ſpare none of them, for if one of them remaine aliue, that ſame one ſhall depriue me of my kingdome. Take no regard, nor pittie not the teares of the mothers; yea, in their armes, I would haue you ſearch out mine enemies. And if any woman will defend her child, kill her alſo with him. Feare not to be accuſed for this fact, for it is by my commaund that you do it. Go into the cittie like Lyons, ſearch it through diligentlie, leaſt any remaine hidden, and perchance it maie be that child, that the kings came to adore.

Matth. 2. *v.* 16.

The captaines vnderſtanding the kings mind, and intention, gathered all the armie, recyting vnto them the ſame reaſons, that the king had alleadged before. They all accorded and agreed to performe

this

this miſcheiuous act, and ſo to *Bethleem* they went, and he ſeemed the beſt and worthieſt fellowe, that trauelled thither with moſt ſpeed. So comming to *Bethleem*, they began the maſſacre; the cruell butchers ſlaughtering the quiet lambes. All the houſes were repleat with the outcries of the afflicted mothers, the waies ſtreamed with riuers of blood, and the ſtreets were filled with bodyes of the holie Innocents. *Herod* deſired to ſlay IESVS CHRIST in the perſon of euerie one of them; and ſo euerie of them dyed for CHRIST, who being in *Egipt*, had yet compaſſion on them, ſeing they dyed for his ſake.

Trulie *Herod* did vnto them herein more good then harme, and more proffit, then damage, ſince they be all ſaued. If theſe children had not bene put to death at that age, and by ſuch occaſion, it might haue come to paſſe, that many of them might haue beene damned. But IESVS CHRIST our bleſſed ſauiour, and of all mankind, would not, that any of them that were borne in that prouince, and at the time that he was borne, ſhould be condemned. The ſlaughter, and butcherie continewed, the waies were all ſtayned with blood, and the number of dead bodies increaſed, but the rage, and cruell furie of theſe barbarous ruffians, was no whit diminished. The moſt ſecret roomes could not defend the holie infants from the ſlaughter, neither was the Temple, where God was honored, a ſufficient refuge, or ſafftie for their liues In that their Temple, they aſſembled to make their prayers, but they offred no ſacrifice therein, for that was to be done only in the Temple of

Ieruſalem.

Ieruſalem.

They began now to make ſacrifices in the Temple of *Bethleem*, not of brute beaſts, but of innocent children. Euerie thing was ſtayned with blood: graues, and ditches were filled with children, and their dead bodies were lying in euerie place. And if perhaps any mother did hide her ſonne from the ſouldiers, the child manifeſted himſelf, ſeeming with his crying to call thoſe butchers to kill him, becauſe he would not be depriued of ſo happie, and bleſſed death. Some mothers that were more bold, thruſt forward on the executioners, deſirous rather to receaue the blow themſelues, then it ſhould light on their children; but this was to no purpoſe, for themſelues were wounded, and their children ſlaine.

Some other mothers held them ſo hard in their armes, that they could not get them from them; then would they cut and deuide them in the middle, ſo that one part of the child remained in the hands of the mother, and the other in hand of the ſouldier. Some women ran to and froe, with their children in their armes, to get out of the place where the ſlaughter was, and ſtumbling on the dead bodies, killed their owne children themſelues.

Some other turning vnto theſe bloodie fellowes, ſaid vnto them: How is it that you become ſo ſenceles, and voyd of pitie? Haue none of you a mother? haue you not wiues and children? Do none of you know how great the loue of parēts is toward their children? How ſauage and beaſtlie is this your cruelltie? If in this cittie hath bene cō-

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mitted any offence, these whō you kill, haue not done it. Slaie vs that deserue death, the rather, for that we haue liued in cōpanie with such men as you bee, & brought thē children. The souldiers hearing these words, were mooued vnto compassion and shed teares, but remembring the commaundement of king *Herod*, they became more fierce, and enraged then before, killing a fresh the children in their mothers armes.

S. *Augustine* who also wrote hereof, saith in a sermon: when our Lord was borne, there was heard many plaints, not in heauen, but in earth. The Angells in heauen reioyced, and the mothers which were in earth lamented. God was borne a litle child, and his will was: that vnto him should be offred a sacrifice of children. He that was to be sacrificed like a lambe, on the Altar of the Crosse, would haue the Innocent children sacrificed vnto him. It was a lamentable spectacle, to see souldiers, with naked swords in their hands, to kill so many litle infants, and not to know the cause, seing none of them could committ such an offence, as might merit so vntimelie a death. It was euident therefore, that enuy was the only cause. *ser: de sanct: & 1. huius fest:*

Theire poore mothers tore their haire, stroke their breasts, and made pittifull outcries, their eyes running like fountaines of water. The more they laboured to hyde their litle infants, the sooner they were discouered; they not hauing the skill to hold their peace, for they had not learned to feare such butcherly ruffians. The mother and the souldier strugled together, the one to deliuer her sonne, the other to take him awaie. The mother

ſaid: why will you pull frō me, him that was borne of me? Ah my prettie tender infant, I haue not brought thee ſo carefully vp, that thou ſhouldeſt be thus rudelie handled. If any fault or offence hath bene committed, I haue done it; let this babe liue, and kill me. Others ſaid: If you look for one alone, why murder you ſo many? Oh come now Sauiour of the world, let theſe ſouldiers ſee thee, without any perill ar danger vnto thee, ſince the power to liue and dye, is at thy pleaſure; ſo ſhalt thou deliuer vs from this great ſorrow; and our children from death.

S. Gregorie Niſſen ſaith: It was pittifull, to ſee the mothers of the inocents, how they imbraced their litle infants, and bathed them in teares, awaiting to haue them shortlie bathed in their owne blood. The cruell edict of *Herod* hauing bene brought to *Bethleem* and the cruell ſouldiers being come, they aſſailed the litle infants ſo furiouſly, that they wounded the mothers alſo, and mingled the blood of the mother, and the infant together. Some mothers ſawe the ſword to come, and pierce the bodie of her infant, as she gaue it ſuck, ſo that at one time, the mother gaue milk vnto the child, and the child reſtored aſmuch blood vnto the mother.

There was one ſorrowfull mother, that had two ſonnes at one birth. She ſaw the ſword drawen againſt them both, and she knew not which to defend firſt from the blowe, she looked on the one, and held it faſt to her breſt, and left the other further from her. Then ſeing the blow come, she pulled it cloſe to her, and thruſt out the other. The poore diſtreſſed mother, had not much time to

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deliberate, which of their liues she should longeſt ſaue. for no ſooner was the one wounded to death; but the ſword was thruſt quite through the other. and this was the caſe of many wofull mothers, that had two children in their armes.

It happened alſo in this maſſacre, that two butcherly villaines came vnto a mother, that had two ſonnes; they ſeuered themſelues to kill them, and withall ſeuered the hart of the afflicted mother. The one infant wailed, and the other cryed alſo. The wofull mother knew not which to anſwere firſt, with the like muſick. Laſtly, she could but lament, and ſodeinlie she ſaw them dead at her feet.

S. *Baſill* Bishop of *Seleucia* (cited before) ſaith: that in all the cittie of *Bethleem*, nothing could be heard, for the confuſed noiſe, which endured as long as the ſlaughter of the innocents continewed; becauſe the Infants that were killed cryed pittifully, the elder brothers and ſiſters lamented, and ſo did the fathers; but the outcries of the mothers exceeded all the reſt. The oldmen ſaid: that there was neuer committed ſuch a cruelltie in any place, no not in a long ſuſteined warre; for though all were put to the ſword, yet infants were ſpared.

Complaints were generallie made, yea, of the ſunne it ſelf, that ſtayed ſo long, to keep back the darknes of the night; whereby the furie of theſe enraged people might ceaſe. When theſe ruffians found no more infants in the cittie to murther, they departed into the villages thereabout, to do as they had done in *Bethleem*. Then the lamentable

outcries of the woefull mothers was renewed, when they went to ſeek out the bodies of their dead infants. Some, that found them cut in pieces, laid their ſeuered members together; vſing pittifull, and compaſſionat complaints.

Some kneeling downe to their ſlaughtered prettie babe, ſaid vnto him: Awake now my ſonne, thou haſt ſlept inough; ſhake of this heauie drowſines, which the cruelltie of *Herod* hath cauſed. Come, come, ariſe my ſweet babe, take thy mothers breaſt, which thou haſt ſo often taſted; Ah wilt thou not ſpeak? doeſt thou ſlumber ſtill? Alas, alas, too long laſteth this heauie ſleep, that thus oppreſſeth thee. would to God it were poſſible for thee to enter againe into my womb, that thy prettie members thus mangled, might be reioyned, and returne vnto life. Theſe and ſuch like words, ſaid the mothers of the Innocents.

When *Herod* vnderſtood that his commaundement was performed, he made ſhew of great ioye, and adorned himſelf with a crowne of victorie, as if he triumphed ouer ſome dangerous enemie. Neither did the cruell tyrant care, though his owne child (that was nurſed in a place neere *Bethleem*) was murthered among the reſidue.

Lib: 2. Satur. Cap: 4. *Macrobius* reporteth: that this came vnto the eare of *Octauius Auguſtus*, and that he ſaid: that it were better to be a hogge in the houſe of *Herod*, then his ſonne. By which ſpeach he ment, that *Herod* being a Iew, the hogge had bene ſecure, for he would not haue killed it, nor haue eaten thereof, but his ſonne was not ſo ſafe, for he was killed amongſt the other children. *Herod* could not haue

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deuiſed a better meanes then this, to diuulge, and ſpread abroad, the birth of CHRIST. For hereby it came to the knowledg of all, that a child was borne, who was a king, and had bene adored of the kings, and of whom he was afeard, that his kingdome should be taken from him. But he ſtayed not ſo long, for before CHRIST was of age, *Herod* was depriued of his kingdome, by looſing of his life, killing himſelf with thoſe hands, with which he had perſecuted our Sauiour CHRIST.

It is often ſeene, that God doth punish, and chaſtice men, by the ſame thing, and meanes, wherewith they take occaſion, and whereby they offend him *Saul* deſired to kill *Dauid* with his owne hands, and with the ſame he killed himſelf. *Iudas* ſinned by ſelling IESVS CHRIST, and the wretch hanged himſelf with his owne hands. Some thinck that the number of the ſlaine children, was the ſame, which *S. Iohn* nameth in the Apocalipſe, when he ſaith: that 144000 follow the lamb; but this is not certaine. It ſeemeth rather a thing impoſſible, that in the towne, and territorie of *Bethleem*, should be ſo many children, of two yeeres old and downwards.

1. Reg: 31. Mat. 27. Cap: 14. v. 1.

The Euangeliſt S. *Mathew* ſaith: that thē was fullfilled the words of the prophet *Ieremie*: *A loud voice was heard, weeping and lamentation*, Rachell *weeping for her children, and would not be comforted, becauſe they were not.* In this place, *Bethleem* is called *Rachell*, becauſe the faire *Rachell*, who was wife to the patriarch *Iacob*, was buried neere to the cittie of *Bethleem*. The holie Innocents were the firſt martyrs that dyed for CHRIST; and he being come into the

Matth: 2. v. 18.

world, offred them to his eternall father, as the firſt fruites of the garden of his Church. He did them alſo an eſpeciall fauour, for that they were all ſaued.

Their parents alſo had no cauſe to be aggrieued: for if they were depriued of their liues (which he had before giuen vnto them) for his ſake, we may alſo belieue; that he beſtowed others on them, in their place; as it happened to *Iob*, who being depriued of ſeuen ſonnes, and two daughters; God gaue vnto him as many more, when he returned vnto his former proſperitie. Laſtly, we may know as by the euent hereof, that when the people of *Iſraell* departed from *Egipt*, one may well ſay: that God departed out of that countrie, in the company of his people; and that the Egiptians remained in lamentation. For one, and the laſt of the plagues that he ſent vpon them was: when he ſlew all their firſt borne. So alſo, when IESVS CHRIST departed from *Bethleem*, the *Bethleemits* remained alſo in lamentation. For a ſure thing it is, that in the place, frō whence God departeth, there remaineth nothing but ſorrow, and wayling.

Iob: 42.

Let vs praie vnto his diuine majeſtie, that he alwaies remaine in our compaine; that we maie alwaies be glad and ioyfull in him; and that our ioy may be true and perfect; enjoying it in this world by grace, & after in heauen by glorie. *Amen*.

The Catholique Church celebrateth the feaſt of the holie Innocents, on the 28. of *December*, and their Martyrdome was in the time of *Octauian Auguſtus*, in the beginning of the ſecond yeere of CHRISTE according to *Ioannes Lucidus*.

The

The life of S. Thomas ArcheBishop of Canterbury and Martyr.

THE *lyfe of this holy Prelat and famous martyr, collected out of foure Historiographers of his tyme,* Wilhelmus Cantuariensis, Ioannes Carnotensis *or* Sariſberiens. Alanus *Abbot of* Teukesbyrie, Herbert *of* Hoſcham *clerke,* Petrus Bleſſenſis, *Archedeacon of Bathe, and manie epiſtles of Popes, kinges,* and Biſshops, is in this manner.

SAINT Thomas, vſually called of Canterbury, B. and martyr, was borne in *London,* the head cittie, and royall ſeate of great Britanie. His father was one *Gilbert* ſurnamed *Becket,* a man inferioure to none of his cittizens for kindred and riches; and ſuperioure to moſt, for a ſingular good carriage, and holie conuerſation. This *Gilbert* being in the flower of his youthe, voluntarily receaued the holy croſſ, an enſigne of ſuche as enrolled theyre names to ſerue againſt Infidells, and trauailed into the holie land: where, as he returned from viſiting thoſe ſacred places of Hieruſalem, he, togeather with others, was taken by his enemies, that lay in ambush; & made priſoner to an Admirall, a Prince of great account amonghſt the Infidells. There he remained in captiuitie, the ſpace of one yeare and

a halfe; wherein, the only daughter of the aforesaid Admirall was so wonne with the carriage, and excellente good partes and qualities of *Gilbert*, with his discreet and weighty reasoning of matters that concerned Christian Religion, and also with his noble and stoute resolution to dye for Gods honoure, that (he afterwards by flight hauing obteined his libertie) she, wounded with his loue and led with desire of being a Christian, forsooke all her wealth, abandoned her fathers house & her countrie, & followed him secretly into England. There being first well instructed in Christian religion and baptized in the Churche of S. Paule by the Bishop of London with greate solemnitie, in the presence of sixe Prelats, she was marryed to *Gilbert*: all, but especially the Bishop of Cicester wondring at this heauenly vocation, and admirable prouidence of God; and prophecying that her wombe should beare a childe, whose sanctitie and holie laboures would make Gods Churche renowned and glorious. Not long after was Thomas borne, and brought vp by his vertuous mother in all good manners and exercises. But he learned of her especially the feare and loue of allmighty God, with a greate deuocion to his B. virgen mother Marie; next after Christe reposing in her his greatest confidence, and making her Patron and Protectriss of all the wayes and steppes of his lyfe. He was first brought vp in a religious howse of Merton; after was instructed in liberall sciences; then sent to studie in the vniuersitie of Paris: from whence returninge home, he discharged with honoure and great good satisfaction some publicke offices of the citie

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of Londō. And hauinge now for the ſpace of three yeares attended vnto temporall affayres, and followed courte-buſineſſes; shewing himſelfe therein quicke, diſcreete, and well aduiſed; and thereby attained greate creditt, and learned much prudence and experience: hauing alſo been carryed with affection to youthfull ſportes of hawking & hunting; yett euer without ſtaining or blemishing his good name with anie vice or imperfection; led by the inſtinct of the holie Ghoſt, more then by anie friends perſuaſion, he retired & weaned himſelfe from ſecular affaires; and betooke himſelfe to *Theobald* ArcheB. of Canterburie, where his induſtrie, diligence, and well aduiſed managinge of matters wonne him a chiefe place and greate reputation amongſt the ArcheBs. moſt familiar & truſtie friends. After his admittance into the companie of Theobalds counſeloures and chiefeſt followers, he ſtudied at *Bolognia* and at *Aleſiodorum*: was greatly imployed in Church affaires of greateſt importance: oftentimes ſent, for deciſion of weightie controuerſies to Rome; from whence he euermore returned with good diſpatche in his buſines: laſtly he was made Archedeacon of Canterburie, a place in thoſe dayes of higheſt degree in the English cleargie, next vnto Lord Abbots and Biſsh.

Muche about that time *Henry* duke of *Aquitaine* and *Normandie* ſucceeded kinge *Stephen* in the crowne of England. Theobald fearing leaſt the kings good nature might be abuſed by ſome of his craftie counſelours; and by ſuch as vnder the cloake and pretence of publicke autoritie thirſted after the Churches reuenues, and the commons ſpoyle, dra-

wen to ſome ouer sharpe courſe and rough proceeding: deſirous alſo, that the bond of loue and amitie might encreaſe betweene the Prince and his Prelats, and the kings gracious fauoure shine vpon his cleargie, a thing moſt neceſſarie, for the good and well fare of all the kingdome: and well aſſured of his Archeadeacons ſufficiencie to doe all faithfull ſeruice to the kinge, & good offices to all manner of people: brought him to the courte, and wrought him into the fauoure of his Maieſtie; from whome he receaued the office of high Chanceloure of England. It might ſeeme in outward shew and apparance, that Thomas had now forgotten quite, that euer he was an Archedeacon. His retinue was greate; his followers men of good account; his houſekeeping ſuch as might compare with, yf not ſurpaſſe, the greateſt Earles of the kingdome; his ſtuffe verie coſtlie and full of brauerie, ſo farre forth as bridles of beaten ſyluer; his principall care to retaine his Princes fauoure, and winne all mens good will; which care did alſo compell him ſometimes to shew himſelfe plyant to his Maty in his fare, his diſcourſe, in hauking in huntinge and ſporting, aſwell as in his ſerious affaires: A table, that daylie and Honorably intertained Barons & Earles: a houſe, that wellcomed all needie & afflicted perſons: a hand, that bountifully beſtowed large gyfts in howſehold ſtuffe, apparail, prouiſion, plate and coyne. Finally fortune did ſeeme to haue made him her darling; and all things ſo flowed according to his wish & his deſire, that one would haue Iudged him, to haue laide cleane aſide the verie thought of a cleargie man. But this was only the outſide of

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Thomas: for inwardly, he was humble and abject in his owne eyes: much addicted to praier and deuotion: a greate tamer & curber of his owne body; in ſo muche, that manie times he would chaſtize himſelfe with a cruell diſcipline, lashing himſelfe vpon the bare backe. his zeale was greate for the good of the churche, and reliefe and ſuccoure of the commons; vndergoing for this cauſe manie encounters and afflictions; manie calumniations, ſlaunders, and ſnares, armed to entrap him, by ſuch as in court know not how to riſe but by others ruines. Nay ſometimes, as farre as Majeſtie and duetie would permit it, he gently, and with greate reſpect & reuerence, withſtoode euen his Prince; who liked therein his conſtancie, and tooke it in good part, and not as proceeding of anie diſloyaltie. for why? he did finde him moſt faithfull in all his proceedings: aduiſed & diſcreete in counſaile: prouident & vn appalled in doubtfull buſineſſe: and in aduerſitie valiant and magnanimous: in puritie of mind, & chaſtitie of bodie euermore vnſpotted and vndefiled: manie greate trialls hauing bin made to proue his honeſtie. And, for moſt of that which we haue rehearſed, let this one thinge ſerue as a ſufficient witneſſe. There was in *Stafforde* a beautifull yonge woeman, whom the Prince greatly fauoured. She, as often as the Chanceloure came that way, did ſend him manie tokens and fauoures. Her guardian, miſdoubting that all this kindneſſe proceeded from ſome lewd intention; and, ſeing the yonge, fresh, beautifull yeares of Thomas, and the neereneſſe of theyr lodginges did encreaſe his ſuſpicion, he needes would be acertained thereof.

reof. In the dead of the night, by a ſecret way, and with a cloſe lanterne, in he goeth to his chamber; and findinge his bed with our anie print of his bodie or once being touched, was ſtrongly confirmed in his ſuſpicion: but lyfting vp his lanterne, and looking ſome what further, he found, that after longe kneeling vpon his bare knees in prayer, he was fallen faſt a ſleepe vpon the grounde, in a verie incomodious manner. whereupon altering his opinion, he verily deemed him a ſaincte, whom before he ſuſpected to be dishoneſt.

Not only in this of Chancelour, but alſo in manie other offices Thomas did the kinge good ſeruice: for, being made tutour to the yonge Prince Henry, his care was greate to bringe him vp with the ſonnes of manie Lords of the court, in learning & ciuilitie, & all manner of courtly and Princely knowledge and behauiour. Moreouer he ſerued the kings Majeſtie in his warres of Fraunce with a choyce band of ſeuē hundred ſouldioures of his owne familie, beſides manie others, with whome alone after the kings departure, he obtained a worthie victorie. yea another time, he himſelfe in perſon vnhorſed a frencheman called *Enguerranus de Creya*, a moſt hardie ſouldiour, and moſt renouned in all deeds of armes and chiualrie. And with his good example he ſo encouraged all his followers, that in all the kinges armie the Chācellours ſouldiours were eſteemed the verie flower and the valianteſt. Theſe and manie other vertues made him honoured euē amongſt his foes, the Peeres and Prince of France; and greately beloued amongſt his friends. Eſpecially the kings

Maty of England ſometimes after hunting, ſometime after riding, would, vpon a ſoddaine & without anie biddinge, come the Chancelours houſe when they were at dinner, and ſomewhiles dine with him, other whiles ſitte by him to ſee the order, and heare the diſcourſe which was at his table; whereof manie things were ſpoken with admiration.

It fell our that *Theobald* ArcheB. of Canterbury dyed; & newes there of came beyond ſea to the kinge: who weighing well the great ſufficiencie of his Chance lour, whome euen then he had in his companie, after ſome deliberation turninge about, comaunded him to prepare himſelfe to goe on a iourney: and hauing now receaued his inſtructions, concerning manie other affaires; & comming to take leaue of his Maty, and goe forward on his iourney; Nay ſoft, quoth the kinge, you know not fully yet what you muſt goe aboute: My pleaſure is to haue you ArcheB. of Canterbury. The Chancelour firſt ſtarting, and afterwards ſmiling vpon the king, and shewing him his riding ſuite, full vnfitt and vncomely for ſuche a calling, ſaid: Oh! and loe heere how religious and how ſanctlike a man youre Maty will place in ſo holy a ſeate, & in the cõuent of ſo manie bleſſed Mõckes! If euer I haue done your Maty anie ſeruice, let me craue and obtaine this as a reward, that this charge be not impoſed vpon me. For I certainly know, that yf I vndergoe it, you will quickly with drawe your fauoure from me, and turne it into deadly hatred. enuious people will neuer be wanting, whoe vpon ſome exactiõs of your Maty in Eccleſiaſticall

affaires,

faires, and ſome reſiſtance, wich I muſt of dutie and neceſſitie make, as Primate of England, will wholy alienate youre royall harte & affection from me, and extinguishing all the former grace, enkindle ſuche flames of enemitie, as neuer will be anie more alayed.

Theſe words of the Chanceloure, ſo litle taſting of Ambition, ſo plainely diſcloſing a conſtant reſolution, did more enkindle the kinges deſire. Wherefore ioyning others in his cõpanie to effect his purpoſe, he called to the chiefeſt of thẽ *Richard Lueſe* cõmaunding him to effect as diligently the promotion of the Chanceloure to the ſea of Canterburie, as he would the ſucceſſion to the crowne of his ſonne Prince Henry, in caſe that the kinge himſelfe were deceaſed. To the ſame effect he like wiſe ſpake to *Henricus Piſanus* Cardinall, aud legate of the Pope; who at laſt brought Thomas to accept that dignitie. He was choſen at London at weſtminſter by the whole conſent of all the Bish^s. of the Realme, only London excepted, and by the voyce of Canterburie monkes; and after was preſented vnto prince Henry. who, by the authoritie of his Father, committed vnto him for this effect, freed the Chanceloure from all former debts, accounts, and obligations of court or exchequer, & in his full libertie reſtored him vnto his cleargie, who receaued him with great ioy and ſpirituall canticles. After his election at London he went to Canterburie; where in whiteſonday-weeke he was made prieſt vpon the ſatterday (hitherto he was but Deacon) and conſecrated Bishop vpon Trinitie ſundaye, Prince Henry heire apparant of

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the crowne, fourteene Bishops, and manie other greate Peeres of the realme being present at the solemnitie. Streightwayes after, *Alexander* 3. Pope of Rome did send him the Palle: which he receaued with vnaccustomed deuocion, going barefoote, and lying prostrate on the ground.

Hauing now receaued that sacred vnction, he was changed into an other man. He gaue not himselfe to a vaine, loose, stately, wide & free māner of liuing, as many accustome after dignities obtained. but rather obserued greater abstinence; watched more; prayed more; preached often vnto his flocke; iudged, he neuer could rule well others, yf first he did not rule and maister himselfe. His outward apparail was of a Bishop; vnder, a fryers weede; next to his skinne, a course roughe heyre cloth, like an Hermit. Hauing done his office streight after the cocke-crowing, he serued thirteene poore men at the table, waiting on them in person, washinge allso theyre feete, not only with water, but with his owne teares, crauing most earnestly theyr prayers, & giuing eache of them foure pence in monie: in the morning, verie earlie, twelue more were serued by the Arche B^s. almoner; & about nine of the clocke a hundred poore men called Prebends, on whome two monkes of the conuent attended. The Bishop, hauing discharged his parte, & reposed a litle to refresh his senses, bestowed all the time he could steale from his rest, without great disparagement of his health, in prayinge, weeping, and holie meditation. When he was to celebrate the most dreadfull oblation, then he did seeme to poure out his hart with teares and

sighs

ſighes and ſobbes, that came as often as his words. He was ſomewhat ſpeedie in diſcharginge this office, fearinge diſtractions; yett all wayes attent, & recollected, without vaine addinge of more then the churche appointed; performing the communion with ſuche deuotion and teares, as yf he did viſibly behold the wounds of our ſauiour IESVS CHRIST.

Not only his owne, but alſo the hands of all his houſehold were ſo free from receauing bribes, that an Abbot comminge to his courte with important buſines, and deſiring to winne his officers good will with gold, and not findinge anie that would receaue it, he himſelfe notwithſtanding receauing great ſatisfaction in his ſuite, cryed oute at his departure: I haue founde a court more golden, then euer I could haue belieued or imagined: for not onlie it walketh not after gold, but alſo ſcorneth, deſpiſeth, & flyeth from gold. Semblable to theſe were all his other vertues: ſo vpright a Iudge, that no might nor meanes could with-drawe him from right: ſo good a father to the poore, that none departed from him without reliefe: ſoe bountifull in giuinge almes, that he twice doubled the vſuall allowance giuen to the poore by all his Predeceſſoures: ſo zealous a prelate that no vice, eſpecially no ſchiſme or errour could take roote with in his Iuriſdiction: ſo addicted to learninge that his conuerſation at table & vpon the way, was allway of learning: ſo prouident in giuing orders, that he neuer impoſſed his hands vpon anie, without mature and diligent examine, whither he had ſufficienice enough in

meanes,

meanes, in learninge, and vertue; leaſt anie of theſe three being wanting, prieſthood should turne into ſcandall, deriſion, and beggerie: ſo greate a fauourer and Patron of learned men; that his moſte eſpecially be friended followers were the moſt eſpeciall learned men of thoſe dayes: of English men *Ioannes Salesberienſis*, afterward B. of *Carnotum*; *Robert Foliot*, afterward B. of *Hereford*: *William Glauile*, afterwards B. of Rocheſter; Gerard Mayde, afterwards B. of Couentrie: of ſtrangers, *Hughe Dantinant* a *Norman* Archedeacon of Oxeford, afterwars B. of Couentrie; *Herbert* of *Woſcham*, afterwards Cardinall of Rome, & Arche B. of *Beneuentum*; Humbert of *Lumbardie*, afterwards Arche B. of Milan his natiue countrie, and laſtly Pope of Rome by name of *Vrbanus tertius*. theſe were his followers of greateſt name, beſides manie others of a lower ranke in dignitie, though inferioure to none in learning and vertue.

Finallie his watching in meditation, his teares in praying, his puritie of life, his modeſtie in ſpeeche, his vprighteouſnes in his workes, his trueth in his word, his compaſſion of the poore, & care of the commons goode and welfare did ſpread his fame ſo wyde, that it made the Kinges Maieſtie hartilie to reioyce for the good election he made of ſo holy a prelate. More ouer he was renowned in forraine countries, where cõming to the Councell of *Towers* in Fraunce he was ſo ioyfully receaued by Pope *Alexander* 3. & all the Cardinalls and Prelates; that all of them ſauing the Pope and two Cardinalls who ſtayed to accompanie his Holines went oute of the towne to meete and well-come

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the Arche Bishop.

Hitherto he might seeme to haue had a prosperous course and nauegacion: but God would haue him also tryed in aduersitie, and therefore suffered a storme of persecution to be raised against him. First certaine men of greate account, oute of whose hands he had wrested churche-liuings, which they had wrongfully vsurped, began to calumniate him with his Maty, alleaging that his royall fauoure emboldned the Arche B. to such attempts and wrongs, which he had, and did offer vnto manie: yet they could not impaire the good opinion, which the kinge entertained of the Arche B. Then followed his renouncing the office of Chanceloure, which somewhat exasperated the Kinge: next some resistance in a matter belonging to the Exchequer. But lastly that which enkindled his Matys indignation was in this manner. The friends of a certaine, man that was slaine, accused a priest for cõmitting the murder: he, being apprehended, and brought before his Bishop, so denied the facte, that his aduersaries could not sufficiently conuince him; by reason theyre information was weake; neyther he Canonically cleare himselfe. He therefore remaining thus infamous, and branded with suspicion, his cause was referred to the Arche B, who depriued him of all Ecclesiasticall benefice, and shut him vp in a Monasterie, commaunding that he should be perpetually recluded, and made doe hard penance all dayes of his lyfe. About the same time one *Philip* de *Lidrois* a Canon had contumeliously abused one of the Kings Iustices of peace: the complaint being

brought

brought to the Archebishop, he commaunded the Canon should be publiquely whipped, & for certaine yeares depriued of all Ecclesiasticall benefice and office. These punishments, esteemed rigorous enough, could not quyet the rage of some of the laitie: for laying some few mens faults vpon all the cleargie; and pleading, that priests and clearks presuming on their priuiledges, & that they were not put to death, committed manie outrages, offences and vilainies, they made a great vproare and commotion in all the countrie.

The Kings Majestie as zealous of the peace and quyet of the commonwealth, as the Archebishop of the Churches liberties; and being informed by some of the cleargies enemies, how their manifold offences daylie encreased, presuming vpon their priuiledges; he made an assembly of all the Bishops of the Realme, and cleargie of London, demaunding, that all such Priestes as committed anie offence, should enioy no priuiledge of the Church; but, deliuered ouer to the secular Iustice, be punished with corporall paine; the only meanes as he said, to stop the course of their wickednesse, who building to much vpon their order, stained & shamefully debased the renoumne and glorie of their order. For the higher one is seated in dignity, the fouler is his crime and more exhorbitant; the more scandalous his example, and of greater consequence, to draw meaner people into sinne: and therefore such deliquentes ought to feele the smart of more heauie punishments.

To this demaund the holie Prelate mildly and constantly replied: That sacred Canons, and Ge-

nerall Councels, and holie Popes, and glorious Kings & Emperours had ſo ordained, that cleargie men should be iudged and chaſtized by none, but only their owne ſuperiours and Prelates.

That when crimes were ſuch as deſerued death, the Church did not winke at her miniſters faults; nor foſter enormous offences with priuiledges; but firſt degrading them from their order, abandone and forſake them as none of hers; and then turne them ouer to the ſecular power and Magiſtrates, to giue their wickedneſſe it's due reuenge and recompence. That ſeeing this had beene the auncient practize of the primitiue Church in her glorious dayes, and now wee had no new Chriſt, nor new Church; he beſought the royall clemencie of his Maieſtie not to bring in this new manner of proceeding, ſo contrarie to the ſtatutes of all Antiquitie: neither ſo to be lead with a zeale of Iuſtice, as to raze the verie foundations of Iuſtice: which could not ſtand firme, without conſeruing the bounds and limits preſcribed vnto each power and authoritie.

But the King eſteeming this ſo round & reſolute an anſwer to be a diſloyaltie in his Bishops, and open-withſtanding his ſoueraigne authoritie; did preſſe them further to make him a promiſe of keeping his ancient prerogatiues and royall cuſtomes.

The Archbishop with the aſſent of his brethren anſwered, they would; ſo farre forth as they were not contrarie to the priuiledges and prerogatiues of the Church, ſoe firmely eſtabliſhed.

Now amonghſt thoſe royall prerogatiues theſe ſixe were included amonghſt many others. 1. That

vpon

vpon no cauſe whatſoeuer, any appeale should be made to the Sea Apoſtolique, without hauing obtained licence of his Maieſtie. 2. That it should neuer be lawfull for any Bishop or Archbishoppe to depart out of the kingdome, or come at the commaund of the Pope, without licence of the King. 3. That it should not be lawfull for any Bishop to excommunicate any perſon, that holdeth *in Capite* of the King, without licence of the King, nor graunt any interdict againſt his lands, nor the lands of any his officers. 4. That it should not be lawfull for any Bishoppe to punish Periurers nor Falſewitneſſes. 5. That Cleargie men should be bound to anſwer, & haue their tryall and punishment in ſecular Tribunals. 6. That the King and his ſecular Iuſtices, and other officers should bee Iudges in matters of Tithes, and other like cauſes Eccleſiaſtical. Theſe were contained amongſt many other articles, drawn by his Maieſties officers, as auncient prerogatiues of the Crowne: and notwithſtanding they were ſo contrarie and preiudiciall to the practize of the Primitiue Church, and priuiledges of great Kings & Monarches; yet his Maieſtie, thereunto moued by his officers, and eſteeming it a great diſparagement of his Princely autoritie to be ſubiect to the Church; and want of Iuſtice, not to chaſtize the offences of cleargie-men moſt earneſtly inſiſted to haue all the Bishops promiſe without any reſtriction or limitation, to keep the aforeſaid prerogatiues, contained as he ſaid in their temporall allegiance.

And not hauing obtained his deſire, hee was greatly incenſed againſt the Bishops, and riſing

in a great wroth and indignation went forth of the place, wherein was the assembly, and next day very earely, without giuing audience to any of the cleargie, out of London. All the courte was in a tumult and vproare; and now of the Bishops some began to shrinke, and seeke by all meanes, though with shipwracke of their conscience, to recouer the fauour of their Prince, and remaine assured of their temporall goods, though with euident hazard of loosing those which are euerlasting. Amongst the Prelates, some, that should haue aduaunced the vnitie of the Church, gaue the King counsaile to set the Prelates at variance amongst themselues. Others laboured to make the Archbishop more plyant to his Maiesties will; with promises, with menaces, with rehearsing benefits receaued, daungers iminent to the whole cleargie, the fruites of peace, the bad sequeles of disunion betwixt Prince and cleargie: That rigour was not fit for all times; that somtimes yeelding, though with some inconuenience, did afterwards draw on many greater commodities; that troubles and vexation, now threatning the Church, were matters of more weight, then some liberties of the Church: that his Maiestie protested his desire neuer was to preiudice the Church, but only to be honoured before the Peeres of his Realme; and that a bare promise and consent would giue him satisfaction. Wherefore oppressed with the weight of manie Noblemen and Prelates persuasions, and with the teares of many, that bitterly wept the vtter ruine and distruction of the cleargie, he yeelded to the will and pleasure of his Maiestie, and in a Generall

Parlament

Parlament holden at Claringdon promiſed in the word of Trueth, and without any reſtriction or limitation, to keepe the aforenamed Prerogatiues, and ſo did likewiſe all the other Bishops.

The King was not yet contented heerewith: but, hauing drawne a writing of thoſe prerogatiues, would, for the greater euidence and ſtrength thereof, haue it ſigned with all the Prelates ſeales. The Archbishop, crauing ſome little reſpitte to conſider of ſo weighty a matter, tooke one coppie of the writing with himſelfe, and gaue one to the Archbishop of Yorke, leauing the third in his Maieſties hand: and ſo, being licenſed by the King, departed from the Courte, and went towards *Winton*.

And now being retired, and alone by himſelfe; and reflecting vpon all his former actions: & duely poiſing the ſequele of all this buſineſſe: how preiudicious it would be to all the Church of God; what a breache and confuſion of Eccleſiaſticall libertie; how great a ſlauerie to men, that were the particular lot of IESVS CHRIST; and how bad a precedent to all the world, and ſcandall to all other Princes and Prelates; ſorrow, griefe, teares ſighes, and ſobbes proceeding from a repentant heart, did make him conſume and melt away. Neither was he content to doe rigorous penance in faſting and ſack-cloth, but he alſo ſuſpended himſelfe from the Altar, and from the communion of the bodie and bloud of our Sauiour CHRIST; vntill he was reſtored thereunto by the abſolution, and ſpirituall conſolation of the Bishoppe of *Rome*.

The King vnderſtood of the Archbishops change and alteration: and all his proceedings were aggrauated and miſconſtered by his calumniators & aduerſaries. His auſteritie of life was ſuperſtition: his zeale of Iuſtice nothing but crueltie: the care of his Churches reuenues was attributed vnto couetouſneſſe; his contempt of wordly fauours was deſire of vaine glorie: following the will of God a proud conceite of himſelfe: inſiſting in his Aunceſtours ſteppes in defending right, and a little more care thereof, then ſome of his later ſlacke temporizing Predeceſſoures, rashneſſe and ouermuch wilfulneſſe: finally ſome made no ſcruple to ſay, that, if the Archbishops power went on in that manner, the Kings Maieſties royall dignitie would quite decay: and Princes ſhould heere after reigne, ſuch, and ſo long, and with only that power and autoritie, as the Archbishoppe with his cleargie would.

Heereupon the Archbishop was cited to appeare before his Maieſtie at *North-Hampton*. Firſt he was iudged both by Noblemen and Prelates to haue all his moueables confiſcated, for not appearing perſonally vpon a citation of the King: and yet his anſwer to their obiection was verie ſufficient. Now in the verie firſt entrance and beginning, heere were two ſtrange things (as the Archbishop pleaded) and neuer heard of before in the world; An Archbishop of *Canterbury*, Primate of *England*, ſpirituall father both of Prince an People, iudged by the Peeres that were his children: and Suffragans pronouncing ſentence of condemnation againſt their Metropolitan, ouer whom they had no

iuriſdiction.

iuriſdiction. He was further call'd in queſtion about 500li. receaued of the King, during the time of his Chancelloureship. He acknowledged the receite, but pleaded 't was a guift; and yet was the money adiudged to the King; and he ſtraightwayes enforced to giue ſecuritie for the payment thereof: or in plaine tearmes commaunded to his face to remaine there as priſoner. When ſome perceauing the Archbishop quite forſaken of his bretheren, and in daunger of shipwrack, offered themſelues of their owne accord to enter band, for the payment of the monie, and ſo this daunger was eſchewed. Many other controuerſies of old forgottē Exchеq. matters were maliciouſly enforced againſt him by his Aduerſaries, only of purpoſe, as men talked then, to ouerwhelm the Bishop. But *Hemie* Bishop of *Wincheſter* a man renowned for nobilitie of birth and a ſanctlike life, found a way to free him from all further troubles in this kinde; by auouching: That when, being Archdeacon and Chancelloure, he was choſen for to be Archbishop, he was by the Kings authoritie freed and acquitted of all debts and obligations of Courte and Exchequer, and ſo deliuered ouer to the Church of *England*. Which teſtimonie, being ſo euidently, true none could withſtand. Now remained the laſt and the fierceſt aſſault concerning thoſe royall Prerogatiues.

The Archbishop hoping thereby to moue his Maieſtie the ſooner to compaſſion and clemencie towards the Church, reſolued the laſt day to goe to Court in his ſacred roabes, and bare footed with his croſſe in his hand, and kneeling on his knees entreate his Maieſtie for peace. Heerein alſo his

aduerſaries depraued his good intention, and informed the King, that he was come all armed to courte. His Maieſtie hearing the bruite of armes, and not informed, nor reflecting of what ſort and condition they were, withdrew himſelfe into an inner roome: & there, calling vnto him the Noblemen and Bishops, made a grieuous complaint and narration, how the Archbishop was come, not as into the Courte and Pallace of a King, but the houſe of a Traitour; in ſo odious and deſpitefull a manner, as neuer was heard of before in the courte of any Chriſtian King.

There wanted not others that ſeconded & amplified his Maieſties ſpeeche: alleadging that his pride had now drawne him ſo farre, as to make him fall into open Treaſon and Periurie, himſelfe; and, with his manner of proceeding, caſt vpon the King and all his kingdome an aſperſion, and infamous note of Treaſon. All the chamber rebounded with Periurie, Treaſon: and the officers of the Courte came forth, and with enraged lookes pointed at the Bishoppe, that was left all alone with his croſſe in his handes; the banner vnder which he was to fight, the portraiture of him, that he was to follow, only ſome few of his Chaptaine about him; and euen thoſe were not permitted by the officers to ſpeake vnto him. Proclamations were made, that none should declare himſelfe of the Archbishops ſide, vnder paine of being accounted an enemie to the ſtate. The Bishops they appealed againſt their Primate, as one that was periured; not obſeruing the allegiance he had ſworne to his Maieſtie. The Earles and Barons were now come forth

to

to giue iudgement againſt him. To whome all, but eſpecially to the Earle of *Leiſter*, that had ſpoken in the behalfe of the reſt, the Archbishop made this anſwer: Iudgement againſt me, my Lord and my Sonne? neither law nor reaſon doth permit, that children should iudge and condemne their Father. My ordinarie Iudge is the Bishop of *Rome*: to him I appeale from your Iudgement. And likewiſe I ſummon theſe my brethren, to appeare and decide all matters and controuerſies in his Tribunall. Hauing ſaid theſe words, and fearing with his ſtay to giue them occaſion of heynous ſacriledge, hee forthwith departed from the Courte, many of his aduerſaries, and ſome others of the Courtiers following after, and reuiling and calling him a haughtie, proud, and periured Traitoure.

All his traine and followers were fledde: and only ſome cleargie men attended on him, with a great number of ſickefolkes and poore men, that hartily reioyced and praiſed God; who had deliuered his ſeruaunt from the hands of his enemies. How glorious a proceſſion, quoth the Bishoppe, doth accompanie oure returne from the face of tribulation! Sithence they haue shared in oure affliction, let them all come in, that wee may all feaſt together in our Lord. After prayer ſome mention was made of the bitterneſſe and dreadfulneſſe of that day: Vnſpeakeably more bitter, quoth the Bishop, and more dreadfull will the latter day be. And I charge you all, that each man demeane himſelfe modeſtly, quietly, patiently: and that none be ſo bold as to vtter any rough or diſtaſtfull words. In ſuch traunces as theſe, a patient & milde

ſuffering

ſuffering is moſt gratefull to God; and moſt auaileable to worke good in all men, whether inferiours, or ſuperiours. In the dead of the night two Noblemen of great renowne in the kingdome, and his faithfull friends, came vnto him, and with ruefull lookes, and teares in their eyes, and knocking their breaſt proteſted by the dreadfull iudgement of God almightie, how they certainly knew, that ſome debauched and wicked people had conſpired together, & with mutuall oathes bound themſelues to kill him. Wherefore, greatly fearing, leaſt the cauſe of the Church, which was not fully made knowen to the world, should be not only endamaged, but vtterly ouerthrowen with his death; he reſolued to depart out of the kingdome. He deſguiſed himſelfe, & trauailed by night, went ſtrange and vncouth wayes, lay ſecret and hidden euen in his owne Lordships, hearing ſeruice from out of a little hoale; & finally apparailed in a white monkes weede, and going barefooted, and calling himſelfe brother *Chriſtian*, got ſafely in a little boate out of the Realme; and with great labour, penurie, affliction, difficulties, and daunger, ſometimes trauailing twelue leagues in a winters day barefooted, arrined at laſt at *Sens*, in Fraunce where *Alexander* 3 Pope, driuen out of *Italie* by a ſchiſme, reſided. The King had ſent, before his comming thither, an honorable Embaſſage by the Archbishop Of *Yorke*, and 4. other Bishops; the Earle of *Arundell* and other Noblemen, to certifie the Pope, and complaine againſt the Archbishop, and obtaine that he might be ſent backe into *England*, with a *legat* which they call a latere, to haue his cauſe de-

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cided there. And although they obtained not their ſuite, by reaſon of the Archbishops abſence, who according to law, should firſt be heard in his appeale, before any courſe were taken againſt him; yet ſo had they alienated the affections of the Cardinals from him, that verily eſteeming him a rash, preſumptuous, ſtiffe-necked man, and one that for matters of no importance, had made an vproare in the kingdome, and broaken that vnitie and bond of peace, which before was betweene the king and the cleargie, none of them would shew him any countenance. The day next enſuing, wherein the Archbishop in the preſence of Pope and Cardinals was to deliuer the ſtate of all the controuerſie; hauing firſt related the glorie wherin he liued before, the exceeding great fauours which his Maieſtie had shewed him, the reſpect which all the kingdome did beare vnto him, how all thinges flowed euen according to his will, vntill the time of his Maieſties indignation: hauing furthermore declared, how eaſily he could yet be reconciled, and winne the Prince his fauour againe, and be admitted into as great grace as euer before, and that without any bodies mediation, in caſe he would ſwarue from his conſtant reſolution, and ſubſcribe to that, which the king demaunded: Hauing alſo shewed, how, although he abounded not in witte, yet he was not ſo deſtitute of common ſence, as to leeſe matters of ſuch weight for only trifles; Laſtly hauing told them how that for the ſame cauſe, for which he had loſt all other temporall goods, he would moſt willingly ſacrifice the verie laſt drop of his bloud; But whether,

ther, quoth he, rashly and vnaduisedly, led by curiositie and ambition, or discreetly and vertuously, moued thereunto by a well grounded resolution, let these serue for witnesse and euidence. And with that he drew forth the originall coppie of those Articles, which his Maiestie would haue established, as auncient and royall Prerogatiues. Which Articles being read, not only the Pope, but also those Cardinals, who before were offended with the Archbishop, did now with teares thanke almightie God, for giuing him grace and constancie, to withstand such pernicious constitutions, so oftentimes reprooued, & condemned by Generall Councels and sacred Canons. And all of them with one assent concluded, that, to helpe the Archbishop, was, in his person, to succoure the vniuersall Church of God.

There *Thomas* would haue resigned his dignitie; and drawing to that purpose his ring from his finger, and offering it vp, most humbly besought his holinesse, to prouide a more fit and worthie Pastoure to rule his flocke. It seemed not conuenient to the Pope, to condescend vnto his requests: nay rather he confirmed him in his dignitie, to the end, other Prelats should not in like cases slacken in their duetie, and feare in future times to withstand Princes willes, in matters that were damageable to the Catholique Church, seing one that had so valiantly fought in her defence, depriued of the dignitie of Archbishop. And promising him to doe his best endeuoure to reconcile him vnto his king, he commended him to an Abbot of a monasterie called *Pontiniacum*, of the order called *Cistercienſis*,

which

which flourished with renoune of ſanctitie. There *S. Thomas* liued with an admirable peace and quietneſſe of minde, amidſt all his troubles, giuing himſelfe wholely to reading, to prayer and meditation: chaſtizing his bodie with extraordinarie rigour and penance. His dyet was certaine vnſauourie rootes, and herbes & other groſſe meates, which he himſelfe eate though priuately, beſtowing all other daintyer dishes vpon the ſicke & the needy. Next to his skinne he euermore did weare a long rough haireshirt, that couered all his bodie from the necke to the knees. His diſciplines were vſuall and verie cruell; and ſometimes for a greater mortification he would ſtand naked in a cold ycie riuer vntill ſuch time, as he was almoſt frozen. And accordingly to this his life did ſeeme a continuall death. All which auſterities, though he did couragiouſly vndergoe them, with a cheerefull countenance, at length did caſt him into ſuch a ſicknes, that he was euen at the point of death.

But none of theſe things did afflict him at all, in compariſon of the griefe, which he receaued by the banishment of his friends. For the king, firſt confiſcating all the goods of the Archbishop, proceeded in like manner againſt all his kindred, and ſuch as by familiaritie, or any other title had dependance of him; and afterwards, neither ſparing age, nor ſexe, nor qualitie nor condition, banished them from out of all his dominions, compelling ſuch, as might for age, to ſweare they would goe vnto the Archbishoppe, whereſoeuer he was, and complaine of him, as of the ſole cauſe of their miſerie, loſſes, ruine and deſtruction. The calamitie

of

of so manie innocent people, banished for his sake, yet without his fault, did greatly grieue the good Archbishop: he offered vp these troubles, & commended their cause to God and his friends; who so bountifully prouided for the banished; that, in a short time, none did feele any want; and many found that plentie in forraine countries, which they had lost for Gods sake in their owne.

The king, moued thereunto by his officers, did not desist to further molest the Archbishop. For writing to the Generall chapter of the *Cistercienses* he threatned all their order with grieuous punishments, if they kept his enemie any longer in their monasterie. *S. Thomas* vnderstanding this, lest those good religious men should suffer any damage for his sake, departed from thence of his owne accord, and with licence of *Lewes* king of *Fraunce*, who appointed him a Princely allowance out of his owne Exchequer, went to make his aboade in the cittie of *Sens*: where hee was most ioyfully and honorably welcomed by *Hughe* Archbishop of that citty and all his cleargy.

The Kings Maiestie of *England* endeuoured also to cast him out of *Fraunce*; and to that purpose did send an Embassage, and write his letters, complayning against *Thomas*, sometimes Archbishop of *Canterbury*, who like a Traitour had fled out of his cuntrey, desiring King *Lewes* not to relieue him, nor permit him to abide any longer in his countrey. *Thomas* sometimes Archbishop of *Canterbury*, quoth the King! And who, I pray you, hath deposed him? Certes I account my selfe as absolute a King, with as full authority, as the King of *England*; yet neither

ther may I, nor can I depose the meanest priest of all my kingdome. Tell your King that he will not suffer those, which he calleth auncient prerogatiues, to be abrogated, nor any wayes impaired; although, as men say, they be not so conformable to the law of God. Much lesse reason thē haue I, to ouerthrow this auncient custome, hereditary to the crowne of *Fraunce*; which, euen from time out of memorie, hath vsed to cherish, relieue, and defend all, that are distressed, and exiled, especially for iustice. Wherefore, following herein my auncestoures most royall steppes, and trusting to the protection of God, I will not diminish one iotte of this accustomed fauour to my Lord of *Canterbury*, at the intreaty or suggestion of any person. Many strange meanes were vsed also to withdraw the Popes affection from *S. Thomas*; and winne his good will to fauoure the King against the Archbishop; and with cunning dissimulation close vp the matter; so that the King should admitte the Archbishop into his fauour and restore him peaceably to his Sea, but with this addition *sauing the dignitie of his kingdome*, and *Thomas* should promise to obserue the royall Prerogatiues without adding this clause *Sauing the liberty of the Church*. And surely some of the Cardinals had condescended to the Kings request, but that *S. Thomas* alwayes cryed out; The Church of God ought not to be ruled and directed with hypocriticall dissembling, and worldly craft and pollicie, but with Iustice and Trueth, which freeth her followers from all dangers. At length the King of *Fraunce* with entreaty, and the Pope with the terroure of the Churches

censures,

censures, made a full attonement and reconciliation betweene his Maiestie of *England* and the Archbishop: the King not only recalling him and all his friends from his banishment, but also writing into *England*, that peacebly, well, and honorably he & his might be restored to all, which they enioyed three moneths before his departure out of *England*. He led him also aside, and talked with him so long, and so familiarly, as if no disagreement had euer bin betweene them: he gaue him leaue to proceede against such of his suffragans, as had offended during his absence: and at his departure willed him to forget all former hatred, and restore vnto each other their auncient loue and affection: and so the Archbishop humbling himselfe at his Maiesties feete, tooke his leaue and departed towards *England*, after seauen yeares of banishment. And although he vnderstood by the Earle of *Bullen* and manie others comming out of *England*, that no other preparation was made there to receaue him but of prisons and bonds, and treacherous proceedings, and thirsting after his bloud and his life; yet would he not stay his iourney, but answered. Although I should be torne in pieces, I wil not breake of my intended iourney: no feare, no force, no torment shall stay me any longer: let it suffice that the flocke of CHRIST hath, for seauen yeares space, bewailed the absence of her shepheard. At his returne into his Church he was receaued with great ioy and deuotion, by the cleargie and all well affected people; though some others, guiltie of their owne wickednesse, repined thereat, and endeuoured to haue hindered his landing with armed men.

Whereſoeuer

Whereſoeuer the Archbishop went, there was exceeding great ioy and triumph; eache Parish, with their croſſes and Parish prieſts, wellcoming him with a ſolemne proceſſion, and ioyntly ſinging and weeping for ioy; and praiſing God, that had ſent them home their Father againe. Whithin ſome few dayes after, at his comming to London, there was the like publike ioy and triumphing. For all the cleargie and poore-ſchollers of the cittie, to the number of three thouſand men, went forth to meete him without the cittie. So did likewiſe the flower of the cittie, with an innumerable number of people: and all-together, ſinging *Te Deum laudamus*, accompanied him vnto his lodging.

But this reioycing and gladneſſe laſted not long: for ſome Bishops and other men of great account, that were excommunicated by the Pope, reſorted vnto the Archbishop, and earneſtly required to receaue their abſolution at his hands.

He anſwered, that, notwithſtanding their excommunication & ſuſpenſion was from the Pope, yet he would preſume ſo farre, as to abſolue them, in caſe they would make him a Canonicall caution or aſſurance, of ſtanding to the Iudgement of the Church in thoſe things, for which they were excommunicated. They eſteeming it to much pride in the Archbishop, to tye them to any ſuch conditions, went ouer to the King in *Normandie*, and complained vnto him: That *Th mas* was rather more haughtie, proud, and imperious after his banishment, then before: that he went vp and down with great troupes of men, both horſe and foote, that attended on him, as vpon the Kings owne

royall perſon: that, to be a King indeede, he wanted but the name, and ſetting the Crowne vpon his head, and ſaying that he would be King. That ſuch, as were moſt loyall to his Maieſtie, were moſt oppreſſed with frequent exactions and excommunications by the Archbishop: and manie other aggreeuances and calumnations to the ſame purpoſe, which ſo much enraged and enflamed the Kinges indignation, that, with anxietie of minde, he burſt forth into theſe impatient words. *And is it poſſible, that I cannot peaceably enioy neither Kingdome, dignitie, nor life; and all this for one only Prieſt? Curſed be all ſuch as eate my bread, ſince none will reuenge me of this fellow.* Vpon theſe words ſome principall gentlemen of the Kings chamber, conſpired together, and with oathes and proteſtations combined themſelues, to kill the Archbishop: imagining it would be moſt gratefull ſeruice to the King. For flatterie, and deſire to humoure Princes, and execute, not only what they commaund, but, what they incline or bend vnto, is a paſſion that's ouer-powerfull in Courtes, and blindeth many men, to worke their owne euerlaſting perdition. They embarked themſelues, they landed in England at a caſtell called *Flatwide*, aſſociated themſelues with others of great ranke, but little grace; and with manie armed men came marching to Canterbury, and went to the Archbishop, and with diſcurteous and vnſeemely ſpeeches reuiled him for manie treaſons cõmitted againſt the Kings Maieſtie. The good Prelate anſwered to all their obiections, and with humilitie and modeſtie, and yet with valour and conſtancie, defended him ſelfe againſt all accuſations

wherewith

wherewith they did charge him; alleadging that for ſome of thoſe, which they eſteemed enormious crimes, he had expreſſe leaue and licence from the King. At this they began to crye aloud and ſay, this was to touche the honour of the Kinge, & appeache his Maieſtie of Treaſon; and fearing the nũber of the Archbishops ſeruaũts, they went forth, both to arme themſelues, & call in otner companie prepared to aſſiſt them: & in the meane time the B. went in to euening prayer. At the noyſe of armes and armed men all the churche was in a tumult: ſome flying away; ſome hiding themſelues; ſome shutting faſt the doores of the Church. Only the Archbishop did ſo behaue himſelfe, as one deuoyde of all dread and feare: and comming to the doores did ſet them wide open: ſaying, that Churches ought not to be defended as caſtles beſieged with enemies: and that he should ouercome, farre better with ſuffering, then with fighting. In came they rushing to the Church, crying out aloude: Where is that *Beket* the Archbishop? Where is that Traytour to the King & all his kingdome? He without any trouble or alteration anſwered: Heere I am, no Traitoure to the King; but a Prieſt and ſeruant of IESVS CHRIST; readie to leeſe my life for my Lord, and shed my bloud in defence of his Church. I cõmaund yee in the name of God, and vnder paine of excommunication, that none of yee doe hurt any of theſe which are preſent. if there be any fault, it is wholly mine; that haue taken vpon me to defend the cauſe of the Church, for whome I embrace death moſt willingly, hoping, that by the

effusion of my bloud, she shall enioy libertie and peace. And thē ioyning his hands & lifting thē and eyes & hart to Heauen, & setling himselfe to prayer, he said these last words. To God, & our Ladie, to all the sainctes Patrons of this Church, and to the blessed martyr *S. Dionyse* I commend my selfe, & the cause of the Church. Afterwards kneeling vpō his knees, & continuing his prayers, his enemies crying out *kill him, kill him,* his head was clouen with many woundes, all lighting in one place, his braines were scattered about the ground, & his bodie did fall close besides the Aultar, before which he had offered himselfe to God as a sacrifize.

The Monkes and cleargie men fearing to leese that precious treasure of their Prelats bodie, assembling together did strippe him of his cloathes, & found all his bodie, from the neck to the knees, couered with a rough haire shirt, and his breeches also made of haircloth. With this token of his santity, & the remēbrance of his vertues, they did shed many teares, saying one vnto another; how farre was he from affecting the Crowne, and seeking after earthly honour, that did so despise and chastize his owne flesh, as if it had bin his mortall enemies! They apparailed him in his Pontificall roabes, and buried him before the aultar of *S. Iohn Baptist* and of *S. Augustine* first Bishop of that citty: God that is wonderfull in his sainctes working manie miracles to witnesse his santity and glorie. This renowned champion of IESVS CHRIST, *Thomas* Archbishop of Canterbury, Primate of England, Legate of the See Apostolique, and glorious martyr suffered in the yeare of our Lord 1171.

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in the 53 yeare of his age, ſcarce a moneth after his exile, after he had bin Prelate 12. yeares, 5. whereof he liued peacebly in his chaire, and 7. in banishment. Of him *Petrus Bleſenſis* a Frenchman by birth, a great fauourite of *Henry* the 2. King of England, and a graue writer of thoſe dayes, hath theſe words. [*Thomas*] was the publisher of Gods word; trumpet of the Ghoſpell, friend of the ſpouſe, pillar of the cleargie, ſight of the blinde, tongue of the dumbe, foote of the lame, ſalt of the earth, ornament of his countrie, miniſter of the higheſt, Vicar of CHRIST, the annoynted of our Lord. All his conuerſation was a ſchoole of vertue, the rule of good manners, a patterne of ſaluation. He was vpright in iudging, induſtrious in executing, diſcreet in commaunding, modeſt in ſpeaking; circumſpect in his counſaile, moſt ſparing in his dyet, moſt liberall in giuing, peaceable in wrath, in flesh an Angell: meeke in iniuries, feareſull in proſperitie, well-aſſured in aduerſity, allmoſt lauish in almes giuing, and euen altogether mercie; the glorie of religious men, and the loue and greateſt delight of the people: with many other prayſes to the ſame purpoſe. Neither is it only hee, but all the moſt famous men of thoſe dayes, who extoll S. *Thomas* as the only patterne and myrrhoure of good Prelats.

King *Henry* himſelſe did plainely declare, how much he did lament his death. For he not only ſwoare, that he neuer ſo much lamented the death of father nor mother, nor would haue bin ſo ſorrowfull for the death of his owne childe: but he alſo of his owne accord ca- -vnto Canterbury;

and, going barefooted from *S. Dunſtans* Church, preſented himſelfe before the ſhrine of *S. Thomas*; and, bathing the ground with his teares, ſtripped himſelfe out of his Princely roabes, and vpon his naked backe receaued 5. ſtripes of euerie Bishop, and 3. of euerie monke, that was preſent; and afterwards faſted all that day and night with great deuotion. A rare example of pietie, humilitie, and deuotion in a Chriſtian Prince; ſuch, as ſcarce hath his match and paragon in all Eccleſiaſticall Hiſtories. And ſurely God did manifeſtly declare, how acceptable this penance of the King was in his ſight. For the ſelfe ſame day, he, by his Captaines, obtained a glorious victorie; wherein the King of Scottes was taken priſoner. And manie other proſperous ſucceſſes enſued this act of humiliation; the holy Saint euidently ayding him from Heauen, that humbled himſelfe ſo much vpon earth: and helping him, that ſubdued and conquered thus himſelfe, to conquer, ſubdue, and glorioufly triumph ouer all his enemies.

Moreouer his murderers, notwithſtanding they were men of knowen nobilitie and great poſſeſſions, and in high eſtimation for their valoure and cheualrie; yet forſooke they all riches, and voluntarily croſſed all the hopes of their preferments, going in pilgrimage to Hieruſalem, where they did publique penance. All of them dyed within three yeares after the facte committed, verie penitent for their offence, calling vpon the ſainct, deſiring his patronage and interceſſion, whoſe death they acknowledged to haue bin wickedly contriued and executed by themſelues, yet pretious in the

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ſight of God, and glorious in the eye of all the world. That time, which they liued, was alwayes with a perpetuall trembling of bodie and ſoule; like men aſtonied and diſtracted, hauing euermore winde and weather againſt them, acknowledging all to be the iuſt Iudgement of Almightie God for their heynous offence. But eſpecially he, that gaue the ſaincte his firſt wound, dyed with a conſumption, and rotte of all his limmes, he himſelfe caſting away the flesh, which rotted off from the very boanes, and calling vpon the moſt glorious martyr for pardon and forgiueneſſe. God of his mercie and by the interceſſion of this holie Prelate graunt vs pardon and grace to follow his ſteppes.

The life of S. Silueſter Pope and Confeſſor.

SAINT Paule *writing vnto* Tymotheus *his diſciple, ſaid: a Biſhop ought to liue ſincerely, and it is fit, that in him, be not any thing to be iuſtly reproued. And for to ſhowe what ought to be in him, he ſetteth downe ſome properties, that a good Biſhop ought to haue. among other things, he ſaith: that he ought to giue good example to them, that be without the Church, which be the Pagans, leſt he fall into reproach, and into the ſnare of the deuill.*

S. Iohn Chriſoſtome *ſaith: that one of the things, wherewith the Apoſtles ſpred their doctrine through all the*

world, and the Ghoſpell was receiued of all men was: becauſe they liued without reprehenſion, and gaue good example to euery one, and ſubmitted themſelues to great paines and deſired no reward at all. They fled from honours, riches, pleaſures, and embraced troubles tribulations and afflictions. They did not complaine, nor ſought reuenge, but pardoned and did good to them, that did them euill: wherefore the pagans ſaid, it was not poſſible for the man, that liued ſo, to be in any errour, for that God, (as they ſaid) would not haue ſuffered it, and ſo thereby they iudged the doctrine they preached to be true and verituable, and ſo holpen by God, they receiued it.

On the other ſide, thoſe, who by their office and function they haue, are bound to giue good example, and liue euill, do very much hurt by their wicked life. And theſe (as S. Paule *ſaith.) Fall into reproach, and ſnares of the deuill, for with their euill and wicked life, they giue others occaſion to do euill, and chiefly vnto the painimes, who (as S.* Iohn Chriſoſtome *ſaith) ſeing the Chriſtians to ſteale, murder, commit fornication, and other ſinnes, ſay: that their God cannot chaſtiſe them, or els, that he is like vnto them. And ſo by their fault, the holy name of God is blaſphemed.*

Aſſuredly glorious ſaint Silueſter *the Pope, was farre and free from giuing of ſcandall by his life, for it was ſuch, and gaue ſuch a glorious light in the. 23. yeares, that hee was Pope, that innumerable people were conuerted vnto the faith of* Iesvs Christ, *and among others the Emperour* Conſtantine *the great. We read that the life of this holy Pope was in the manner enſuing, as* Damaſus, *and other ſubſtantiall Authors write of him.*

Saint *Silueſter* was borne in *Rome*, and was the ſonne of *Ruffinus*. Spa: *Cyrinus* the prieſt was his

maſter

maſter, and he being 30. yeares old Pope *Melchiades* created him Deacō of *Rome*; which was in dignity, as a cardinall is nowe. Before he was choſen to be Pope, he was taken by a gouernour in the city for receiuing & harboring ſome Chriſtians, that came from places farre diſtant, as one of their relligyon. moreouer the gouernor willed *Siluester* to delyuer into his hands the goods of certaine Chriſtians, that had bene martired, and had bene (as it was ſaid) left in his cuſtody: As they were leading S. *Siluester* toward the priſon, his friends lamented, and made moane, and he told them, that his empriſonment should not be long, and ſo it proued: for on the next night the iudge who had committed him, died, and on the next day he was ſet at liberty. *Melchiades* the Pope dying afterwards: S. *Siluester* was ſet in the chayre of S. *Peter*.

The remnaunts of the perſecutions of *Diocleſian* and *Maximinian* endured ſtill in *Egipt*, and though by the comming of *Conſtantine* (afterward called the Great) vnto the Empire, the fury of the ſame was well aſſuaged, yet *Siluester* after he was choſen to be Pope, douting to be taken, departed from *Rome*, in ſecret manner, and was hidden in a caue of the hill *Soracte* in the *Phaliſci*, not far from *Rome*, which hill vpon this occaſion, is called *Monte de San Siluestro*. There the holy Bishop ſtaid a certaine time, vntill that it pleaſed God, that *Conſtantine* was healed of an incurable leproſy called *Elephantia*.

To remedy and cure himſelfe he had bene counſeilled by the prieſts of the Gentils, to be waſhed in a baine of 3000. Infants bloud. The good Emperour refuſed to commit that deteſtable cruelty,

but

but choſe rather to dye of that infirmity, then to be cured by ſo inhumaine remedy. The children were brought to that purpoſe, but he cauſed them to be reſtored vnto their mothers, ſending them backe with ioy to their homes, and alſo beſtowed many gifts on them.

That ſame night there appeared vnto him *SS. Peter* and *Paule* the Apoſtles, who commending him for his pitifull deed, in ſauing the life of the innocent children, bad him ſend vnto *Monte Soracte*, for the Bishop of the Chriſtians, who should shew him another baine, and that should cure him of his leproſy. The Emperour ſent forthwith for *S. Silueſter*, who went to *Rome*, as one douting he should be led vnto martirdome. But when he came thither, the Emperout told him his dreame, whereat *S. Silueſter* tooke hart, and preached to him IESVS CHRIST, perſwading the Emperour to be Baptiſed, which he did, and was incontinent cured of his leproſy.

Helena mother vnto *Conſtantine*, being at that time in *Britaine*, was certified hereof, and wrote to her ſonne, commending him for forſaking the Idols; but she wished he had turned vnto the religion of the Iewes, and not vnto the faith of the Chriſtians, who adore one, who, as a mortall man, was crucified, and ſo dyed. *Conſtantine* ſent her word to come vnto *Rome*, and to bring with her the moſt wiſe and learned Iewes she could find. *Helena* did ſo; and the Iewes diſputed with *S. Silueſter* (two great philoſophers, called *Cato* and *Zeno*, being as iudges) *S. Silueſter* anſwered ſo ſubſtantially vnto the arguments made by the Iewes againſt the articles

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of our faith, that they were not only conuinced, but alſo conuerted and Baptiſed, and ſo was *Helena* the mother of *Conſtantine* alſo. Whereupon the Emperour made a law and decree, that IESVS CHRIST ſhould be adored as God, and that malefactors ſhould not be crucified (as the vſe was then) That none ſhould blaſpheme the name of IESVS CHRIST vpon paine of death, that the Temples of the Pagans ſhould be demoliſhed, and that Churches ſhould be builded, into the which if offendors came, they ſhould be ſecure from daunger, and enioy the priuiledge of ſanctuary.

The ſame Emperour cauſed many Churches to be builded, aſwell within, as without *Rome*, and turned his owne pallace into a Church, which is called at this day *S. Iohn Lateran*, or *Baſilica Conſtantiniana*, and adorned it with many Iewels of price ineſtimable.

It is holden for a thing certaine, that *Conſtantine* gaue vnto Pope *Silueſter* and to his ſucceſſors, the city of *Rome*, and the Lordship or ſeigniory of *Italy*, and it is likely to be ſo, for that he tranſlated the Emperiall ſeat to *Conſtantinople*. Some Authors deny this to be ſo, and our former report of his Baptiſme, and of his leproſy alſo: but therin they ſhew rather their malice, then a deſire to ſay the truth, ſince that many autenticall authors do auouch our former report of his Baptiſme, of his leproſy, and of the donation he made to the Church alſo.

Conſtantine builded alſo beſide that Church other two, the one of *S. Sauiour*, the other of *S. Iohn Baptiſt*, which he builded in his pallace. He alſo builded the Church of *S. Paule*, in the way to *Oſtia*, *S. Croce* in

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the pallace *Sephorianum*; which is now called *Holy croſſe* in *Ieruſalem*, one to *S. Laurence*, in the way to Tibur, and another to *S. Agnes*, in the way to *Lauicum*, betweene the two bay trees, at the requeſt of one of his daughters. He builded another in the honor of *S. Peter* and *Marcellin* martyrs. In the citty of *Oſtia*, he cauſed to be built the Church of *S. Peter* and of *S. Paule*, and of *S. Iohn Baptiſt*, and in *Capua*, one to the ſame Apoſtles, and one in *Naples*. Theſe and many other Churches the deuout Emperour cauſed to be builded at the inſtance of *S. Silueſter*, and adorned them, with veſſels of gold and ſiluer, and with rich Iewels.

The perſecution againſt the Church of God was ceaſed, but there began another warre by the heretiks, raiſed by one *Arrius* a prieſt of *Alexandria*. This man was ambitious, and becauſe he would be famous in the world, he published an impious blaſphemy, againſt theſe words of CHRIST *I and my father are one*. This hereſy was diſperſed into ſundry countries, whereupon *S. Silueſter* apointed a Counſell to be holden, (and the Emperour was at the charge thereof) which was kept at *Nice* a citty of *Bithinia*, where were preſent. 318. Bishops: among whom *Oſius* B. of Cordoua in *Spaine* was famous and renowmed. There was alſo preſent in perſon the Emperour *Conſtantine*, who ſeing many of thoſe prelates and religious men, that were in the Counſell, ſome to lacke an eye, another a hand or ſuch like (which had happened to them, for the loue of CHRIST in the paſſed perſecutions) the pittifull Emperour embraced them one by one, and kiſſed the place, where the eye wanted,

and

and where the hand had beene cut of, (shedding the whileſt, teares for deuotion.) And ſaid, they were happy, in that they had ſuffered ſuch torments for the loue of IESVS CHRIST. The Counſell was ended, and *Arrius* was declared and denounced an hereticke: and his doctrine alſo. And becauſe he was obſtinate in his falſe and erronious opinion, he, with ſixe of his followers were ſent into exile, by the decree of *Conſtantine*.

And becauſe, whileſt the Counſell endured, this great and potent Emperour did a notable thing worthy of eternall memory, it ſhall not be amiſſe to write it in particular, that other ſeculer Princes may learne to make account of Eccleſiaſticall perſons, and not to intromit to iudge their lifes, nor to breake their priuiledges and immunities.

Great was the reſort of people frō ſundry nations vnto the Counſell, aſwell for to diſpute of the propoſitions of the *Arryan* heretiques, as alſo to craue Iuſtice, and to be remedyed of many aggreauances. Euery day were brought vnto the Emperour ſupplications, ſceduls, or billes of complaints, againſt ſome of the Prelats. Aſwell of thoſe preſent as of ſome abſent: yea the Prelats made complaints, one of another. The Catholike Emperour tooke all theſe ſupplications, and kept them, and neuer read any of them. After vpon a day, in a full aſſembly of the fathers, he ſhewed them all their ſceduls and ſupplications, and ſaid vnto them: Our Lord God hath made you prieſts, and hath giuen you autority and power to iudge all men, and me alſo among others; So then, I muſt be iudged by you, and you can not be iudged by me, therefore

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awayt & ſtay you for the iudgement of God. Your variances and controuerſies, let them be of whatſoeuer matter they be, shalbe reſerued vnto the iudgement of God: I deſire you earneſtly to leaue thoſe priuate quarels, and let vs all attend vnto the deciding of matters of faith, for the which, we are heere aſſembled. When he had ſaid thus: he threw all the writings into fier, to abolish and extinguish them for euer: A worthy deed of a renoumed Emperour.

Nicephorus Calliſtus, and *Gregory* a prieſt of *Cæſarea*, ſay: that in this Counſell of *Nice*, there died two Bishops, the one called *Griſantus*, and the other Muſonius, before they could ſubſcribe vnto the decrees of the Counſel, and that the other Bishops went one night, vnto the place, where the two Bishops were buried, and one, in the name of all the Counſell ſpooke vnto them, requeſting them, that hauing before their death approoued in the Counſell, that CHRIST is God, which *Arrius* denyed, that they would alſo ſubſcribe thereto, as the other Bishops had done: hauing ſaid thus, they laid the paper vpon their graues; and in the morning their names were found to be ſubſcribed in that paper: and many of them, that were preſent, and knew their hand-writing, ſaid, that it was the hand of the deceaſed Bishops.

The Counſell being finished and ended, all, that had bene determined therein, was ſent vnto Pope *Silueſter*, to be approued, and they alſo certified him, how the Emperour *Conſtantine*, had banished the wicked man *Arrius*, and ſixe of his adherents.

The Pope for the greater confirmation of the

truth,

truth, (and for that he could not be in *Nice*, being farre diſtant from *Rome*, and the voyage long) aſſembled another Counſell at *Rome*, of. 227. (Spa: 284.) Bishops, who being all of one opinion, and with one voyce, confirmed that, which had bene determined at *Nice*, by the 318 Bishops: and againe condemned *Arrius*, *Photinus*, and *Sabellius*, and other Arch heretiks.

The Councell of *Nice* was holden and celebrated in the yeare of our ſaluation. 325. and therein was declared and decreed, that the Church of *Rome* is the head of all other Churchs: And that vnto him, the next is the Church of *Alexandria*, which had bene gouerned by S. *Marke* the Euangeliſt. The third in dignity, is the Church of *Antioch*; where S. *Peter* made his firſt reſidence, and the fourth is the Church of *Ieruſalem*, where *S. Iames* was the firſt Bishoppe.

We read of many holeſome ſtatutes and ordinaunces made by *S. Silueſter*: viz: That the prieſt hauing finiſhed the Baptiſme, hee should anoynt his forehead with *Chriſme*, though this was vſed before, in ſome particuler Churches, as, for example, in *Aphrica*; for S. *Cyprian*, who was Bishop of *Carthage* before this, writing to *Ianuarius*, ſaith: It is fit and conuenient, that thou anoynt with oyle, the forehead of him, thou doeſt Baptize: So that Pope *Silueſter* commaunded it should be obſerued through all the Church vniuerſally, which before was done, but in ſome particuler places.

He commanded alſo, that the Corporals should be of white linnen cloth, not of ſilke, nor any other ſtuffe, nor of any other collour.

That

That Bishops only should consecrate the *Crisme*, and the same he might vse in the sacrament of confirmation.

He commaunded that the Deacons should vse the *Dalmatica* or *Tunicle* and the maniples on the left arme. He forbad priests to goe to suite in law before seculer iudges, for any occasion whatsoeuer.

In the time of this Pope was celebrated a counsell in *Spaine*, in a city neere vnto *Granada*, called *Illiberis*, and therefore the Counsell was called *Illiberitanum*. Though that others say that this Counsell was celebrated in another *Illiberis*, to wit: in *Colybree*. Another prouinciall Counsell was celebrated in his time at *Arles* in *Fraunce*, and some others, in other parts: Whereby it is apparant that the faith, and the Gospell was enlarged and spred very farre in many countries, and had taken deepe root in *Spaine*.

In the same time, the people of *Scotia*, the most northerly parte of the Island *Britannia*, receiued the faith of CHRIST IESVS.

It is said, that Pope *Siluester* chaunged the name of the dayes of the weeke, from the munday vntill the Saturday: for that the Pagans called them by the names of the Planers: viz. Munday of the *Moone*, Tuesday of *Mars*, Wednesday of *Mercury*, Thursday of *Iupiter*, Friday of *Venus*, and Satterday of *Saturne*, and appointed they should be called Ferias: the first, the second, the third, fourth, fifth, sixth, and Saterday: but this ordinaunce is not vsed at this present, but in the diuine offices: that which is commonly called Sunday, Pope *Leo.* 1. called it

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the *Lords day* though ſome called it ſo euen from the time of the Apoſtles.

S. Silueſter had very great care of the poore and needy, and had many memorialls, whereby he had alwayes the better meanes to know their needs, & to prouide for their neceſſities. He had eſpeciall care, that the Recluſed Nonnes should haue all things neceſſary prouided for them, to the end, they should not go wandering out of their monaſteryes, vnder pretext to ſeek their meat and drink, or any other neceſſary thing.

S. Silueſter liued in the papacy 23. years, 10. months, and 11. dayes, and then died, and was buryed in the Churchyard of *Priſcilla*, in the way called *Salaria*; He gaue holy orders ſixe times in the month of *December*, and made 65. Prieſts and 26. Deacons.

The Catholike Church celebrateth his feaſt, on the day, that he died, to wit: on the laſt day of *December*, in the year of *our Lord*. 333. in the raigne of *Conſtantine* the Great.

The end of the twelue monthes.





